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REV AND MRS B.F. WALTZ

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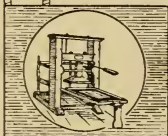
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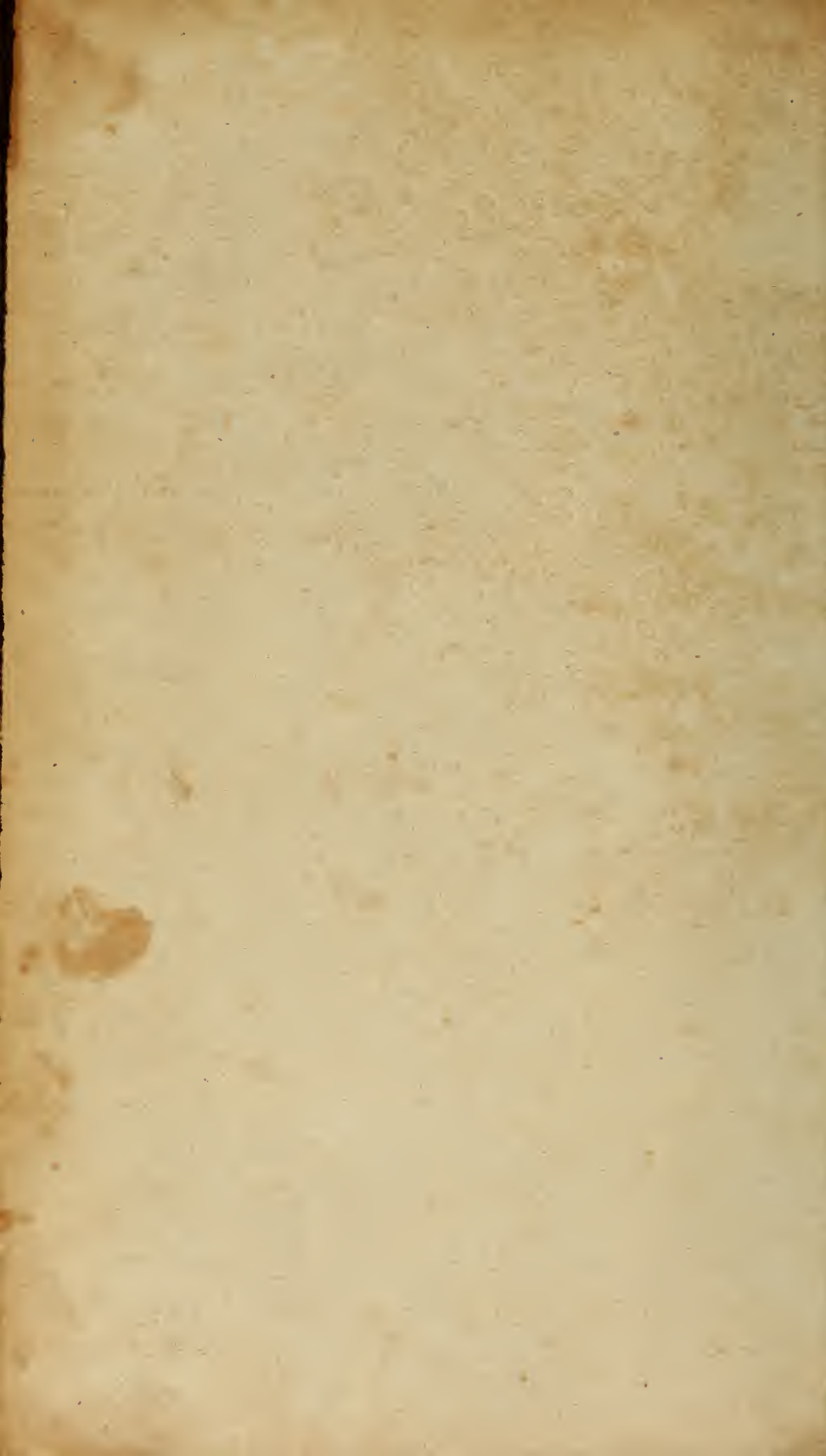
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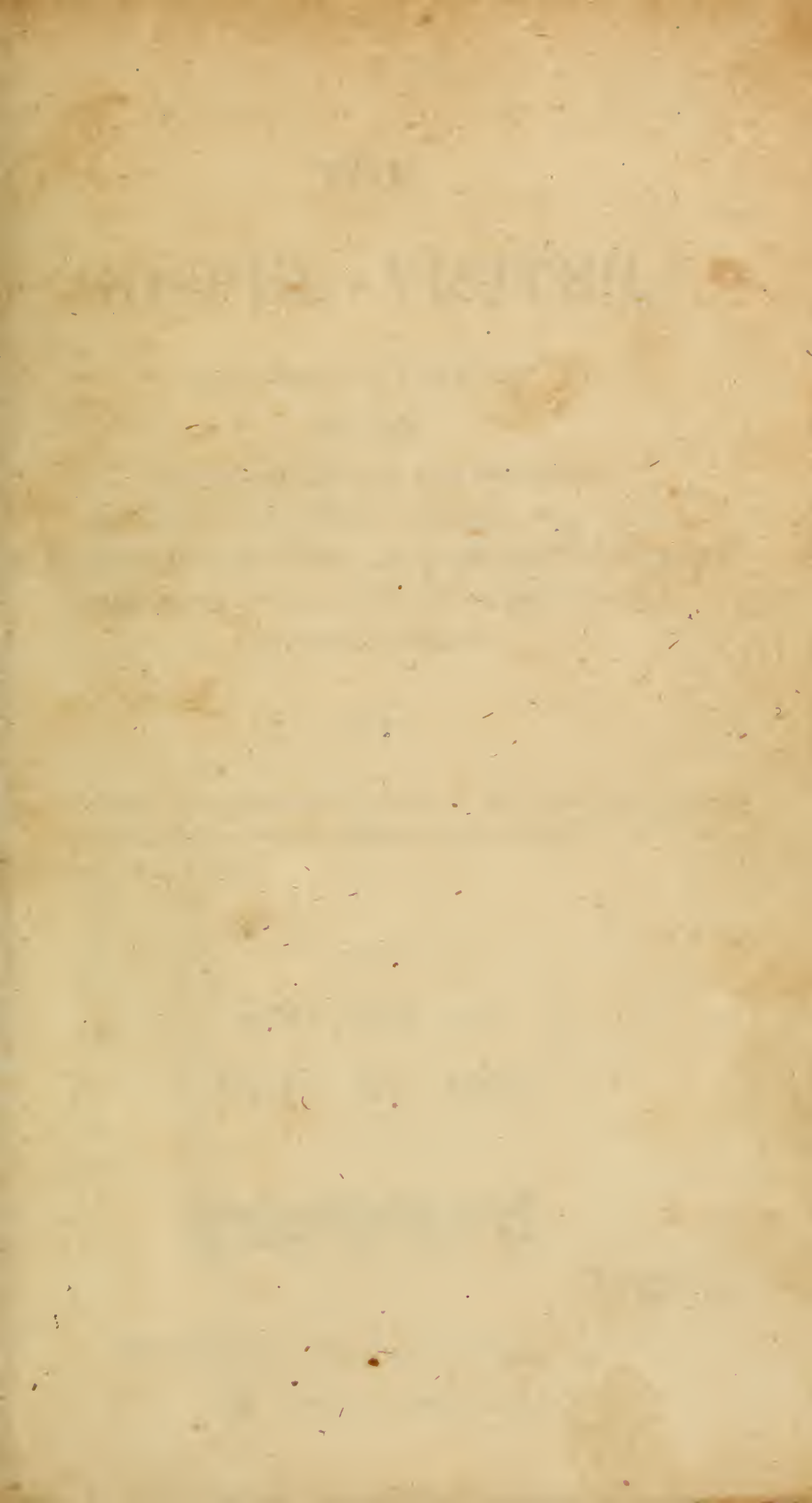
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THE
GOSPEL - VISITER,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE
OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE
IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO
PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

*"For I am not ashamed of the Gospel of Christ, for it is the power of God
unto salvation to every one that believeth, to the Jew first, and also to the
Greek."* Rom. i. 16.


HENRY KURTZ, Editor.

VOL. V. 1855.



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THE MONTHLY GOSPEL-VISITER.

VOL. V. **January 1855.** NO. 1.

PREFACE TO VOLUME V.

Through the tender mercy of God we are permitted once more to address our dear readers at the commencement of another year and another volume. May the grace of our Lord Jesus Christ enable us to render praises and thanksgivings to Him, who has brought us thus far, and to love him more, and serve him better during the short remnant of our unprofitable lives!

For more than four years*) we have now been engaged in sending out the Gospel-Visiter, and thus maintaining a friendly intercourse with our dear readers. In taking a retrospective view of this intercourse we find great cause of deeply humiliating ourselves before God on account of our own imperfections, inabilities and shortcomings. Considering the time, the precious time, we have been already engaged in this work, and the many blessed opportunities we had to speak and to labor in this manner to the edification of the church and to the salvation of souls;—considering also the great responsibility we have taken upon ourselves in this undertaking, we must confess, that we have fallen far behind the great aim and object we had originally in view, that we had done but little to the purpose, for which we set out from the first; that much has been left undone, which we felt our duty to do, and that what little we have done, was

*)The first No. of the Visiter was partly in type long before Newyear 1851, though on account of the difficulties then existing it could not be issued till April following.

done so poorly and imperfectly, as to leave us no room to boast, but much cause for self-abasement.

Yet—notwithstanding all this—we find still greater cause to praise the Lord, and to be thankful to the great God of our salvation, who has hitherto mercifully sustained us in our labors, weak and imperfect as they were in themselves;—who has blessed our humble efforts and weak endeavors far beyond our most sanguine expectations;—who “has made our path straight.” Yes, with a heart overflowing in gratefulness we humbly acknowledge, that it was **THE LORD’S DOINGS**, and not our own, that the idea of the “Gospel-Visiter” was conceived and thus far realized;—that the number of its friends and supporters has been slowly but steadily increasing from the day of its commencement to the present day;—that many of those, who at first opposed it from conscientious motives, fearing something evil to result from it, but being convinced of the contrary, that its tendency and its influence was for good, for peace, union and scriptural truth, are now among its warmest friends; all this and much more is the Lord’s doing, and to Him alone be the glory. “*Bless the Lord, Oh my soul!*”

Under these reflections we feel encouraged, in full reliance upon the continued assistance and blessing from on high to commence a new volume, and to continue our humble labors, while it is yet day, and ere the night cometh, where no man can work. We hope al-

so, that our dear readers will continue to be our collaborators in heart, in spirit and in deed; that is, we hope and desire, that they will remember us often, when they pour out their hearts' petitions before a throne of mercy;—that they would remember us sometimes, when they have any thing on their minds, which might be useful and interesting to our readers, so as to communicate it to us,—and that they would remember us once a year, so as to enable us to bear the heavy expenses, which we must incur continually.

We contemplated to enlarge and otherwise improve the appearance of the "Visitor" with the commencement of the present volume; but circumstances, over which we have no control, seem to forbid it as yet. Though we sent out between eleven and twelve hundred copies monthly, our list of *paying* subscribers does not amount to much more than eight hundred, and therefore scarcely covers our actual expenses. Should however *arrears* be paid in soon, and the number of subscribers continue to increase, we shall not fail to do what is in our power.

Friends and brethren! We now enter upon a new year, and none of us knows, whether we shall live to see the end of it. But while we live, let us try to be faithful in the performance of every duty, and rejoice in having a Saviour, who is able and willing to save us, not *in* our sins, but *from* our sins, and who, while days, and seasons, and years continually change, is the same "yesterday, to-day and forever." Then, "whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

As to the course we intend to pursue during the present year we cannot say more than this, that we shall try to have our hearts and eyes, and also our columns open to whatever may be useful, necessary and interesting for our readers, never forgetting, that our Visitor is to be a "Gospel-Visitor" indeed. Hence the Gospel, the whole Gospel, and nothing but the Gospel shall be our guide. Whatever we shall say of the past history of the world or of the church, or of things present and passing as it were before our eyes, or of things future, and yet to come, we shall always endeavor to look upon them in the light of the Gospel, and present our views accordingly, and where we make any mistake, looking through a glass, darkly, we shall always be willing, gratefully to receive instruction according to the Gospel.

In conclusion we add the following poetical

LINES,

lately communicated by a dear brother.

Lo another year is gone,—
Quickly have the seasons passed;
This we enter now upon,
Will to many prove their last,
Mercy hitherto has spared.
But have mercies been improved?
(Let us ask) Am I prepared,
Should I be this year removed?

Some we now no longer see,
Who their mortal race have run,
Seem'd as fair for life as we,
When the former year begun;
Some, but who? God only knows,
That are here assembled now,
Ere the present year shall close,
To the stroke of death must bow.

If from guilt and sin set free,
By the knowledge of thy grace,

Welcome then the call will be,
To depart and see thy face;
To thy saints while here below,
With new years new mercies come,
But the happiest year they know,
Is their last which leads them home.

* * *

ON CHRISTIAN BAPTISM.

Dear brother, the following is an extract of a letter, that I have prepared to send to a friend in Iowa, and I thought it might be considered worthy to occupy a place in the "Visiter." I therefore send it to you.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. xxviii. 19.

Greek verb, *baptizo*, noun *baptisma*, participle *baptizantes*. German verb, *taufen*, noun *Taufe*, participle *taufend*. It is conceded by the learned, that the word *baptism* is not translated but transferred in our common version. Others have transferred from the Latin *immerse* and *immersion*. When translated in English, the verb is to *dip*; noun *dipping*; participle *dipping*. We will then read, dipping them in the name of the Father, and of the Son, and of the Holy Ghost, which are three finished sentences, (joined by the conjunction "and") and is a compound sentence, and also elliptical. The verb *dip*, the noun *name*, the preposition *in*, the pronoun *them*, being twice understood, and not expressed; and when fully expressed, we read baptize them in the name of the Father, and baptize them in the name of the Son, and baptize them in the name of the Holy Ghost.

'Suppose Christ would have commanded to baptize in the name of the Father, and had not mentioned the Son and Holy Ghost, would there not have been

an action implied? Or if he would have said, baptize in the name of the Son, not mentioning the Father and Holy Ghost, would there not have been an action implied? Or if he would have said baptize them in the name of the Holy Ghost, and not mentioned Father and Son, would there not have been an action implied? All unbiased Grammarians would answer in the affirmative.

In order that you may fully comprehend my view on the above subject I will make an illustration. Suppose W has the letting of three fields belonging to A. B. and C. He tells his servant to sow wheat in the field of A, and of B, and of C. This is speaking proper and grammatical, and is elliptical; and when the ellipsis is supplied, he says, sow wheat in the field of A, and sow wheat in the field of B, and sow wheat in the field of C. The question arises, What does the servant do in order to comply with the above direction? (Easily answered.) He sows wheat in the field of A, and then sows wheat in the field of B, and then sows wheat in the field of C. There is then no degree of doubt with the servant, whether he has obeyed or not. But suppose the servant would say, I sow wheat in the field of A, and not do it; and of B, and not do it; and C, and then sow: would it not leave a degree of doubt, whether the directions were complied with? To an unbiased mind it certainly would. Again in speaking in reference to this sowing, we would say, one commander or lord, one direction, one servant, one ground or earth, one sowing, not one sow; one Lord, one faith, one dipping, not one dip.

As stated above, the language of our subject contains three simple sentences, and is a compound sentence. There is not a compound sentence in the book of

God, neither in no well composed human language, but what there is a plurality existing. But you may say, Naaman dipped himself seven times, why did not the Saviour command to dip three times? (A pretty fair question.) But suppose the Saviour would have said, Dip them three times in the name of the Father, and of the Son, and of the Holy Spirit, what would the reading be, if the ellipsis were supplied? Dip them three times in the name of the Father, and dip them three times in the name of the Son, and dip them three times in the name of the Holy Spirit. Three threes would be two dips more than Naaman gave himself.

Again I may ask, (if you still contend for one dip.) Why did not the Saviour say, dip them once in the name of the Father, and of the Son, and of the Holy Spirit? I answer, once is implied, when he says, baptize them in the name of the Father; hence we understand the same as though it were expressed baptize them once in the name of the Father, and baptize them once in the name of the Son, and baptize them once in the name of the Holy Ghost, three ones are three.

There are numerous passages in the Scripture, that are elliptical; I will instance a few. Acts xxiv. 25. "Paul reasoned of righteousness, and of temperance, and of judgment to come;" that is, when fully expressed, he reasoned of righteousness, and he reasoned of temperance, and he reasoned of judgment. Again John xvi. 8. "When he is come, he will reprove the world of sin, and of unrighteousness, and of judgment." The verb "reprove" being twice understood where it is not expressed. Many similar passages might be adduced to demonstrate our authority in saying that the participle 'baptizing' is twice understood in the commission where it is

not expressed; but as I do not design to be tedious, I will proceed.

The first baptism mentioned in Church-history is *true immersion*. On this we have a pseudo-baptist concession, but (I frankly admit) for the faith and practice of the primitive church the scriptures of the New Testament are the only infallible guide, and all succeeding testimonies acquire weight and importance only as they harmonize with them.

My object in the next place is to notice one or two passages, that are urged against trine immersion. Eph. iv. 5. "One Lord, one faith, one baptism, (dipping)." In the german language we have a word that designates the noun; in the english we have dipping, both a noun and participle. Bear in mind, an epistle is not as easy understood, as a history or narrative. In order to understand an epistle we should make use of the golden key, that is, get into the spirit and channel of the writer, and place ourselves in the circumstances of those addressed. When we do this, we understand Paul to mean not one Lord for the Jews, and another for the Gentiles; not one faith for the Jews, and another for the Gentiles; not one baptism for the Jews, & another for the Gentiles; but as he says in Gal. iii. 27. 28. "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."

The one baptism mentioned by the apostle is certainly the baptism commanded by the Saviour, and it is conceded to that. Matthew is the only one that gives the command concerning baptism complete. In Heb. vi. 2. we have the noun (baptisms) in the plural, which I consider is a strong argument in favor of three dippings in one baptism. Paul comparing baptism to a *bu-*

ria', does not militate against trine immersion. Who would dare to say, that a person dipped three times was not buried?

The terms "baptized in the name of Jesus Christ," and "in the name of the Lord," are sometimes urged against trine immersion. These terms signify "according to the Lord's direction." But in order to be consistent (if we contend that the above is a testimony in favor of single immersion,) we should say I baptize in the name of Jesus Christ, and then dip the person, and the word and action would agree, whereas to say, I baptize in the name of the Father, and not do it, and of the Son, and not do it, and of the Holy Ghost, and then baptize, the words and actions do not agree.

It is said, that baptism represents the death, burial and resurrection of Christ. This is a ground that I do not occupy. Paul says, we are buried with him by baptism, that is, as Christ was buried by baptism, so are we buried by baptism; and it is not reasonable, that the precept differed with the example. Blessed be the name of the Lord that all the precepts are given in such a manner, that we can understand and obey them.

G. W. S. B.

* * *

Communicated for the Visiter.

THE LORD'S SUPPER.

As the term, "the Lord's supper" at the present time is, and I am inclined to believe, has been for a long time very improperly understood by almost all the different sects professing Christianity, and also there are some brethren, (some of whom I have conversed with,) who cannot understand the Lord's supper to be any thing more than the bread and wine, which the apostle calls the com-

munion, when he says, "the bread which we break, is it not the communion of the body of Christ?" Likewise also the cup.

They cannot understand that meal which our Lord and Saviour ate with his disciples the evening before he suffered, to be any thing else than the Jewish passover, and as Christ was the fulfiller of the ceremonial law he fulfilled that and we have no need to keep the Jewish passover. So say I too, and I presume every lover of the truth. But let us search the scriptures as the Saviour says, for in them you think to have eternal life, and they are they, which testify of me. Let us search out all scripture testifying about this matter, and let us compare and weigh it to see which side has the strongest evidence, and that side I suppose you will agree with me ought to be the right way.

Well now, let us commence to search the scriptures, and in the first place we will search about the Jewish passover and the days of unleavened bread, when it was to be observed, &c. Let us search the 12th chapter of Exodus from the 1st to the 7th verse, where you will find, that there was to be preparation made for the passover beforehand, that the month in which they observed it was to be the beginning of months, and on the tenth day of this month, they should take a lamb every man or every house &c. Read it in full at your leisure, and they should keep it up until the fourteenth day of the month at even, and the whole assembly of the congregation of Israel shall kill it in the evening, and that they should eat it with unleavened bread and bitter herbs. Read the chapter throughout.

Then read Leviticus the 23d chapter from the 5th to the 8th verse; then Numbers the 28th from 16th to the

26th verse; then Deuteronomy the 16th chap. from the 1st to the 9th verse, and you will find that on the fourteenth day of the first month Nison in the evening at the going down of the sun, they, the children of Israel, were to kill the passover and that night they were to eat it, and what they could not eat, they were to burn with fire, and leave nothing until morning. And the next day the 15th was the feast-day of unleavened bread, and that they should eat unleavened bread until the 21st day; seven days they should eat unleavened bread, the first day of unleavened bread should be kept as the sabbath, a holy convocation; no manner of servile work should be done.

So also the seventh day, and I am inclined to think, that the first and seventh days of unleavened bread fell every year on the real Jewish sabbaths; Lev. xxiii. 1—5. John xix. 31. I think proves it, or at least the year our Saviour was crucified that the feast-day of unleavened bread fell on the real sabbath, and we must believe that the Jews were very strict in observing the ceremonial law, the passover at its appointed time and the sabbath to keep it holy. They even wanted to reprove the Saviour for healing the sick on the sabbath.

This, it appears to me, ought to satisfy any enquirer after truth that it was not the Jewish passover, or at the time the Jews ate their passover, that Christ ate with his disciples the night before he suffered. For if it had been on the same night, that the Jews ate theirs, then the Jews would have crucified him on the sabbath. This could not have been, for he rose from the dead very early the first day of the week which was the day after the sabbath, and he rose the third day after his bu-

rial. This may be clearly seen by examining Matthew, Mark, Luke and John upon the subject. Therefore he must have laid in the grave the whole sabbath. This ought to be sufficient to convince any one that it was not on the same night that the Jews ate their passover, that Christ ate the supper with his disciples, but as there is some scripture in the New Testament, which appears to sound as though it must have been the same night, that the Jews ate their passover, that Christ ate his, we will now investigate and give our opinion upon the same.

First, Matt. xxvi. 17. reads thus: Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for to eat the passover, &c. to the 20th verse. Now according to history it appears, that when king James had the Bible translated into the english language, he gave orders that certain words should be retained and not translated according to their proper meaning in english. This, I think, must have been the case with part of the above verse, which, I think, ought to read: Now *before* the first day of the feast, and so on, and in fact we must read it thus, *before* the first day &c. or else it will not agree with the Bible concerning the first day of the feast of unleavened bread; for the Bible shows plain, as I have intimated before, that they always killed and ate the passover the day before the first day of the feast of unleavened bread.

Therefore it could not have been on the first day of the feast, but before, as Matthew himself intimates, xxvii. 62. after giving an account of Christ eating a passover with his disciples in the evening, and instituting the bread and wine in commemoration of his death &

sufferings, then going out into the mount of Olives, and Judas coming with a band of soldiers for to take him, and lead him away to Caiaphas, the high priest, where they vehemently accused him. The next morning they brought him before the governor, who at first refused to condemn him, but after a little consented to their will, and after his crucifixion and burial the 62d verse reads thus: "Now the next day that followed the day of preparation," &c. Read to the end of the chapter.

Here Matthew makes it plain, that on the day the Saviour was crucified was the Jew's preparation day, because he says, the day that followed that, (the preparation day) came the chief priests and pharisees together unto Pilate in order to have the sepulchre secured, for fear his disciples might come and take him away; because he had said, he would rise the third day. Now read the commencement of the 23th chapter, and you will find that this day viz. the day the chief priests &c. came to Pilate was the sabbath, and I have shown before, that this sabbath was the first day of unleavened bread, and according to the law they must have eaten the passover the evening before soon after the Saviour expired, and you must acknowledge, that it was the evening before that, that the Saviour ate his supper.

So I have here proven again with Matthew, that it was not the Jewish passover, and we will now go on to Mark, and see how much he objects to this. Mark xiv. 12. reads thus: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?" Read to the 18th verse. This appears again as though it

was the same day and evening in which the Jews prepared and ate their passover, that Christ sent his disciples to prepare the passover for them. But now we will go to Mark xv. 42. After giving an account of his crucifixion he says, "And now when the even was come, because it was the preparation, that is, the day before the sabbath," &c. Does not this prove again, that on the day the Saviour expired, was the Jew's preparation day when they prepared & ate their passover that evening, and the next day was the sabbath? We will suppose now, that the Jews ate their passover the same evening that Christ did his; well then, the next day they crucified him and two thieves with him, and just above we read, that that day was the preparation-day. What need would there have been of a preparation, if the passover was already eaten? And besides, how contrary to the law would that have been? Yes, the Jews would have broken the law very much and in a point too, that we read in the New Testament, they were very earnest in observing, viz. they would have broken the sabbath, because, as I have shown before, that the day after they ate the passover was the feast day of unleavened bread and the sabbath, and will show it again.

(To be continued.)

Communicated for the Visiter.

ON EDUCATION.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi. 25.

After reading the December-No. of the Visiter, the above verse presented

itself to my mind as a fit subject for further consideration, and as babes cannot on their own strength undertake any important object I desire that my mind may be so guided and directed by Him through whom "these things are revealed," that no offence may be given or at least no occasion for offence; but rather that I might contribute something to his glory, and to the strengthening of those, who, like myself, still desire nothing but the sincere milk of the word, either for themselves, or for nourishing others.

Were it not, that I feel it a duty to say something on the subject, I would rather be content with the gentle hint the above verse gives; but as hints frequently have a tendency to irritate rather than edify; I will in simplicity and candor give my views on the subject. Now the No. alluded to above, contains three articles differently headed, strongly advocating the propriety and usefulness of a classical education, and I confess, the writers appear candid and fair in their reasonings, and I trust they are honest too. But still I am inclined to believe, were those writers to take the other side of the question, they might, with the talents and abilities they possess, produce still stronger arguments, against, than in favor of their position.

Now the apostle Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Pet. i. 3. Here the apostle asserts what is also admitted in the articles alluded to, that a knowledge of God is all that is necessary to "Life and godliness," or in other words to, salvation; nor is he the only evidence we have. The Saviour says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom

thou hast sent." This I think establishes beyond a doubt, what a saving knowledge is.

The question then arises, how and where is this knowledge to be obtained? I am well aware, that thousands in our time, professing the Christian name, believe, that no one can understandingly impart the attainment of that knowledge, unless he possesses a classical education; however I am persuaded better things of my brethren, yet it would seem, some are almost inclining to that belief. Now the apostle John answers the above question satisfactorily, understandingly and unmistakingly, when he says, "Henceby do we know that we know him, if we keep his commandments."

But lest some should take advantage of my remarks, from the apostle Peter's testimony, because in the 5th verse he says, "Add to virtue knowledge, &c." I would only say, examine what he further says, 8th verse, where, summing up the whole, he adds, "If these things are in you and abound, they make you, that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ." If the Saviour said to Peter, after he had been engaged in the ministry, about three years and a half: "What I do thou knowest not now; but thou shalt know hereafter." Is it to be wondered at, when the apostle says? "Add to virtue knowledge:" for like every other Christian grace, it is progressive.

Thus far, I trust, the authors of the articles under consideration would not, materially differ with me; neither would I attempt to argue against a good, common school education, but believe it to be the duty of parents and others, having children under their care to give them a good common school education, so that they may be able to read, understand, and judge for themselves, be-

tween right and wrong. It certainly is necessary, for any one that is to speak in public, that he should understand the language he is to speak.

It has been asserted, that, "one of the glorious results of learning, is to be able, to a good degree to scan the mysteries of Almighty God &c." Here I acknowledge myself a little puzzled, if the writer had in view the mystery of God in the redemption and salvation of Adam's family: that is "revealed even unto babes;" if the mysteries of those things yet future; by examining the learned researches of the many commentators, it will be seen, of what advantage learning has been to them, in examining those mysteries; for, instead of throwing light, they have made them more mysterious: but if any other to which God has not seen proper to give us any clue; let us remember the words of Moses. "Secret things belong to the Lord our God, but those that are revealed to us and our children, that we may do all the words of this law."

Again, the advantage that Paul derived from his learning is frequently held forth as an inducement for, and an argument in favor of a finished education. I will not say that it was of no advantage to him, yet am I not aware, that he ever ascribed any merit to his accomplishments in that respect, and I would ask every one in sincerity; which done the most to the spreading of the Gospel; his educational knowledge, or his untiring and persevering zeal? Besides, admitting learning to have been of some advantage to him, there seems but little gained by those, who hold him forth in support of their position, because there were twelve apostles besides him, all unlearned men, and from what we read, none of them required a miracle for their conversion, but as far as scripture history informs us, whenever Christ

called them, they immediately forsook all and followed him.

But says one, may not this have been his first call, when the Lord appeared to him in the way? To which I will answer, if he had no convictions before, I do not see of what advantage his learning was to him to scan or examine the mysteries of God; for having the law and the prophets before him, which testified of Christ. Besides as a certain writer says, he probably was present at the time the apostles were examined and scourged before the Jewish council, when his wise master interfered on their behalf. But certain it is, as he himself confesses, that, at the stoning of Stephen he not only consented to his death, but also held the clothes of those that stoned Stephen.

These spectacles one would think should be sufficient to soften the hardest heart; but it seems he had to become a babe, before these things could be revealed unto him. Further if learning would have been so advantageous: may we not suppose, that the Saviour might have found at least a few faithful amongst the learned to send forth with the apostles; if not, their case would be a hopeless one; for they were certainly numerous in his day.

These remarks are made with a view, not to undervalue in the least the successful labors of the great apostle of the Gentiles, but, to show, what must appear apparent to all, in contrasting him with the other apostles, that learning was no advantage to him in his conversion. His was a miraculous conversion—an extraordinary call to the ministry. And if the Lord has need of such instruments in his work, in these latter days, He can find a plenty of them. "His hand is not shortened that it cannot save."

Surely, if the goodness of God is not sufficient to lead them to repentance; what could we do, were we even able to meet them on "their own platform of deep philosophical research." This expression reminded me of an instance recorded in 'Barclay's Apology' of a Gentile Philosopher, who was discussing with the Christian bishops, at a certain council, but could not be overcome by them, whereupon a common farmer, being present, with a few words convinced him; and upon being asked the reason he replied, "The bishops contended with me in my own way, wherefore I could always find words to answer them: but the words of the farmer were attended with such a power or force which I was unable to resist."

This should be the chief reliance of every Gospel minister, "when I am weak, then I am strong," and I am confident, many have experienced, that when they had naught to say of their own, then was the time the Lord could freely speak through them; and then they could deliver his message revealed unto them with the simplicity and meekness of BABES.

RUFUS.

* * *

FOR THE VISITER.

ON OUR SAVIOUR'S NATIVITY.

Victorious love, how uncontrol'd thy power,
How great thy triumph on that glorious hour!
The high rais'd thrones above look'd down to see,
The vanquish'd God a captive led by thee!
His splendor in mortality disguis'd,
The principalities of heav'n surpris'd,
The indulgent skies smil'd on the happy birth,

While peace and joyful wonders hush'd the earth.

Fly, rigid winter, with thy horrid face,
And let the soft and lovely spring take place;
Oh come, thou fairest season of the year,
With garlands deck'd and verdant robes appear,
At once produce the summer's various coast,
Whatever sweets her flow'ry stores can boast,
Full canisters of Sharon's roses spread,
And dress with art th' illustrious infant's bed,
Rifle the gardens, search the painted fields,
For all the blooming glories nature yields.

But O, ye products of the earth how poor
To heaven's enamel'd plains are all your stores,
Perpetual greens and never-fading flowers,
Enrich'd with soft perfumes the immortal bowers,
And yet he left the bright ethereal seats
For those cold regions and obscure retreats.

He comes, O Jacob! thy long promis'd king,
Celestial envoys the glad tidings bring,
O'er earth's wide compass to the distant main,
With truth and perfect justice he shall reign,
The sparkling skies shall vanish and decay,
The sun be quench'd, the stars shall fade away,
But he shall rise with a propitious light
Stand at high noon, and shine divinely bright.

L. D.

THE MAMMON OF UNRIGHTEOUSNESS.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke xvi. 9-11.

All scripture is of use to us, and it is our duty to inquire into the word of God; for it contains the way, of our salvation, and the passage contains matter of great importance to us, if we properly understand the meaning of our Lord and Master. And I say unto you, make unto yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations.

1. What is this mammon of unrighteousness? Now I think the word of God will bear me out in saying, that this mammon of unrighteousness is the good of this world, which we may gather around us. Now for proof of this, let us refer to the 11th verse. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" that is as much as to say, if you are not faithful in the riches of this world, who will commit to your trust the true riches of heaven?

2. Let us now inquire, how we are to make unto ourselves friends of the mammon of unrighteousness, so that when we fail, they may receive us into everlasting habitations? Now we are all ready to admit, that the goods of this world, if properly used and not abused, are a blessing and tend to make us enjoy this life; yet when we look around

us, we see many that are deprived of the comforts of life, and they are fit objects of charity, and then it is our duty to administer to their wants, and give to them freely of our store, and as we offer with the hand bread for the sustenance of the natural body, let us by example and word offer them bread of everlasting life.

But when we give our alms, we must not sound the trumpet before us, that we may be seen of men; but we are not to let the left hand know, what the right hand doeth, or else we will not make to ourselves friends of the unrighteous mammon. But if we are blessed with an abundance of the riches of this world, let us give liberally where we think it is needed, not for show, but because the Lord desires us to do so. Let us visit the dark recesses of poverty, and give unto the starving widow and fatherless children the means of prolonging their mortal days, till Jehovah bids them depart from the stage of action, and with that give unto them the word of life which will make them happy, when their bodies will be laid low in the dust, where the weary are at rest and the wicked cease to trouble.

And let us throw wide open our doors to the blind and lame, halt and maimed; administer unto them of your substance as their diversified wants may need, and pour into their broken and oppressed hearts the true balm of consolation, and then their prayers will ascend up to heaven in your behalf, and they will invoke upon the greatest blessings that your heart can desire and God will look down upon you with a sweet parental smile, and fill your soul with sweet comfort that he who hoards his goods and holds them with a miser's grasp, never can experience.

Thus if we give of our goods to the poor, and bind up the broken-hearted,

and heal the wounds of the disappointed, we act as the good Samaritan, and imitate the example of our divine Master, who went about doing good unto all men. Now this is making friends of the mammon of unrighteousness, so that when ye fail, they may receive you into everlasting habitations.

Now we are well aware that sooner or later we must fail. Yes, no riches will keep us from failing; no human hand can avert the dread calamity. The stern king of terror will lay his icy hand upon our heart, and bid it cease its throbbing, and then all we hold dear in this world will no longer be of any service to us, for we must go forth naked, as we came into the world.

But if we have done our duty to God by being obedient to his will in all things having obeyed all his commands, and made friends of the unrighteous mammon, which is but one command; for if we but obey this command, and do not obey the other duties made binding upon us, we have no assurance of obtaining the promised rest of heaven. But we must fear God, and keep all his commandments; for this is the whole duty of man. Thus by using the riches of this world as directed, they will be a blessing to us, and will be the means of bringing us with our other duties to rest in those everlasting habitations of rest and happiness.

Then let us try to be faithful in the things committed to us so, that we may be blessed of God, and at last be received of him in glory; for if we are not faithful in our worldly goods, we will not be faithful in the discharge of our other duties, and we are well aware, that the unfaithful shall not inherit the joys of those everlasting habitations. And if God has conferred on us an abundance of this world's goods, it will

be to try us, and if we do not try to make it the means of bringing us to God, we betray the trust he has reposed in us, and until we return and obey him, he will never give into our trust the true riches of eternal life, of peace and joy. And what must be our condition, if God withdraws from us our hope of salvation; if he will cast us out in outer darkness, where there will be sorrow and pain for ever and ever? Then let us not put our trust and affections upon this world's goods; for we cannot serve God and Mammon. But let us make unto ourselves friends of the mammon, as the divine Will has desired of us, then when we come to fail, be that soon or late, we can leave this world in peace, and say, "Lord Jesus, receive my soul!" Yes no doubt many that we have befriended here on this earth, will meet on the threshold of these everlasting habitations, and bid us welcome to all their privileges and joys. Then we can look back over our past lives, and see that we have after all done but our duty, and it was by the grace of God, that we were saved. Truly the plan of man's redemption is one of great wisdom, and contains much to be admired of us, and I often thought, we should inquire more than we do, What shall I do to be saved?

Oh love beyond conception great,
That formed the vast stupendous plan,
Where all divine perfections meet,
To reconcile rebellious man.
There wisdom shines in fullest blaze,
And justice all her right maintains,
Astonished angels stoop to gaze,
While mercy o'er the guilty reigns.
Yes, mercy reigns, and justice too,
In Christ they both harmonious meet,
He paid to Justice all her due,
And now he fills the mercy seat.

CETHAS.

ON THE LOSS OF THE STEAMER
ARCTIC.

(From a Contemporary.)

Never do we remember a stroke which shook the whole community with such simultaneous sorrow. The waiting for tidings had been long and patient. When the first rumor came of disaster men threw it from them as too much to be believed. As the day brought the full tidings, it was almost as if each man had lost a friend. Every face was darkened. The most distant cities were instantly informed, and the electric spark that carried the evil tidings was like the swinging of a funeral bell all through the land. The grief was as Moses' rod that divided the sea. Business and Mammon stood still, on either side, and men passed through in long procession of sorrow, untouched of either. But O, who shall explore the wounds of secret grief? Some there are who live in the centre of observation, but more whom the world does not know. Yet grief is as mordant in obscure hearts as in the most conspicuous. Woe be the day that destroyed the stay of life in hundreds of hearts, but left life itself only that it might suffer! Thousands there are who for years will range through every variation of the one prolific grief. They will see in every aspect of Nature, in every event, some suggestion of the loss. the bright health and smile of childhood will smite them; for oh! *their* children were in that wave! Every household full of that greatest bliss of human life—an equal love, will strike the very spot in the heart which no shield can cover. Every wind from the ocean will be a dirge; every storm that rocks their midnight dwelling, and the voices of darkened trees that sigh in the night winds will be like an anthem of the dead. The

minists that arise and ascend the mountain sides, full of beauty to most that look upon them, to some will be full of terrible suggestions, & their all conjuring grief will see therein the unsheeted dead as when they sank upon the fog-shrouded sea. How many weary travelers in imagination will there be seeking, in fancy, all the lost ones? We shall soon let go the theme. Life cannot wait for any one's grief. To-morrow mammon will cry again, and business thunder along its stony path. Cares and fierce desire will close over the remembrance as the waters closed over the Arctic. But some there be whose life will be but one long watch of grief. Their terrified imaginations will re-enact the scenes, the awful prelude, and the final catastrophe. Grief will explore the deep, and search all its hidden sands, seeking for beloved forms. Or in dark and lurid dreams they will hear voices calling them, and see dim forms vainly struggling in the sea, with mute imploration. Their dead will not die! Memory, every hour, will give the fresh resurrection! What can we do but pray for the wretched that live to mourn the dead, saying to Him that knew the terror of bestormed seas, the depths of human anguish, and all the secret passages of dreadful death: O thou man of sorrows and acquainted with grief, send forth thine angels of consolation to bring to thy bosom these children of sorrow that stumble without a shepherd from grief to grief. As they grope along the deep in frightful suggestions, send them peaceful ones to say, "I know whom you seek—they are not here—they are risen!" May they look up and behold the brightness of the gate through which their beloved have entered, and be comforted!

There are in this disaster some bright revelations which should be read and

pondered. In the excessive turmoil of life the moral sense becomes perplexed, and men lose a just and balanced judgment of the value of things. We see right, like a football, hustled among the feet of men. A thousand things seem more valuable than simple fidelity to duty. Piety, a holy trust in God—what are they in the fierce struggles of men compared to adroitness—to victorious selfishness! That that *loses* is in bad repute; that which *wins* is esteemed. Men want tangible things, not shadowy graces. So they lose, and never get a sense of the transcendency of moral rectitude; and ambition and emasculate vanity and garrulous ostentation lord it over simple virtue. But how the actions of men are projected upon such a back-ground as Danger and Death lays in the picture of human life! How, by the first, last and inevitable consent of all men, good and bad, how hateful does selfishness appear—even that prime instinct of self-preservation! How does the whole better sense of the community sit in judgment upon it! How noble do those shadowy qualities—honor, bravery, heroic self-denial, fidelity, piety, seem when they shine out of such darkness as this!

All men long to hear, not so much that this or that man escaped, as that he was a man; that he was calm, that he loved duty better than life; that, when pressed to the uttermost, and brought to the very exigency of death, he could think yet only of affection, of home farewells, of mutual helpfulness, and all these as out of the bosom of a pious trust in God, and go down shining to the last, in the full radiance of such heroic aspects. These are the things that redeem life from its dull tread of sordid care! These are the experiences that plow the sod of base custom and selfish

materialisms, and teach men that even in this life riches must be of the *heart*, and not of the *hand*. The heroic fidelity of Luce will give to a thousand youth an ideal and an inspiration, which will give us a larger crop of men than we have lately had! And if such be the occasional revelations to the moral sense even here, is it not a prophecy of that which shall be, when the old world itself is struck, and goes down upon the sea of time, in that solemn and final exhibition before God and holy angels—shall not all hearts watch and rejoice over every virtue, every trait of piety, every religious endurance, every divine sympathy? while selfishness, and cruelty, and passion, and all low and mean ways of self-seeking, shall go forth to everlasting shame and contempt!

I cannot permit this occasion to pass without solemnly warning this community to take heed of *God's judgments* upon the worldliness of our cities, and especially, God's judgments upon the inhumanity, the unprincipledness, and infidelity of money. It is not to be disguised that all the monstrous and infidel legislation of our country for the last five years, has had its root and sap in the supposed *interests* of the moneyed circles. Peace must be had for business to thrive in, though it be purchased by yielding up every principle which man ought to hold dear. For the *welfare* of the country, liberty has become a *by-word*. Men have been hunted over our highways, throttled in our streets, hurled back into loathed and hated bondage; the supremacy of conscience has been hooted at, and human liberty made cheap. For we must have peace, else business would suffer. We must maintain the Union, or else the interests or investments would shrink, and profits dry up like springs in summer drouth.

Besides all these flagrant wrongs, there has been a putting out *the word of God*. For when against wrong upon wrong the church should have lifted up its voice, because that church was full of men who loved money more than righteousness, her ministers have been silent, or feebly testified. And during a period of unparalleled and unblushing wickedness, in which the sanctity of conscience was denied, the rights of man despised, and the majesty of justice corrupted so that evil men might work iniquity by law—in all this period, the church of God, with the Bible in its hand, with the faith of Christ in its heart, with the sanctions of heaven and hell for its teachings, and with the very name and authority of God resting upon it, this church has been weaker than politics, weaker than commerce, weaker than mammon.

All this humiliation came upon her, because her own sons whispered prudence to her ministers, & enjoined silence or soft rebukes, lest the business of the community should suffer! That business has gone on. It has erected itself in men's regards as if it were very God. So fiercely have men striven, so utterly have they become worldly, that it may be said that our land has for some years been given over to greediness of gain. The enormous increase of riches has made us grow materialists. We have lived in the outside. We have said to riches, Thou art the tower of our strength.

But God hath decreed that it shall not be a mountain of refuge nor a deliverance. For since his preachers will not utter God's counsels, in faithful rebukes and worship; or since, if they *do*, men will not hear or believe, God hath sent other messengers—the winds, the waves, the fire, the storms—and they have

stood preaching upon the ocean, and gone preaching all over the land in tones that men *do* hear, and with a doctrine that men *do* begin to understand. For God in his providence is pulling down the men who were the most active in securing pecuniary profits by enacting iniquitous laws. In New York city it is notorious that the men most favored in 1850, have been picked and ransacked by misfortune. We are sorry for their sufferings. But since they dared publicly to violate every principle for the sake of gain, I dare not hide the result of their audacious experiment.

I hold up the results to every young man, and to every man of business, and say to him, *see* that it is not safe to violate moral principles for the sake of gain. Nay, God is striking thundering strokes at the wealth of the whole community. He is breaking the confidence of man in man; He is making those in whom we most trusted to be like a broken tooth or a reed, which pierces the hand of him who leans upon it. God is filling the cities with panics, and rich men are straitened, and prudent men are fearful. But with yet other blows is God chastising us for our follies and for our sins. The following is a condensed statement of the losses suffered by the business of this country within a single year past:

The full extent of losses on vessels which have met with disasters reported in American papers, in some way connected with American trade, embracing inland trade, exceeds 4,000 in the last twelve months. The whole reported from every part of the world is over 10,000.

Up to 1850 the average losses reported from every section reach 3,000. The losses of the last twelve months exceed those of any three previous years.

Over fifty vessels in that time have not been heard from. Among the missing vessels the last year not heard from are :

Packet-ships Constitution and Water-	
terloo, full cargoes	\$200,000
Steamer City of Glasgow, total	
loss. - - -	\$1,000,000

WRECKS.

Loss by fog—Steamer Humboldt	
(Halifax Harbor.)	1,200,000
Steamer Franklin (Long Is.	1,500,000
Ship Montezuma.	
Ship C. Jerome.	
A Bremen ship—300 passengers.	
Steamer Arctic. - - -	2,000,000

Total. -	\$7,500,000
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The steamer San Francisco, with troops and many others.

The losses paid by Marine Insurance Companies for the last year, in New York alone, exceed \$12,000,000.

Two hundred and one vessels were reported in a single week in *The Journal of Commerce*.

A gentleman who has prepared for me these statistics assures me that the losses on land, by fires and storms, for the last twelve months, are not less than \$18,000,000—making not less, in all, than \$30,000,000.

This is no minister's tabulation, but a mercantile report. "He that hath ears, let him hear," and understand!

It is to be remembered that in this tremendous devastation, God has struck at the very top and pride of confidence, for the losses have fallen chiefly upon new and first-class vessels.

The steamers, which embody the very highest reach of science, and the most consummate art, and which seem to make the work of man's hands impregnable—these have been singled out and swept with such peculiar aim, that one can hardly help hearing the voice of God, saying, I will not smite the

weak and the fragile, lest men shall say they perished by their weakness. But I will wrestle with the strong; I will lay low the things in which they most do trust, that they may know that the Lord hath done it.

OUR YEARLY MEETINGS.

An Address

To the churches and members of the Fraternity of German Baptists.

Beloved brethren and sisters!

Grace, mercy and peace be with you from God our Father through our Lord Jesus Christ. Amen.

In obedience to a charge laid upon us by our assembled elders and brethren last spring we can no longer delay to address you on the subject of our yearly meetings. The charge having been made upon us just before breaking up, and without any definite directions being given us, we felt loth to enter upon the task, before we were more distinctly informed and instructed. With a view of obtaining further instructions, we called upon our more experienced brethren in September last, (see page 84 of last volume,) "to send us their views and suggestions, not to publish them one by one,—but to enable us, to compress in one address—what may be necessary at this time.

This call was answered by one respected brother as early as to enable us to publish it with a few preliminary remarks in our Nov. No. (page 128 &c.) in order to keep the question before the brethren, and since that time five more letters came to hand quite lately, in fact all, since the Dec. No. was printed. Were we to publish them all, they would have filled almost this present No. to the exclusion of other articles, perhaps more useful and interesting to our readers

generally. Gratefully acknowledging those labors of love of our respected brethren we shall make the best possible use of them by incorporating their leading ideas as far as practicable into our present address, and thus avoiding unnecessary repetition.

Ever since we visited the first annual meeting, about a quarter century ago, we were so pleased and edified with it, that we concluded at once, not to miss any such opportunity, while God would spare our life and health, and our circumstances would permit. Accordingly we have done so, and attended perhaps more than twenty five such meetings, and after what we have experienced and observed, either for our own personal benefit, or that of other individuals or churches, or for the benefit of our brotherhood at large, we can safely say, that so far from wishing to deprive any of our beloved members throughout the land of the privilege of attending such meetings, we would rather desire to see a way for them to enjoy this privilege more generally.

Moreover we believe, and the word of God and our experience confirm us in our belief, that our yearly meetings are not only necessary and useful for the maintenance of union and peace in our brotherhood, but that they are scriptural and evangelical, inasmuch as we have apostolical example, Acts xv. also ii. 1. and that God has owned and blessed them so often and so evidently, as to leave us without excuse, if we would give them up merely on account of the trouble and expense they may occasion. We furthermore believe, that none of our dear brethren, nor we ourselves would feel willing to give them up for any worldly consideration, or would shun any reasonable sacrifice in order to sustain their continuance.

Yet nevertheless, beloved, scripture and experience teaches us that ever since Evil entered into the garden of Eden, there is nothing so good and holy, but evil is lurking near by, seeking either to corrupt or destroy the good. We read that when the sons of God came to present themselves before the Lord, Satan came also among them; Job i. 6. and that even Jesus, the holy One in Israel, was tempted of Satan. Matt iv. 1. Mark i. 13. Luke iv. 1. Hence we should not wonder, if our yearly meetings were not entirely free from evil, if temptations should beset us even there, and if it should be said, that a great & growing evil is threatening to overwhelm finally those meetings, which we love so dearly. We should not close our eyes against this evil, but be on our guard, and investigate closely the nature and extent of the same. And this we will now try to do in the fear of the Lord.

I.

What is the real nature and extent of the evil in regard to our yearly meetings?

Looking only at the bright side of things, our respected correspondent from Maryland has well said, "I see no real cause of complaining so much about the burden and expense of our Y. M's. It is not actually necessary for sixteen churches to unite in holding one yearly meeting. When the subscription was made up for the expenses of Y. M. for 1853. the church, in which it was held, intended to bear its expenses, alone, but finally concluded to give the adjoining church an opportunity to assist. This church contributed \$191,75 cents, and some bread, and a few hams. The brethren in the church, in which the meeting was held, with but few exceptions, subscribed such an amount, which they expected to have to double. But the first effort was sufficient; and after all ex-

penses were paid, there was a balance on hand, in cash \$297,24cts; in bread 370 loaves, applebutter about 20 pots, showing that the one church, which asked for the meeting, raised within herself \$105,49 cents above all cost, and 200 loaves of bread. And after the meeting was over, many of the brethren said, they felt like as if they would have the meeting again next year."

(This is indeed a bright, lovely picture, and we rejoice to learn that such are facts too even so late as 1853. But lest the fact, that in 1853 *one* church was amply able to entertain the yearly meeting, while in 1854 it required the contributions of *sixteen* churches for the same purpose, should be construed to the disadvantage of our Western brethren, we feel constrained by an impartial love to ALL to say in explanation, that if we consider the age of the respective churches, one being established for a century or more, the others being mostly young churches,—the number of members in which the former outweighs the latter in the proportion of 3 or 10 to 1 probably, and the substantial wealth of the first, which is perhaps superior to that of all the sixteen Ohio-churches put together, we should give honor, to whom honor is due, and not despise the day of small things. But we avail ourselves in answering the question before us, of what our respected Maryland-correspondent continues to say on the subject.)

"Yet notwithstanding all this, there is an unnecessary burden and expense attending our Yearly Meetings. The queries proposed in the Visiter for answer are, First, What is the real nature and extent of the evil attending our yearly meetings? I answer, The real nature of the evil is, *the mixed multitude that assemble together at the place*

and time of our yearly meetings, and not at all the members; not "the half dozen, or dozen, or even more whom some churches permit to go,—I repeat it again, It is not the brethren which are 'permitted to go,' but the mixed multitude, that make the unnecessary burden."

This is true, and to the point; and as an evidence of its being an evil, let us reflect, that on account of that "mixed multitude" our brethren had to give up that lovefeast, which used to be held from time immemorial at the place of yearly meeting, and that it even has been mentioned again and again, to do away public worship and public preaching altogether for the same reason, inasmuch the meeting is chiefly appointed for council. That thing, which hinders and prevents brethren from the observance of the ordinances of the house of God, and threatens even to prevent them from the public worship and preaching the Word on the Lord's day, must certainly be from evil, and in itself a great and growing evil.

While we thus speak, we do not harbor the least uncharitable feeling against those strangers and friends, who compose that "mixed multitude." On the reverse, we & all our brethren wish them well, pray for them, & would do all possible good for them in our power. It is not the individuals, but the immense crowd, which we call here an evil, and in order to show the extent of it, we will only say, that of late years notice has been taken of our yearly meetings in public prints, and there the number of people gathered together were variously estimated at from eight thousand to twenty thousand. These estimates were made by strangers, undoubtedly, and we have no means of testing their correctness. But the fact of a great, extensive and increasing evil attending our yearly meetings seems to be sufficiently established.

(To be concluded in our next.)

FOR THE VISITER.

“REMEMBER LOT’S WIFE.”

Luke xvii. 32.

How necessary it is for us one and all, to bear in mind the words of our text! For when we take into consideration, who it was that spoke the words, which we have made choice of, I think that every sincere reader of the Gospel-Visiter will be ready to make the inquiry, *Does this command extend to me*, or was it confined alone to those, who were present at that time? And certainly every one, who makes the inquiry, will not stand long until he (or she as the case may be) will receive a satisfactory answer from the fact, that if we observe the former part of the chapter, in which the text stands, we will see that the command extends to the present day, and not to any one individual alone, but to each and every man and woman now in existence.

And, what is more, the command is of immense importance; it concerns us one and all, for it refers to the kingdom of God. “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.” Hence the importance to “*Remember Lot’s wife.*” We are commanded to flee from the wrath to come. So was she;—she was commanded not to look behind her, nor tarry in all the plain. So are we. “He that putteth his hand to the plough, and looketh back is not fit for the kingdom.”

Then we MUST “*remember Lot’s wife,*” for, disobedient to the command she had received, she looked back and became a pillar of salt. Now it is evident that if Lot’s wife had refused to go out of the city, she evidently would have perished with the inmates thereof.—Hence every sinner should “re-

member *Lot’s wife;*” for if you refuse to hear the Gospel-invitation, and remain in your city of sin, you evidently will receive your portion with sinners. Yes you will hear the awful sentence, “Depart from me, ye workers of iniquity, into everlasting fire prepared for the devil and his angels.” Awful to think!

Where is the individual, whose heart would not melt, when he comes to view the Saviour hanging upon the cross, there pleading with him to “remember Lot’s wife,” and forsake the city of sin and follow the example, which has been laid down for every one, who wants to escape the wrath to come. Remember, “To day if you hear his voice, harden not your hearts as in the provocation.” And again, “My Spirit shall not always strive with man.” “Because they received not the love of the truth, that they might be saved.” “And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth but have pleasure in unrighteousness.”

Dear reader, if you have not yet entered into covenant with your Lord and Master by a compliance to his commands, now is your time. O delay not for to-morrow it may be too late. And on the other hand if you have turned from sin, and profess to be a follower of Christ, you then must or at least ought to “remember Lot’s wife;” for bear in mind, that she had made an attempt to escape, but not proving true to the command which she had received she failed to reach the land or place she started for. So it will be with us, if we stop or look back, before we receive the crown.

When we begin to murmur at or think it hard to perform each and every command, that is made obligatory upon us, we are in great danger of losing the

crown. When looking around we find many things, that have a tendency to entice, to draw us from that narrow path, that leads to heaven and glory. When we consider, that Lot's wife was deprived of the promise just by turning her head round, how careful ought we to live, what manner of persons ought we to be!—For “if every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?”

We may naturally suppose, that Lot's wife had many things in the city of Sodom and Gomorrah, which grieved her to part with. So it is with us. I fear, there are many of us, who have a desire to grasp after worldly affairs. I desire and earnestly pray, that all that read this article, may examine themselves on this point. Watch and see, if you don't desire to be esteemed great in the eyes of the world; probably you imagine that by complying with some of the fashions of the world, you can gain the good will and approbation of the great men of the world, and at the same time be a Christian, or at least bear a Christian name. But you “cannot serve God and mammon.”

Therefore let us one and all strive to enter in at the straight gate, “Content earnestly for the faith once delivered unto the saints.” And may God grant us grace to do His will and secure a home in heaven is the prayer of

E. W. M.

CORRESPONDENCE.

✂ Since the issue of December-No. we have made a journey East, visiting the churches in Philadelphia, Lumberville and Coventry, where we met the brethren appointed last spring to visit there, and we hope and trust, their visit

and labor of love was not in vain. With regard to Coventry, we were under a singular mistake. Having no knowledge of its geographical situation, we had enquired of a friend here, a native of Chester co. about the locality, and were informed, that it was about 9 miles from Philadelphia, whence we concluded that it must be a young little church, of which we had no previous knowledge, while in fact it was that ancient and large church, known formerly by the name of Schuylkill-church, so long under the oversight of Elder GEORGE PRICE, and subsequently under that of his son, the late gifted and lamented Elder JOHN PRICE, in whose footsteps two of his sons are treading. From Coventry it was our intention to visit our brethren on Indian-creek; but we had to go quite another direction through Berks co. into Lebanon, and thence into Lancaster counties, where we attended quite a number of meetings with our dear brother JOHN KLINE, for whom they had been appointed. The last meeting was at Mt Joy, and there we parted on Tuesday Dec. 12. We might have staid there till 3 o'clock in the afternoon, and have reached Columbia about the same time that is five o'clock next morning, for we had to wait several hours in Pittsburg for that train. We have been trying to improve the few opportunities we had for collecting materials for our history, and have succeeded in part, and hope our brethren will interest themselves still more to assist us in this. We have been entrusted with very interesting manuscripts from the church in Lancaster, but had no time to arrange anything for this No. Please excuse this and the delay, which our journey has occasioned.

* * *

We have sent out all those copies of vol. 3 that had been ordered and paid for in the spring, and if there should have been any overlooked, please to let us know soon. In order to supply some fifty applications we had to reprint most of the numbers, and we would sustain a great loss, unless we can dispose of those we have on hand. Remember, we ask only fifty cents for the third volume complete, and 2 Dollars for the first 4 volumes, as far as they may reach.

* * *

THE PRESENT VOLUME.

Our respected readers will perceive in this No. that we still try to improve the appearance of the Visiter. Besides the lines put in between the columns, we have also a superior quality of paper, which we had intended for our Hymn-books, but found it too thick and heavy for that purpose. It costs us considerably more, than that formerly used. With regard to enlarging the english part we must wait awhile yet, until we hear from our delinquent subscribers.

We should think it to be obvious to all, who will reflect, that payment in advance is the best all around. The golden rule will teach us, that this is right. For it is certainly easier for each subscriber to pay his dollar in advance, than for the printer to pay out hundreds of dollars in advance during the year, and wait for his pay to the end of it. Besides, recollect, that our subscriptions are scattered over more than 12 states and territories, so that trying to collect our dues by a personal call is out of the question. Consequently if our subscribers forget their duty, our loss will be the necessary consequence.

We believe to have the very best kind of subscribers, and have full confidence, that none of them would have

us to lose any thing through his neglect. But when we reflect, that our memory is treacherous, that we are forgetful, and that we on our part have resolved from the beginning of this work, not to keep any accounts against our subscribers, which would only cause trouble to our administrators in case of our death;—then our respected subscribers should not postpone to send us their dues at once.

OBITUARY.

ERRATUM.—In the obituary of sister Polly Hays, (see last Sept. No. page 96) we are informed that there was a mistake in stating the name of her parent. She was the sister of Thomas D. Lyon, and the daughter of Elder MICHAEL LYON.

Departed this life brother ISAAC SHOEMAKER, formerly a speaker in Jacob's Creek church, Westmoreland co. Pa. and lately a resident in Clinton co. Mo. He died on the second day of November last of apoplexy, with which he had been afflicted for 4 years, during the greater part of which time he was deprived of his sight and his intellect. His age was 57 years, 8 months and 24 days.

Fallen asleep in Jesus on the 3d of Nov. last a beloved sister and mother in Israel, CATHARINA LUTZ, of Auburn-church, Huntingdon co. Pa. at the advanced age of 87 years, 1 month and 2 days.

When she was baptized, there were only six members in that church, and she became the seventh about 50 years since. Soon thereafter her partner in life Jacob Lutz also yielded to wisdom's ways, and not long after he was baptized, he was called to the ministry, in which he labored until the period of his death, which occurred in August 1826 in the 65th year of his age. Death thus bereaving her of the solace of a kind and beloved husband, many days were notwithstanding added to her life, until finally she yielded up her spirit into the hands of her Saviour. Funeral-text: Rev. xiv, 13.

J. L.

Died October 27 last at his son's residence in AUBURN, DeKalb co. Ind. brother DAVID BRANDT, sen. aged 77 years 10 months and 5 days. The deceased was born and lived in Cumber-

land co. Pa. until 1815, when he moved to Fairfield co. O. where he resided for 35 years, and then removed with his children to Auburn. He was a faithful and highly esteemed brother.

S. S.

Died near Camden, Carroll co. Ind. on the second day of November last sister SUSANNAH SWARTZ, consort of JOHN SWARTZ, aged 37 years 5 months and 24 days. They moved from Montgomery co. Pa. last spring, whence she brought a very creditable letter of testimony, and her life and conduct since confirmed the same.

Died of Typhus-fever NATHAN L. ZUG on the 29th of October last in the state of Illinois. He was the son of brother JOHN ZUG, a worthy minister of the word in Lebanon co. Pa., where he left last spring to visit his brother and see the country, which he had soon to exchange for that country, whence no traveler returns. His age was only 22 years, 6 months and 15 days; *Oh that our youth would learn a lesson from cases like this!!*

Died Nov. 26 AMANDA KURTZ, infant-daughter of PAUL H. & MARY KURTZ, in Kosciusko co. Ind., and grand-child to the *Editor*, aged 1 year 3 months and 24 days.

Thus the old, the middle-aged and the young have to die, and each one leaves a vacancy in the hearts of those left behind. There are removals in this world of tribulation, that wring the heart, and none of us can tell how soon we may have to go to weep over a grave, where they have laid the object that was as dear to us as our own life. A few short years will roll around, and we will all be gathered to the silent tomb, and the shades of evening will close over the sunshine of life.

But, brethren, there is yet another kind of sunshine; let us delight in that, where no night shall close over it forever,—the sunshine of a Saviour's love in the heart. Clouds may intervene for a time, but these clouds shall pass away; the valley of the shadow of death may seem to shut out light forever, but that will only be the breaking of the last cloud, breaking away before the dawning of Eternal daylight, and the blaze of everlasting sunshine. For it is expressly written, that "there shall be no night there."—Well then may the clouds and storms of this life be borne with patience and joyful anticipation!

J. E. S.

(We were compelled to abbreviate the notices all considerably to save room

and avoid offence, but could not refrain from adding the above poetical and truthful sentiments somewhat modified. Please excuse. Our dear brother J. L. who had embodied in his obituary-notice some very interesting facts of the origin and history of the church where he resides, will please to reserve them and add to them, and send us on a separate paper for future use. There are many objections against long and eulogizing obituary notices, who would be well pleased with an article of historic reminiscences. Ed.)

Just before the above went to press, another obituary notice came to hand, which we add as the seventh in this No. DIED in Nimsallen church, Stark co. Ohio, and was buried on the 19th December sister CATHARINE GANS, a daughter of brother BENJAMIN GANS, aged 48 years, 10 months and 22 days. Her sickness was quick consumption, and though death came quick, she had learned and prepared herself to die in the Lord, having died to sin, and given herself up to God, being baptized on the 29th of November last, not quite 3 weeks before she died, and when she probably had no thought that her latter end was so near. May we not hope, that this young sister died in her first love to her heavenly bridegroom, and that her end was peace, and may we not also hope, that her bright example may encourage also some of the young to follow her footsteps, as she followed the Saviour. To this end we add the following lines from a dear unknown brother in Virginia, which we have only a little altered, to suit the occasion.

Oh children, if your hearts be warm,
Then ice and snow can do no harm,
And if you feel by Jesus priz'd,
Repent, believe and be baptiz'd.

For Jesus drank the cup for you,
He bore the curse, to sinners due;
Then, children, prove your love and come
And never fear the watery tomb.

Then never shun the Saviour's cross,
For all on earth is worldly dross,
And if the Saviour's love you feel,
Then let the world behold your zeal.

H. M. B.

Der
Evangelische Besuch,
Eine Monats-Schrift

In Begleitung und als Dolmetscher des

Monthly Gospel-Visiter's;

Gewidmet
der Darstellung und Vertheidigung
Evangelischer Grundsätze und Uebungen
in ihrer ursprünglichen Reinheit und Einfachheit
zur Beförderung christlicher Eintracht, brüderlicher Liebe, und
allgemeinen Wohlwollens.

Herausgegeben von **Heinrich Rurk.**

„Denn ich schäme mich des Evangeliums von Christo nicht; Denn
es ist eine Kraft Gottes, die da selig macht alle, die daran glauben,
die Juden vornehmlich, und auch die Griechen.“ Röm. 1, 16.

Jahrgang 1-3. 1853-5.

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Der Evangelische Besuch.

Dieses Monatsblatt erscheint zugleich mit dem
“MONTHLY GOSPEL-VISITER,”

jeden Monat 16 Seiten Median-Octav zu dem geringen Preis von nur fünfzig Cents des Jahrs einzeln, oder fünf Thaler für 12 Copien. Der Gospel-Visiter enthält mit dem Umschlag von 28—36 Seiten monatlich. Kostet Einen Thaler des Jahrs, und zehn Thaler für 12 Copien. Beide zusammen beim Duzend Fünfzehn Thaler, alles in Vorausbezahlung.

Das Postgeld (unter 3000 Meilen) ist nur 6 Cents des Jahrs. Geldsendungen mit der Post auf das Risiko des Herausgebers.

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Der Evangelische Besuch.

Jahrgang 3.

Poland, D. Januar 1855.

Nro. 1.

Vorwort.

Zwei Jahrgänge dieser deutschen Blätter haben wir als Beilage zum englischen „Gospel-Visiter“ unentgeltlich, frei und umsonst ausgehen lassen, aus reiner Liebe zu unserer deutschen Muttersprache, und zu unsern deutschen Brüdern und Landesleuten. Allein schon seit 6 Monaten erhielten wir Briefe auf Briefe, aus denen wir schließen mußten, daß viele unserer Leser kein Gefallen hätten am Deutschen, und daß sie lieber so viel mehr im Englischen wünschten. Auf der andern Seite war uns wohl bekannt, daß Manche unserer lieben deutschen Brüder und Leser wenig Nutzen von dem Englischen hatten, und doch den „Gospel-Visiter“ unterstützten um ihrer Kinder und der guten Sache willen.

Dieser Umstand machte uns fast rathlos. Wir wollten unsern englischen Lesern mit dem deutschen Stück nicht beschwerlich fallen, und doch auch unsere deutsche Leser nicht ganz leer ausgehen lassen. Nach reiflicher Ueberlegung, aus unparteiischer Liebe zu allen unsern Brüdern und Lesern, und mit dem Wunsche, allen allerlei zu ihrem Dienste zu seyn, machten wir daher schon vor mehreren Monaten den Vorschlag, von diesem Neujahr an 16 Seiten monatlich vom deutschen „Evangelischen Besuch“ zu liefern zu dem ganz geringen Preis von 50 Cents des Jahres, welche, wenn auch fünfhundert Untersreiber sich fänden, kaum die ersten Kosten decken würden.

Die geringe Aufmunterung indessen, die wir auf den obigen Vorschlag bis zum Schluß der December-Nummer erhalten hatten, ließ fast alle Hoffnung verschwinden, ob wir etwas zur Aufrechterhaltung der deutschen Sprache in unsern Gemeinden

thun könnten, u. nöthigte uns auf der Rückseite des Deckels jener Nummer anzugeben, daß wir den deutschen Evangelischen Besuch bis auf weiteres einstellen mußten, sobald das angefangene Stück zu Ende sey, wenn nicht unterdessen eine namhafte Veränderung eintrete. Wir wiederholten dabei die wichtige Frage: Soll denn das Deutsche ganz und gar untergehen bei uns, — in unserer Gemeinschaft? — Sind keine fünfhundert Brüder mehr vorhanden, die als barmherzige Samariter ihre zweien Groschen (fünfzig Cents) dazureichen willig sind, um ihre halbtödtliche und sterbende Muttersprache vom Untergang zu retten?

Da wir aber gleich nach Absendung unserer letzten Nummer eine Reise nach Ost-Pennsylvanien unternahmen aus Liebe zu unsern Brüdern, und namentlich in den noch ganz deutschen Gemeinden in Lebanon u. Lancaster beinahe oder völlig eine Woche zubrachten, und ihre Zusage zur Unterstützung unseres geringen Werkes erhielten, und bei unserer Heimkunft auch mehrere Briefe von Osten und Westen mit aufmunternden Berichten wegen des deutschen Evangelischen Besuchs antrafen, so wollten wir es noch einmal wagen, einen Anfang zu machen im Aufsehen auf den Herrn, von dem allein alles Gute, und alle Kraft zum Guten kommt, und zwar unter folgenden, möglichst uneigennütigen Bedingungen.

1. Der evangelische Besuch soll fürs erste 8, sobald aber die Zahl der Untersreiber es rechtfertigen möchte, 16 Seiten monatlich enthalten.

2. Der Preis beim Einzelnen ist 50 Cts des Jahres in Vorausbezahlung. Wer 10 Untersreiber und das Geld einsendet, erhält eine Copie für seine Mühe.

3. Da es aber wahrscheinlich ist, daß die meisten auch das englische Blatt sonderlich für ihre Kinder nehmen, so bieten wir bei

de zusammen an zu einem Thaler 25 Cent's und wenn Jemand 12 Unterthreiber und \$15, einsetzet, erhält er ebenfalls eine Copie für seine Mühe.

4. Weil indessen die Unterstützung des deutschen Evangelischen Besuchs kaum hinreichend werden möchte, wenn nicht die schönen und zahlreichen deutschen Gemeinden in Pennsylvanien und sonstwo ernstlich und kräftig uns zu Hülfe kommen, so bieten wir ihnen ferner an, wenn eine Gemeinde nicht weniger als fünfzig Copien bestellt, solche (ganz deutsch) zu 40 Cts das Stück, oder (deutsch und englisch) zu Einem Thaler das Stück, d. i. den ganzen Jahrgang zu liefern.

So, geliebte Leser, sind wir gesonnen alles zu thun, was in unserem Vermögen steht, um ein deutsches Blatt zu erhalten, und es liegt nun ganz bei Euch, ob es geschehen soll oder nicht. Warte keiner auf den andern, sondern jeder suche unter seinen Nachbarn und Bekannten zu thun was er kann, und dann laßet uns von dem Erfolg bald hören.

In welchem Sinne der Evangelische Besuch geführt werden soll?

Es mag unsern Lesern wunderlich und räthselhaft vorkommen, warum wir uns so sehr bemühen, auch dieses deutsche Blatt im Gang zu erhalten, da doch bisher so wenig Aufmunterung dazu war, und wir dabei nichts zu gewinnen hoffen dürfen, wohl aber Schaden zu befürchten haben, wenigstens im Leiblichen. Es möchte wohl gar dem einen oder dem andern der Gedanke beifallen, daß geheime, verbergene, und vielleicht gar schädliche und gefährliche Absichten darunter verbergen liegen. Wir halten es daher für unsere Pflicht, offen und ehrlich zu sagen, was wir zum Zwecke haben, und in welchem Sinne wir den Evangelischen Besuch zu führen gedenken.

Als Diener des Wort's, da wir uns nicht nur für verpflichtet halten, Andern das Wort zu verkündigen, sondern auch Selbst demselben in allen Dingen un-

terthan zu seyn,—können wir solches nicht besser thun, als mit Grundlegung folgender Worte, die der Geist Gottes durch den Mund des Apostels Petri geredet, und durch seine Hand zu unserer Lehre hat aufschreiben lassen. Sie lauten also:

„Thut Ehre Jedermann. Habt die Brüder lieb. Fürchtet Gott. Ehret den König.“ 1 Pet. 2, 17.

Wenn wir also fragen: In welchem Sinne wir unser Leben führen, unser Amt ausrichten, und namentlich auch diesen Evangelischen Besuch leiten sollen,—so ist die göttliche Antwort:

„Thut Ehre Jedermann;“—daß ist: Schätze, achtet und behandelst einen jeglichen Menschen nach seinem wahren Werth. Das thut die arme, blinde Welt nicht. Der Mensch, der seinen eigenen wahren Werth, das ist, den Werth seiner unsterblichen Seele, und zugleich seinen Unwerth, seine Unwürdigkeit und Sündhaftigkeit im Lichte Gottes und seines Wortes noch nicht erkannt hat, der kann es nicht thun, d. h. er kann nicht Ehre geben Jedermann. Durch den Schein äußerlicher Dinge betrogen, wird er einigen, den Großen, Reichen und Hochansehnlichen dieser Welt zu viel Ehre thun, und die Kleinen, Armen und Geringen verachten, wie es offenbar am Tage ist bei denen, die noch in der Finsterniß dieser Welt leben.

Aber also soll es nicht seyn unter den Jüngern Jesu, der uns gesagt hat: **„Sehet zu, daß ihr nicht Jemand verachtet!“** Wir sollen vielmehr Ehre thun Jedermann, nicht allein den Großen, sondern auch den Kleinen; den Armen wie den Reichen, den Geringen, wie den Angeesehenen, den Bekannten und Unbekannten, den Freunden und Feinden, denen die ferne sind sowohl wie denen, die nahe sind, ohne Unterschied der Sprache, der Farbe, der Religion und Nation oder anderer zufälligen Umstände. Mit einem Wort, wir sollen Jedermann oder allen Menschen

sch en Ehre thun, weil sie Alle Geschöpfe des Einen Vaters, ursprünglich mit dem Bilde Gottes begabt, durch den Einen Heiland erlöst, und durch den Einen Geist, und durch das Eine Wort zur Seligkeit berufen sind.

Wie geschieht das?—Wir antworten: Wenn wir einmal zur wahren Selbsterkenntniß, zur Erkenntniß unserer anerschaffener Menschenwürde und unserer ursprünglichen Bestimmung, zur Erkenntniß unseres Abfalls und über-großen Sündhaftigkeit gekommen sind, und uns gleich Pausen als den vornehmsten, größten Sünden ansehen müssen, dann ist uns kein Mensch, auch der unwissendste, reueste und lasterhaftigste nicht mehr; u s c h l e c h t. Wir denken dann: Wäre ich an seiner Stelle gewesen, hätte ich seine Erziehung genossen, und so wenig Gelegenheit zum Guten gehabt wie er, ich wäre vielleicht noch unwissender, noch roher, noch lasterhafter als er, und hätte er an meinem Platz seyn können, so wäre er wahrscheinlich besser als ich. Dann können wir Niemand mehr verachten; können nicht mehr sagen: der Mensch ist nichts nuß, worauf der Heiland das höllische Feuer droht. Matth. 5, 22.

Im Gegentheil werden wir dann lernen den Menschen-im-Menschen zu ehren, ob er mit dem Purpur oder mit Lumpen bekleidet ist; ob er sich in Seehundsfelte wickelt wie der Grönländer, oder mehr als halbnackt geht wie der Africaner. Wir werden keinen Menschen gleichgültig ansehen, sondern mit warmer Theilnahme an seinem Wohl oder Wehe, ob er deutsch oder englisch oder was sonst redet, ob er weiß, gelb, kupferbraun oder schwarz ist. Wir werden das Gute ehren und schätzen, wo immer wir es finden. Wir werden die Wahrheit achten, ob sie aus dem Munde eines Kindes oder eines Königs kommt. Wir werden den Irrthum und das Böse, das Unglück oder Verderben eines Fremden

ebenso beklagen, zu entschuldigen und wegzuräumen suchen, wie bei unserem eigenen Kinde.

Ja, wir werden es nicht bei bloßen Gefühlen und Worten bewenden lassen, die Niemand etwas helfen. Wir werden nicht meynen mit diesem „Ehret Jedermann“ fertig zu seyn, wenn wir, wie die Welt, Jedermann Mistler, Meister und Herr heißen wollten, was geradezu dem Worte Jesu zuwider wäre: „Ihr sollt Niemand auf Erden Herr oder Meister nennen u.“ Das Wort fordert ausdrücklich ein Thun. „Thut Ehre Jedermann.“ Fragst du: Wie so? Ach daß du noch so fragen kannst!

Lasset uns von unsern Kindern lernen! Kinder, die ihre Eltern in Ehren halten, thun willig und gerne, alles was sie von ihnen begehren, so viel in ihrem Vermögen ist. Es macht ihnen Freude ihren Eltern zu dienen und behüßlich zu seyn, wie und wo sie können. Sie thun das Gute, das sie wissen, es macht ihren Eltern Freude, auch ungeheißt; sie meyden das Böse, vor welchem sie gewarnt worden sind, auch wenn Niemand dabei ist, als der unsichtbare Gott, der alles sieht und weiß. Sie sind ehrbar und sitzsam in Worten und Geberden, liebreich und verträglich mit ihren Gespielen, freundlich u. bescheiden, behüßlich und dienstfertig gegen Jedermann, und eben damit erfüllen sie das Wort: „Ehre Vater und Mutter,“ und „Thut Ehre Jedermann!“

Ach daß wir alle solche Kinder wären, die keine eigene Ehre suchen, die kaum an sich selbst denken, die alle andern höher achten, als sich selbst, die von Neid, Geringschätzung, Mißgunst und Hochmuth nichts wissen, und nur darauf bedacht sind, Andern Ehre zu thun! Dazu finden wir alle Tage Gelegenheit, wenn wir nur die Gaben, die uns Gott anvertraut hat, wirklich dazu brauchen wollen, Solchen die ihrer bedürfen, damit zu dienen, sey es nun

zu ihrem zeitlichen Nutzen, oder zu ihrem ewigen Heil;—und mit den Gaben, die Gott Andern anvertraut hat, wiederum uns dienen zu lassen, und so thätig und leidend das Wort zu erfüllen:

„A hut Ehere Jedomann.“

(Fortsetzung folgt.)

* * *

Für den Evangelischen Besuch.

Geschichte der Gemeinde der Brüder in Conestoga und Weisichenland, Lancaster County, Pa.

Nach handschriftlichen Nachrichten, verfaßt von den Dienern derselbigen Gemeinde, welche dem Schreiber zur Untersuchung anvertraut worden sind, bestand dieselbe am 29 September 1734, als am Taustage ihres ersten nachmaligen Lehrers Michael Frank aus folgenden

Gliedern.

1. Bruder Legau.
2. Hans Köppinger.
3. Hans Görg Koch.
4. Rudolph Bollinger.
5. Ernst Etell.
6. Joseph Latzschau.
7. Ludwig Kalkblöser.
8. Luy.
9. Samuel Gut.
10. Hans Hildebrand.
11. Gottfried Geiger.
12. Michael Frank.

1. Schwester Etellin.
2. „ „ Kochin.
3. „ „ Kalkblöser.
4. „ „ Latzschau.
5. „ „ Luy.
6. „ „ Köppingerin.
7. „ „ Hildebrandin.
8. „ „ Krapfin.

Zusammen also aus 20 Mitgliedern.

Von diesem Tag, den 29 September 1734, an zu zählen, wäre die Lancaster

Gemeinde jetzt schon über 120 Jahre alt; fürwahr, eine ehrwürdige Mutter-Gemeinde, deren Töchter in den verschiedensten Gegenden unseres großen Landes anzutreffen sind, wie man aus den Namen der dortigen Mitglieder zu schließen Ursache hat.

„Hernach (heißt es weiter) sind dem Michael Frank die Hände aufgelegt worden durch Älteste, und er zum Vorsteher und Aufseher der Gemeinde in Conestoga und Weisichenland bestellt; und ist dann ferner durch Gottes Gnade und Segen die Gemeinde vermehrt und fortgeführt.“ Und wie groß der Segen war, der auf dieser Gemeinde ruhte, zeigen die fortgesetzten Listen derer, die bei ihnen getauft worden, und von den Siebentägern und sonst zu ihnen getreten sind.

In der Liste von 1735 bis 1739 sind 32 Namen der Neu-Aufgenommenen, und unter denselben treffen wir folgende an; Sigrift, Etter, Frank, Royer, Martin, Landis, Rosand, Bollinger, Miller, Langenecker u.

Im Jahr 1739 wurden ferner 21 Personen getauft, unter denen Michael Pfau, der Nachfolger des ersten Aufsehers, war, und drei Brüder Namens Mohler.

Im Jahr 1740 wurden 7, im Jahr 1741, zehn, im Jahr 1742 acht und zwanzig aufgenommen, unter denen die Namen Stutzky, Gebr, Altförfer, Schwarz, Klorn, Heg, Funderburg, Weiß, Schneider, Licht, und andere mehr vorkommen.

Im Jahr 1743 war die Zahl der Neu-Aufgenommenen 24, unter denen Jacob Sonntag, von dem später Meldung gethan wird. Im Jahr 1744 wurden nur vier Personen getauft, und Br. Michael Pfau zum Diener erwählt. Im Jahr 1745 wurden vier getauft, und 8 Brüder und 6 Schwestern von Anweil aufgenommen. Im Jahr 1746, 13 Personen aufgenommen; 1747, 19 Personen.

Beim nächstfolgenden Jahr finden wir folgende Anmerkung. "In diesem Jahr 1748 ist unser Versorger und Aufseher (Michael Frangk) mit Tod abgegangen, und hat das Zeitliche mit dem Ewigen verwechselt, nachdem er durchs Leiden ist wohl bewähret worden.

Fahre wohl auf Gottes Wagen,

Wir gönnen dir die Ruh,

Daß du von den Engeln wirst getragen

Dem schönen Himmel zu,

Bei der Engel Chor und Reihen

Dich könn'st ewig, ewig freuen."

Wenn wir hier beim Tode des ersten Versorhers und Aufsehers, Michael Frangk, einen Seilstrand machen, und zurückblicken auf die ersten 14 Jahre dieser Gemeinde, so müssen wir zur Ehre Gottes sagen, daß die Dienstzeit dieses alten vor mehr als hundert Jahren verstorbenen Bruders eine reichlich gesegnete war, indem die Gemeinde zunahm "durch Gottes Gnade und Segen," und ihre Zahl sich mit jedem Jahr so vermehrte, bis sie in 14 Jahren von einem Häuflein von 20 Gliedern zu einem Volk von beinahe 200 anwuchs. "Solches ist vom Herrn geschehen, und ist ein Wunder vor unsern Augen."

Fortsetzung folgt,

Michael Frangk.

Von dem obengemeldeten alten Bruder besitzen wir ein Büchlein, gedruckt von Bruder Christoph Sauer in Germantown, und betitelt: "Einfältige Lehr-Betrachtungen und kurz gefaßtes Glaubens-Bekenntniß des gottseligen Lehrers Michael Franken, Weiland gewesenen Versorhers der Täufer-Gemeine in Conestoga nun zum gemeinen Besten dem Druck übergeben." Es wurde uns schon vor vielen Jahren von einem seiner Nachkommen,

dem vor etlichen Jahren in hohem Alter entschlafenen Bruder und Aufseher einer Gemeinde in Ohio, Christian Frangk, verehrt.

Aus diesem Büchlein können wir den Bruder, ob er schon lang, vor mehr als hundert Jahren, verstorben ist, kennen lernen; denn darinnen, ob er wohl todt ist, redet er noch, und, wir möchten fast sagen, lebet er noch. "Wer da lebet und glaubet an mich, der wird nimmermehr sterben." Es wird ohne Zweifel vielen der Nachkommen der uralten Lancaster-Gemeinde Freude machen, etwas Näheres von dem Mann zu erfahren, der vielleicht ihre Urgroßältern getauft hat, und wir werden daher zuweilen etwas mittheilen. Für diesmal nur folgende Probe.

Spiegel und Prüfer seiner selbst.

Herr Jesu! du mein A und O!

Mein Anfang und mein Ende so,

Ich habe jetzt in meinem Sinn,

Zu klagen dir, wie ich noch bin.

2.

Erstlich muß ich es klagen dir,

Mein Jesu! was noch fehlt mir;

Mein Augen, ach! noch dunkel seyn,

Erleuchte sie, du Gnadenschein.

3.

Auch meine Ohren und Gehör

Sind dick zu hören deine Lehr;

Wenn jemand betet, ließt und lehrt,

Mein' Ohren bald sind abgekehrt.

4.

Mein' Zung kein Wort nicht reden soll,

Denn nur zum Lobe Gottes wohl;

Ich rede viel noch unbedacht,

Wird nicht zu Gottes Lob gebracht.

5.

Ich hätte gern ein' neue Zung,

Und meines Herzens Reinigung;

O Jesu! ich hätt' gern von dir,

Was je und mehr noch fehlt mir.

6.

Ein' Nase, daß ich allein riech,

Das Gut und Böse in mir prüf,

Dein'm süßen Liebsgeruch nachgeh,
Den Sünden G'ruch mir ganz verweh.

7.

Wann ich mich recht prüf und betracht,
So find ich mich noch allzu schwach,
Daß ich est nicht kann eine Stund
Necht wacker seyn von Herzen-Grund.

8.

Der Glaub ist noch nicht stark genug,
Die Liebe ist est nur Betrug,
Daß Herze allzuviel unrein,
Und weder recht keusch noch recht klein.

9.

Es fehlt mir Sanftmuth und Geduld,
Wann Anslag kommt, doch mit Unschuld;
Der alt' Mensch will nicht seyn veracht,
Wiewohl er selbst red't gern Verdacht.

10.

Wenn einer spricht wie man gern will,
Den will man denn auch lieben viel;
Wird widersprochen unserem Sinn,
So ist die Liebe bald dahin.

11.

Ich bin noch nicht g'nug klein und rein,
Demüth'ger wollt ich gerne seyn;
Die Eigenlieb, der Eigensinn,
Nimmt alles Gute bald dahin.

12.

Ruhmredigkeit und Eigenheit,
Stolz, Ungedult und Unkeuschheit,
Herneiser, Widerwärtigkeit,
Macht meiner Seele vielen Streit.

13.

Die brünst'ge Liebe fehlt mir viel,
Daß ich nicht recht komm an das Ziel;
Wann ich die Wahrheit sagen sollt,
So bin ich nicht, wie ich gern wollt.

* *

Christags - Gedanken.

„Ehre sey Gott in der Höhe, und Friede
auf Erden, und den Menschen ein Wohlge-
fallen!“ Luc. 2, 14.

So sangen Gottes Engel in den Wol-
ken am Tage der Geburt des Erlösers der

Welt. So singt nun ew'ig die erlöste
Menschheit; alle Kinder des Friedens, de-
nen wirklich Gnade, Vergebung der Sün-
de und Friede durch seine Menschwerdung
und durch seinen Tod zu Theil geworden
ist. So können aber die noch nicht in
Wahrheit singen, in welchen Christus, un-
ser Friede, Ephes. 2, 14. noch nicht geko-
ren ist. Wo die Sünde und Welt noch
lebt und herrscht, kann kein Gesang von
Friede und Ehre Gottes Statt haben.
Denn so lange der Mensch den nicht in sein
Herz aufnimmt, den ihm Gott gesandt hat
zu seinem Heile, giebt er Gott die Ehre
nicht, und so lange giebt ihm Gott den
Frieden nicht.

Menschenkind! Gieb Gott die Ehre,
so giebt er dir den Frieden, giebt dir seinen
Eohn. Gieb Gott die Ehre, bekenne vor
ihm daß du ein fluch- und verdammungs-
würdiger Sünder bist, für welchen Gottes
Eohn vom Himmel hat kommen müssen,
um seine Schuld und Sünden zu büßen,—
ihn zu retten und selig zu machen. Erkens-
ne und bekenne dieß mit gebeugtem, zer-
knirschtem Sinne, und bitte Gott um sei-
nen Eohn, daß du seiner aus Gnaden
theilhaftig werdest,—so giebst du Gott die
Ehre, und die Engel Gottes singen dann
auch über dir diesen Lobgesang.—Nun hat
Gott seine Ehre: darum Friede diesem
Menschen! Gottes Wohlgefallen ruht
auf ihm. Was hilft dir sonst der Engel-
gesang, wenn in dir noch der Welt und
Sünden Klang erschallt,—wenn noch im-
mer kein Friede in dir ist?

Ehre sey Gott in der Höhe! der Herr
ist geboren,
Lasset uns singen, o Brüder! uns hat
er erkehren,
Hier sehen uns sein,—Seiner Erbarmung
zu freu'n;
Uns ist der Heiland gegeben.

Schatten und Dunkel bedeckten den
Erdfreis; es irrten

Völker umher wie Schaaf, verlassen von Hirten.

Jesús erschien! Mächte verschwanden durch ihn,

Die auch die Weisen verwirrten.

Kinder des Vaters, erföhren ihn liebend zu ehren.

Haften mit Bitterkeit sich an der Gottheit Altären.

Jesús erschien! Und es ward Friede durch ihn.

Eingt dem Erbarmer zu Ehren!

Gnade und Wahrheit entkeimen des Göttlichen Schritten;

Trost und Erquickung trug Er in der Weisenden Hütten;

Ward ihnen Freund, Hatte gleich ihnen geweint,

Hatte gleich ihnen gelitten.

Ehre sey Gott in der Höhe! ein ewiges Leben

Hat er durch ihn uns, o Preis ihm! durch ihn uns gegeben.

Bis in das Grab—Stieg er vom Himmel herab,

Um uns zum Himmel zu heben.

Selige Aussicht, wenn dort meinen Vater ich sehe,

Ihn mit den Schaaren Vollendeter ewig erhöhe!

Danket schon hier, Selige Brüder mit mir:

Ehre sey Gott in der Höhe.

Neujahrs = Gedanken.

Hoffnung besserer Tage ist eine Lieblingsache des menschlichen Herzens, womit es sich gerne, oft, lange, auch wohl zu viel beschäftigt. Die Neigung dazu ist entschieden, stark, zunehmend. Diese tief eingewurzelte Neigung gehört zu den redendsten Beweisen von der Unsterblichkeit und ewigen Fortdauer unsers Geis-

tes. Dieser steht nie stille, ist voll Trieb immer vorwärts, immer weiter; hat nie genug, will immer mehr haben; was er noch nicht hat, stellt er sich doch gerne vor, als etwas, das zu haben ist, und schon diese Vorstellung ist ihm angenehm, genussvoll, fast als wenn er das, was er zu haben wünschet, bereits besäße. Die Stunden, welche er damit verbringt, dünken ihn nicht verlieren; und manche Gemählde, die er sich entworfen hat, erneuert er sich mehrmals, mahlt sie noch besser aus, thut hinzu, thut weg, verändert dies und jenes, und macht sie seines Erachtens von Zeit zu Zeit schöner, vollständiger.

Die Absicht bei solchen fleißig wiederholten Vorstellungen ist, daß unser Geist es immer besser haben will. Ist nun sein Dichten und Trachten auf das Gute gerichtet, so sind ihm dergleichen Gemählde erlaubt. Christus, der für uns Einzige, Unvergleichliche, Nothwendige, Unentbehrliche, Allgenugsame, hat es uns erworben, daß wir die Hoffnung immer besserer Tage getrost fassen, behalten, hegen und nähren dürfen, ohne Furcht, dabey zu Schanden zu werden: nur unter der einigen, aber unnachlässlichen Bedingung, daß wir auf dem Wege gehen, auf welchem Er uns leitet, indem Er als unser Licht uns verwandelt; durchaus auf keinem andern, weil jeder andere Weg nicht nur gefährlich ist, sondern ganz gewiß ins Verderben führt.

So lebe denn, Hoffnung besserer Tage! Lebe und regiere in meinem Herzen! Lebe stärker und stärker in mir und Allen, die Jesu Christo—laß seyn so wie ich Armer—in fühlbarer Schwachheit nachzuwandel, und ihm ferner unverrücklich nachzufolgen wünschen, wie Schaaf ihrem guten Hirten!

Correspondenz.

Berlin, Somerset Co., Pa.
Nov. 27, 1854.

Liebeliebster Bruder und Mit-Arbeiter im Weinberge des Herrn. Es ist Dir vielleicht unbekannt, lieber Bruder, daß mein lieber Vater und dein Mitgenosse an der Haushaltung Gottes, Peter Cober, am zwanzigsten October nach achttägigem Leiden und vieljährigem, treu-ausgehaltenem Dienst auf den väterlichen Ruf Gottes seine sterbliche Hülle ablegte, und (wir hoffen) in jenseß herrliche Reich der Seligen eingieng.

Ich bitte um Entschuldigung, weil ich Dir von dieser Trauer-Begebenheit so lange keine Nachricht gab, indem ich immer der Meynung war, einer meiner lieblichen Brüder oder meiner Mitarbeiter einer werde dich davon berichten; nun ich bis jetzt aber noch nichts Gewisses erfahren habe, daß dich einer von diesen edengenannten davon berichtet hätte, so melde ich noch, daß mein lieber Vater entschlief in einem friedlichen, ruhigen Alter von 78 Jahren, 3 Monaten und 26 Tagen, nachdem er vor seinem Heimgang das liebliche Lied angab:

„Es wird nicht lang mehr wahren,

Halt noch ein wenig aus:

Es wird nicht lang mehr wahren,

So kommen wir nach Haus;

Da wird man ewig ruh'n,

Wann wir mit allen Frommen,

Da heim zum Vater kommen;

Wie wohl, wie wohl wird's thun.“

Ich will nun schließen mit der Bemerkung, daß viele deutsche Mitbrüder in Somerset County sind, die wünschen, daß der 'Gospel Visitor' etwas mehr in deutscher Sprache enthielte. Es grüßen dich die Brüder in unserer Gegend, u. s. w.

I. N. C.

* * *

Wir haben diesen Brief eingerückt, schon wir den Todesfall schon im „Gospel-

Visitor“ vom December angezeigt hatten, weil deutsche Briefe überhaupt etwas Seltenes sind bei uns. Unsere deutsche Freunde des Deutschen in Somerset Co. und sensitive sehen bei dieser Nummer, und sonderlich im Vorwort, daß es uns ein Ernst ist mit der Fortsetzung des Evangelischen Besuchs, und wir warten jetzt nur auf Bericht, und was sonst von nöthen ist, um ihn in bleibenden Gang zu setzen.

Wenn nun aber unsere Freunde auch warten, und die Hände in den Schooß legen, und meynen, der deutsche Evangelische Besuch werde so fort alle Monat kommen, und wohl auch 16 Seiten mitbringen, ohne daß sie etwas zu thun nöthig hätten, als ihn aus der Postoffiz zu nehmen und zu lesen; wenn sonderlich die Brüder in noch recht deutschen Gegenden sich auf solche verlassen, die das Deutsche bald vergessen haben, und nicht selbst Hand anlegen, so wird der Besuch wohl bald ausbleiben.

Wir haben jetzt unsere Bedingungen so gestellt, daß wir nicht bestehen können ohne Vorausbezahlung, und von Allen. Wenn nun deutsche Gemeinden, wie die in Somerset Co. Pa. nicht wenigstens 100 Untersreiber einsenden, so wird es schwerlich Bestand haben mit dem deutschen Besuch. Wenn aber so viele in 5-6 Counties sich finden, d. i. in jedem 100, welche willig sind Einen Thaler für den deutschen und englischen Visitor zu bezahlen, dann können beide Hand in Hand fröhlich ihre Straße ziehen.

N. B. Beim Geld schicken mit der Post bitten wir Summen unter Einem Thaler in Postgeld-Stamps zu verwechseln, welche fast in jeder Postoffice zu haben sind. Brüder und Freunde, die sich als Agenten hergeben wollen, bitten wir um ihre kräftige Vermittlung, und baldige Berichte. Wo diese fehlen, da sind und bleiben wir im Verlust.

* * *

Der Evangelische Besuch.

Jahrgang 2.

Beilage.

Nro. 13.

Gespräch zwischen Vater und Sohn.

(Fortsetzung.)

Von der Liebe.

Sohn. Ja, woran aber prüfet man die wahre Liebe, und den wahren Glauben, oder die falsche Liebe, und den gefärbten Glauben?

Vater. Der wahre Glaube, welcher gütlich, und vor welchen ein ewiges Leben verheißen ist, muß ein schriftmäßiger Glaube seyn, gleich wie der Herr Jesus spricht: Wer an mich glaubet, wie die Schrift saget, von des Leibe werden Ströme des lebendigen Wassers fließen. Joh. 7, 38. Und ein schriftmäßiger Glaube wirket auch die wahre Liebe nach der Schrift. Denn das ist die Liebe zu Gott, daß wir seine Gebote halten. 1 Joh. 5, 3. Und der Herr Jesus spricht von der wahren Liebe: Liebet ihr mich, so haltet meine Gebote. Wer meine Gebote hat, und hält sie, der ist es der mich liebet. Und wer mich liebet, der wird mein Wort halten. Joh. 14, 21-23.

An welcher schriftmäßigen Liebe man auch seine Jünger erkennen soll. Joh. 13, 34, 35. Denn gleich wie der Herr Jesus nach der Schrift geboren worden, auch nach der Schrift gekreuziget und auferstanden. 1 Cor. 15, 3, 4. So hat Er auch allen den Seinigen einen schriftmäßigen Glauben gelehret, und verheisset ihnen nach der Schrift ein ewiges Leben. Aber ein gefärbter Glaube und eine gefärbte Liebe kann sich nicht auf die Schrift, sondern nur auf menschlich Gutmüthen gründen; da wird einer, wie er v. d. den Schriftgelehrten gelernt hat, glauben, der andere, wie er etwa durch dieses oder jenes Buch ist verzugert worden. Der Dritte, gar nach seines Herzens Gutmüthen und eigenem

Willen. Da doch die Schrift ausdrücklich spricht: Daß nur ein Herr, ein Glaube, und eine Taufe sey. Ephes. 4, 5.

Wenn zehn Menschen seyn, die noch in einem gefärbten Glauben stehen, und man sollte sie nach der Schrift examiniren, so würde man erfahren, daß alle Zehn ein jeder einen eigenen Glauben haben würde, und sollte keiner nach der Schrift seyn. Denn es ist nur ein einiger ungefärbter Glaube, und alle die nun den wahren Glauben nach der Schrift haben, die sind auch alle nach der Schrift einzig, was Glaubens-Regeln anbetreffen.

Von dem Glauben.

Sohn. Ich habe aber auch sagen hören: Daß alle Secten sich auf die Schrift berufen, und darum man seinen Glauben nicht mit der Schrift behaupten könne.

Vater. Wer dieses spricht, weil alle Secten sich auf die Schrift berufen, so dürfte ein wahrer Glaubiger solches nicht thun; das muß nothwendig ein elender und unwissender Mensch seyn. Denn das dienet einem Glaubigen gar sehr zur Stärkung seines Glaubens, weil alle Secten die heilige Schrift vor göttlich erkennen und sich darauf berufen, ob sie derselben schon nicht glauben. Denn auf die Schrift sich zu berufen, und der Schrift zu glauben, das ist gar ein großer Unterschied. Welches du aus der Rede des Herrn Jesu merken kannst, da er zu den Juden sagte: Wenn ihr Mosen glaubet, so glaubet ihr auch mir, denn er hat von mir geschrieben. Joh. 5, 46.

Nun haben die Juden sich auch alle auf Mosen berufen, aber sie haben ihm in seinen Schriften nicht geglaubt. Also berufen sich auch alle Secten nicht nur allein auf die Schrift, sondern auf den Herrn Jesum selbst, aber wie sie dem Herrn

Jesu glauben, also, und nicht anders glauben sie auch der Schrift; könnte nun wohl ein wahrer Glaubiger also blind seyn, und denken oder sprechen: Ey alle Secten berufen sich auf einen gekreuzigten Heiland, darum kannst und darfst du dich nicht darauf berufen; das wäre dem Teufel eben recht. Aber nein! die wahre Glaubigen haben von ihrem Herrn und Meister mehr und bessere Klugheit gelernt. Denn als der Teufel in der Versuchung des Herrn Jesu sich auch auf die Schrift berief, da antwortete ihm Jesus im Glauben aus der Schrift, und berief sich auf dieselbige. Matth. 4, 6. 7. So mag dann der Teufel und alle falsche Geister sich auch auf die Schrift berufen, darum glauben sie aber derselben nicht. Und du wirst erfahren, daß eben diese Menschen, die einen Glaubigen irre machen wollen, wenn sie sprechen: Alle Secten berufen sich auf die Schrift; so werden sie dennoch sich auch selbst auf dieselbige berufen.

Und darum siehet ein glaubiges Kind Gottes nur auf seinen himmlischen Vater; und glaubt, und folget ihm in seinem geoffenbarten Wort, weil es gewiß ist, und glaubet: daß Gott und sein ausgesprochenes Wort ganz eins sind, denn sonst müßte ein Glaubiger vieles unterlassen, wenn er das nicht im Glauben thun wollte, was die Gottlosen und Unglaubigen im Unglauben thun.

Er dürfte nicht Beten, nicht Singen, nicht Arbeiten, Essen, Schlafen, und dergleichen, welches den Gottlosen alles Sünde, und ein Greuel vor Gott ist. Denen Glaubigen und Reinen aber ist es alles rein, dem Unglaubigen aber ist nichts rein. Tit 1, 15. Darum lerne in allen Dingen den rechten Unterschied nach der Schrift wohl; damit du nicht in Verwirrung kommst, wie leider viele Seelen bey dieser Zeit in große Verwirrung gerathen, wenn sie sehen, daß die Gottlosen auch gottesdienstliche Dinge verrichten, als Beten,

Singen, Versammlung halten, Taufen, Abendmahl halten, und dergleichen, da denket die unerleuchtete Vernunft: Wenn die Gottlosen dieses thun, so ist nichts darauf gelegen, du willst es gar bleiben lassen, und kommen solche Menschen in allerlei Verwirrung, daß sie endlich nicht mehr wissen, was sie meinen oder glauben.

Denn müssen sie sich einen Weg machen und erdichten, welchen die Schrift nicht lehren kann, und denn meinen sie auf solchem Wege, sie wären weiter gestiegen als die Apostel, nehmen auch keinen Rath mehr aus den Schriften der Apostel an. Wie ich schon bey meinen Zeiten viele solche Menschen gekennet und gehört habe, aber darneben erfahren, daß das Ende ihres Weges ein tiefes Verderben nach sich gezogen, denn sie gar bald gefallen und zu Grunde gegangen, daß sie endlich, gar nichts geglaubt haben, sondern sind der Welt und dem breiten Weg wieder heimgefallen, was für Gott alle in Christo einfältige Glaubigen in Gnaden bewahren wolle, daß sie nicht so hoch zu steigen begehren, sondern sich herunter zu den Niedrigen halten, Röm. 12, 16.

Und Paulus ruft seinem Timotheum also zu: Weil du von Kindheit auf die heilige Schrift weisst, kann dich dieselbige unterweisen zur Seligkeit, durch den Glauben an Christo Jesu. Denn alle Schrift von Gott eingegeben, ist nützlich zur Lehre, zur Strafe, zur Besserung, zur Züchtigung in der Gerechtigkeit, daß ein Mensch Gottes sey vollkommen, zu allen guten Werken geschickt. 2 Tim. 3, 15-17.

Sohn. Kann und darf man in allem dem Zeugniß der heiligen Schrift glauben, und ist ein Glaubiger darzu verbunden, eben der Schrift zu glauben und zu folgen, oder führet nicht der Geist Gottes dieselbe andere Wege, wovon eben der äußere Buchstabe der Schrift nichts weiß?

Vater. Es darf niemand einem Glaubigen sagen, er solle und müßte der Schrift

glauben und folgen, denn es kann niemand ohne den heiligen Geist glaubig seyn, welcher den Glauben wirken muß: Nun ist die Schrift nur ein äußeres Zeugniß derer Dinge, welche ehmalen durch den heiligen Geist gelehret und befohlen sind, und durch denselbigen sind auch die Verheißungen u. Bedrohungen ausgesprochen worden.

Wenn nun ein Mensch durch wahre Reue und Buße aus Gnaden den heiligen Geist erlanget, von Gott dem Vater aller Geister, so ist es eben der Geist des Glaubens, der vor viel hundert Jahren in Petre, Paulo und Johanne gewesen und gewürket hat, obschon der heilige Geist in den Aposteln in einem größeren Maas war, zur Ausbreitung des Evangelii, denn noch aber ist eben derselbige heilige Geist in allen Glaubigen; was nun Paulus, Petrus und Johannes dazumal geschrieben, geordnet und befohlen, damit waren dazumal alle Glaubigen eins, so fern sie noch gesund im Glauben waren.

Weilen denn nun, nur ein Gott, und ein einiger Geist ist, so kann eben derselbe heilige und einige Geist nicht anders wollen, als was er zur Heiligung vor viel hundert Jahren gewollt: was nun der heilige Geist denen Glaubigen geordnet, das ist äußerlich aufgeschrieben, und damit sind alle Glaubigen eins, denn der heilige Geist lehret sie inwendig eben so, wie es die Schrift äußerlich lehret. Wenn aber Menschen mit ihrer Weisheit und fleischlichem Sinn über die Schrift kommen, so haben sie ihnen keinen Geist des Glaubens, darum können sie auch äußerlich dem Zeugniß der Schrift nicht glauben, auch im Gehorsam des Glaubens nicht folgen, und es ist auch nicht an sie geschrieben, darum sind sie auch frei von denen Befehlen, die darinnen enthalten sind; eben als wenn ein König seinen Unterthanen schriftliche Befehle schreiben läßt, und dabey große Verheißungen thut, wenn sie seinen Befehlen nachkommen werden, auch große Drohungen, wenn sie dieselbe nicht halten.

So können zwar auch andere Menschen, wenn sie nicht des Königs Unterthanen sind, den Befehl lesen, viel Redens davon machen, weil sie aber keine Unterthanen sind oder werden wollen, so achten sie seine Drohungen nicht, glauben auch seinen Verheißungen nicht, und beugen sich auch nicht unter seine Gebote, Rechte, und Gesetze. Eben so ist es mit der heiligen Schrift neuen Testaments: Welcher Mensch es liest, der kann sehen, was Jesus, der König aller Könige, allen Menschen die wahre Buße thun, an ihn glauben, und ihm gehorsam nachfolgen wollen in allen seinen Befehlen, verheißt hat, man kann auch in heiliger Schrift sehen und lesen, was der Herr Jesus allen unbussfertigen Sündern gedrohet, welche nicht Buße thun wollten, u. an sein Evangelium glauben, auch nicht wollen, daß Jesus mit seinen Befehlen, die er schriftlich hinterlassen, durch seinen Geist über sie herrschen soll.

Es kann ein Mensch die Schrift zwar äußerlich lesen, davon reden und schreiben, wenn aber in dem Menschen der Geist des Glaubens nicht ist, so wird er sich um die Gebote so darinnen stehen, wenig bekümmern, wird auch wenig vor den Drohungen, so darinnen enthalten sind, erschrecken. Das machet, weil die inwendige Ohren noch nicht geöffnet sind.

Darum sagte der Herr Jesus zu dem Volk, so ihn selbst predigen hörte: Wer Ohren hat zu hören, der höre. Matth. 11, 15. Cap. 13, 43. Und in der heiligen Offenbarung St. Johannes, ruft der Geist Gottes an alle sieben Gemeinden: Wer Ohren hat zu hören, der höre, der höre, was der Geist den Gemeinden saget. Offenb. 2, 7.

Also wenn ein Mensch die heilige Schrift äußerlich liest, wenns ein Glaubiger ist, dem seine innere Ohren geöffnet sind, so höret er was der Herr Jesus in seiner Lehre haben will, er höret was die Aposteln in ihren Schriften haben wollen, und durch das inwendige Gehör wird er getrieben zu

dem wahren Gehorsam auch äußerlich zu folgen; er liest äußerlich die Schrift im Glauben, und höret das innere Wort des Lebens, das giebt ihm Kraft und Stärke zur Nachfolge Jesu, wo es aber am Glauben fehlet, da kann wohl ein Mensch äußerlich hören und lesen, und sprechen: Es ist ein todtter Buchstabe, dem ich nicht nachfolgen kann, ich bin es ja inwendig nicht so überzeugt, wie es äußerlich geschrieben steht, er weiß aber nicht, daß es ihm an dem Glauben fehlet, und an der wahren göttlichen Liebe. J h. 14.

Von der äußeren und inneren
Schrift.

Sohn. Ich habe aber auch schon von vielen sagen hören, daß die Christen im neuen Bund stünden, und das Gesetz Gottes sey in ihrem Herzen geschrieben, hätten also nicht nöthig sich nach der äußern Schrift zu richten, und derselben zu folgen.

Vater. Es ist mir lieb, daß du mich auch dieses fragest, nun merke aber gar wohl auf den lautern Sinn Gottes, so wirst du wohl sehen daß diese Reden eines theils Wahrheiten, aber auch sehr mit Lügen vermengt sind. Dann als Gott der Herr ehemaligen seinem Volk durch Mosen sein Gesetz offenbaren ließ, so schrieb es Gott auf zwei steinerne Tafeln, und gab sie Mose, welcher sie in die Lade des Bundes legen mußte. 5 Mos. 10, 1-5. Hebr. 9, 4. Sie mußten eine Abschrift davon nehmen, und an ihre Thürpfosten schreiben. 5 Mos. 6, 6-9. Siehe: Sie sollten die Worte des Gesetzes zu Herzen nehmen, sie sollten zu ihren Kindern davon reden, sie sollten sie binden zum Zeichen auf ihre Hand, und sie über ihres Hauses Pforten schreiben.

Nun hat das äußere Abgeschriebene nicht anders, noch viel weniger wider das selbe seyn müssen, das Gott selbst auf die steinerne Tafeln geschrieben hatte und in dem Allerheiligsten in der Bundeslade verbergen lag, also, daß das äußere und innere Gesetz einerlei Sinn hatte. Was

nun die Lade des Bundes in dem Allerheiligsten darinnen die Tafeln des Gesetzes lagen, war, das ist nun im neuen Bund eines jeden Glaubigen sein Herz, in welchem auch ganz unfehlbar die Tafeln des Gesetzes seines Gottes liegen werden, und in ihren Herzen nicht durch Menschen Hände sondern durch den heiligen Geist geschrieben sind.

Und dieses Gesetz welches inwendig durch den Geist Gottes geschrieben ist, das ist in allem ganz eins mit dem, das im neuen Testament äußerlich aufgeschrieben steht, welches alles aus dem Innwendigen heraus geflossen, und ein ausgedrücktes Ebenbild von dem inwendigen lebendigen Wort Gottes ist. Wo aber der Mensch nur aus Hochmuth spricht: das Gesetz seines Gottes wäre in seinem Herzen, und er doch wider die Befehle, Rechte, und Gesetze welche der Sohn Gottes und seine Aposteln befohlen, und wovon die Schrift äußerlich zeuget, streitet, so glaube ganz gewiß daß solcher Mensch noch fleischlich ist, und daß sein Gesetz wovon er spricht daß es in seinem Herzen stünde, noch von dem Geist des Irrthums und der Lügen geschrieben sey.

Ferner ist das ein klares Kennzeichen, des Gesetzes Gottes, und des Gesetzes des verführischen Geistes; denn alle, in welche das Gesetz Gottes in die Herzen geschrieben ist, die sind eins in dem einigen Glauben, in der einigen Taufe, in dem einigen Geist, nach Jesu Christo. Welches also der vollkommene Wille des wahren Gesetzgebers ist, daß die Einigen alle eins seyn sollen, so wie der Vater und der Sohn, Joh. 17, 21. Aber das Gesetz, das der Irren Geist durch sein falsches Evangelium in die Herzen schreibt, das ist von solcher Art, daß es erstlich ganz ungewiß in den göttlichen Zeugnissen ist. Ps. 5, 10. Zweitens, trennet es die Menschen von Gottes Geboten und Ordnungen ab, und zertrennet sie in so vielerley Glaubens-Bekennnisse, und Meinungen; Ich habe die-

ses von vielen erfahren die da gesprochen: Sie wären Freye Leute, dürften sich der Schrift neues Testaments als dem Buchstraben nicht unterwerfen, denn das Gesetz Gottes sey in ihre Herzen geschrieben. Haben aber gesehen und erkannt, daß ihrer auch nicht zwei in dem Anfang christlichen Lebens, nach der Schrift eins seyn, sondern so viel Menschen als in solchem hohen Sinn streben, so viele Gesetze haben sie auch, und ist mir öfters gewesen, als ob dieses ein wunderlicher Geist seyn müßte, der so vielerley Gesetze in die Herzen der Menschen schreiben thäte.

Darüber hat Gott der Herr auch schon bey dem Propheten Jeremia geklagt: Daß das Volk Israel durch die falschen Propheten verführet, das einige Gesetz Gottes, und den einigen Altar des Herrn verlassen, und in ihrer falschen Freyheit, wie es ihnen gut dünket, sich andere Götter und Altäre machten. Jer 11, 13. Eben so gehet es auch denen Menschen bey dieser Zeit, welche sich großer Freyheit rühmen, und dem göttlichen Rath und Geboten nach der heiligen Schrift nicht folgen. Da heißt es auch wohl recht: So mancher Mensch, so mancher Geist, und so manches Gesetz.

Aber es bleibt Babel, Verwirrung und Uneinigkeit, bey allem großen geistlichen Vergeben, und dennoch wollen solche Bauleute von ihrem Sinn nicht nachlassen, ehnzueachtet sie selbst sehen, daß der Herr ihre Sprache verwirret hat. Ja sie sehen, wie schon so viele gelehrte und weise Leute auf solche Art, ausser des Herrn Jesu seiner Ordaung, gebauet, und zu schanden, ja manche zu Narren worden sind; dennoch fangen immer wieder neue Bauleute an, solchen verwirreten Bau fortzusetzen. Und wird immer verwirrter und greulich; und wenn sie nicht bald davon ablassen werden, so giebt es endlich Menschen von zerwütteten Sinnen, die untüchtig zum Glauben sind.

Und wird denn noch endlich solche Thorheit Jedermann offenbar werden, wie auch jener. 2 Tim. 3. Nun siehe, da kannst du merken von dem wahren und falschen Gesetz, welches alle beyde in den Herzen der Menschen geschrieben ist; das falsche Gesetz wird durch den Geist des Irrthums in die Herzen der Ungläubigen geschrieben. Das wahre Gesetz des Lebens wird durch den heiligen Geist der Wahrheit geschrieben in die Kinder des neuen Bundes, in den wahren Gläubigen, und ist in allem ganz eins was Christus äußerlich befehlen, und was die Apostel geschrieben haben.

Sohn. Ich habe es nun genugsam verstanden, und ist mir sehr nützlich u. nöthig, daß ich in vielen Dingen wohl bin unterrichtet worden, weil es bei dieser Zeit wohl gute Augen erfordert, das wahre und falsche zu erkennen und zu unterscheiden. Nun muß ich auch noch etwas fragen: Ich habe in der Apostel Geschichte, c. 15, 29. gelesen, daß die Apostel zu Jerusalem denen Gläubigen aus den Heiden verboten haben, das Blut und Erstickte zu essen, ob dieses jetzt auch noch müsse gehalten werden?

Vom Erstickten und vom Blut.

Vater. Merke wohl, weil das Blut im Alten Testament zur Versöhnung war, darum hat Gott sobald er Noah und seinen Söhnen erlaubete Fleisch zu essen, zu ihnen gesagt: Eßet das Fleisch nicht, das noch lebet in seinem Blut. 1 Mos. 9, 4. Ferner hat Gott durch Mosen Volk dieses sagen lassen: Ihr sollt auch kein Blut essen, weder von Vieh noch von Vögeln, und welche Seele Blut isset, die soll ausgerottet werden von ihrem Volk. 3 Mos. 7, 26.

Dieses hat Gott noch klärer ausgedruckt, da er spricht: Welcher Mensch, er sey vom Hause Israel, oder ein Fremdling, unter euch Blut isset, wider den will ich mein Antlitz setzen, und will ihn mitten aus dem Volke rotten, denn des Leibes Leben ist im Blut, und ich habe es euch zum Altar gegeben, daß eure Seelen damit versöhnet

werden, denn das Blut ist die Versöhnung für euer Leben, darum habe ich euch gesagt, keine Seele unter euch soll Blut essen. 3 Mos. 17, 10, 12.

Da siehest du, warum Gott seinem Volk im alten Testament, das Blut zu essen verboten hat; Weil nun zu der Apostel Zeit, diejenige so aus den Juden waren gläubig geworden, schon aus dem Gesetz gelernt hatten kein Blut zu essen, die Gläubigen aber aus den Heiden davon nichts wußten, so hat es dem heiligen Geist gefallen, durch die Apostel ihnen solches als ein nothwendiges Stück zu befehlen, sich vom Blut essen zu enthalten, eben als wie von der Hurerey. Act. 15, 29.

Und weil auch den Christen das Blut des Sohnes Gottes ihre Versöhnung ist, darum essen sie billig kein Blut, weil es auch so wohl im alten als neuen Testament verboten ist. Die ersten Christen haben zu den Heiden also gesagt; Wir sind nicht so bestialisch wie die Thiere, wenn wir der Thiere Fleisch essen, daß wir auch ihr Blut essen sollten, und darnach begierig seyn; Da sie haben einen Bann darauf gelegt, wann einer Blut gegessen hat. Wie in Gottfried Arnold's Abbildung der ersten Christen zu sehen ist.

Sohn. Ich habe aber hören sagen: Weilen der Herr Jesus spricht: Es ist nichts außer dem Menschen, das ihn könnte gemein machen, so es in ihn gehet. Marc. 7, 15. Und der Apostel sagt: Alles, was feil ist auf dem Fleischmarkt, das esset. 1 Cor. 10, 25.

Vater. Die Menschen so dieses sagen, verstehen noch nicht die Einigkeit des Geistes, sondern wie sie in der Uneinigkeit stehen, so meinen sie die Schrift und der Geist Gottes wären auch so uneins, daß an einem Orte was verboten, und am andern wieder erlaubt wäre. Denn wann Christus die verbotene Dinge gemeinet hätte, so dürfte man sich getrost voll saufen, welches aber eine große Sünde ist.

Und wenn Paulus ohne Unterschied alles gemeinet zu kaufen, was auf dem Fleischmarkt feil wäre, zu essen, so sind noch sonderlich viele Dinge feil die man gar nicht essen kann, und so wenig Paulus andere Dinge als natürliche Speise so man essen kann, gemeinet, so wenig hat er auch das Blut kaufen und essen gemeinet. Einmal bleibt also das Blut und Erstickte eben wie die Hurerey von dem Heiligen Geist durch die Apostel allen wahren Christen verboten.

Vom dem Ehestand.

Sohn. Sage mir doch auch, was es für eine Verwandniß habe mit dem Ehestand im neuen Bund, ob die Gläubigen auch heirathen dürfen, oder wie der Ehestand soll gehalten werden.

Vater. Es hat Gott der Herr den Ehestand im Paradies selber eingesetzt, wie es auch der Herr Jesus zu den Pharisäern gesprochen: Habt ihr nicht gelesen, daß der im Anfang den Menschen erschaffen, hat gemacht, daß ein Mann und Weib seyn sollte, und daß sie nicht zwei, sondern ein Fleisch seyen. Siehe solcher Ehestand zweier Personen, die in der Furcht Gottes und im Glauben an Gott eins seyn, ist von Gott selber eingesetzt, und gesegnet. Wie man an Abraham, Isaac, Jacob, und den Heiligen im alten Testament wohl merken und sehen kann.

Wie aber der Ehestand in der Einigkeit geführt werden soll, davon ist schon im Gesetz etwas ausgedrucket. Erstlich ist dem Volk Israel von Gott verboten gewesen, außer dem Saamen Abrahams nicht zu Heirathen. 5 Mos. 7, 3. Und als Gott der Herr das Volk Israel sein Gesetz wollte hören lassen, ließ er durch Mosen dem Volke sagen: Seyd bereit auf den dritten Tag, und keiner nahe sich zum Weibe. 2 Mos. 19, 15. Ferner hat Gott im Gesetz geboten: Wenn ein Weib ein Mägdelein gebieret, so soll sie 66 Tage daheim im Blut ihrer Reinigung bleiben, 3 Mos. 12, 5. Und in der Zeit mußten sie sich ganz

lich enthalten. Und wenn ein Weib ihre irdenliche Krankheit hatte, so war die Enthaltung scharf geboten. 3 Mos. 20, 18.

Aus allen diesen Befehlen Gottes kann man wohl merken, daß der Ehestand rein und in der Enthaltung geführt werden soll, und nicht in der Lust-Zeuche wie die Heiden, die von Gott nichts wissen, also kann man wohl sehen, daß Gott den Ehestand seines Volks in der Reinigung und Enthaltung geführt haben wollte. Nun im Neuen Testament soll und muß der Ehestand nicht unheiliger sondern billig heiliger geführt werden. Und von den ledigen Personen sagt der Apostel Paulus: Es wäre ihnen gut, wenn sie blieben wie er, nemlich wie Paulus. Denn der ledige Stand wird in der Reinigkeit des Geistes und des Fleisches in wahrem Glauben an Jesum geführt, und in wahrer Demuth bewahrt, so ist es besser und höher, auch dem Bilde des Herrn Jesu ähnlicher, so zu bleiben. Wenn aber ein lediges Heyrathet, so sündigt es nicht, wann es nur in dem Herrn Jesu geschieht, das ist, in wahrem Glauben an Jesum Christum, daß sie einzig nach der Lehre Jesu u. nach seinen Befehlen seyn. Das heißt, ein Fleisch seyn, gleich wie Christus und seine Gemeinde. Ephes. 5, 30.

Dann anders kann kein Mensch ein Fleisch seyn mit Christo, oder von seinen Gebeinen, als wann er das Wort, welches Jesus war, und was er gelehret, im Glauben annimmt, und ihm im Gehorsam folget. So ist er Fleisch und Bein von seinen Beinen, dieses kann ja nicht von dem verweslichen Fleisch der Glaubigen verstanden werden, denn das Fleisch Christi ist ja unverweslich. Also muß auch der wahre Ehestand welchen Gott eingesetzet hat, in dieser Einigkeit bestehen, auf daß sie nicht nur nach dem äußerlichen Fleisch und verweslichen Theil ein Fleisch seyn sollen, sondern vielmehr nach dem inwendigen Theil, in dem Willen ihres Gottes müssen sie ein Fleisch

seyn, und einerlei Glauben an Christo Jesu haben.

Auf keine andere Art ist der Ehestand eingesetzet oder gesegnet, außer solchem wie gemeldet nach der heiligen Schrift. Wo aber Menschen sind die sich um Augenlust, Fleischeslust, und Reichthums wegen heyrathen, und nicht auf die Einigkeit des Glaubens in Christo sehen, solcher Ehestand lieget unter dem Fluch, und muß billig von den wahren Glaubigen verworfen werden, ist auch nicht gültig in des Herrn Haus oder Gemeinde, und ist jederzeit von Gott gestraft werden. Wie zu sehen, da die Kinder Gottes (von Gott abfielen und fleischlich wurden) sich umfahen nach den Töchtern der Menschen wie sie schön waren, und zu Weibern nahmen, welche sie wollten, da mußte eine Sündfluth kommen und sie alle umbringen.

Die Schrift nennet diejenige Kinder Gottes, welche vom Geschlecht Seths waren, der ein Sohn Adams und nach seinem Wille gezeuget war. 1 Mos. 5, 3. Die Kinder der Menschen aber waren von dem Geschlechte Kains, welchen der Herr verfluchte, um seines Bruders-Mords willen. Diese beiderley Geschlechter sollten sich nicht vermischen, aber sie wollten Gott nicht folgen, daru mußten sie alle beide vertilget werden. Aus dem Geschlechte Seth aber wurde ein Saame übrig behalten, nemlich Noah und seine Söhne. Aber der Teufel brachte sogleich auch den Ham als des Noah Sohn unter den Fluch, daß ihn sein Vater Noah verfluchte. 1 Mos. 9, 25.

Und aus dem Geschlechte Hams hat sich Gott niemand erwählt, sondern aus dem Geschlecht Sem, Noah's Sohn, von diesem ist Abraham der Vater aller Glaubigen geboren. Nun erkannte Abraham schon den Sinn Gottes, da er seinem Sohn Isaac wollte ein Weib nehmen, da sprach er zu seinem ältesten Knecht: Er sollte ja seinem Sohn ein Weib nehmen, von den

Töchtern des Landes Canaan, als von dem Geschlecht Hamä. Sondern er sollte zu seines Vaters Haus, ziehen und ihm das selbst ein Weib nehmen. Eben diesen Sinn hatte auch Isaac, der befahl seinem Sohn Jacob, als er ihn segnete, und sprach zu ihm: Du sollst nicht ein Weib nehmen von den Töchtern Canaans, sondern zuach zu deiner Freundschaft, zu deiner Vater (Mutter) Haus, und nimm dir ein Weib daselbst.

Aber Esau, auch Isaacs Sohn, war ein wilder und von Gott verhafter Mensch, dann er achtete nicht auf den Sinn Gottes im Heyrathen, sondern er freyete nach Lust und Gefälligkeit, und nahm zwei Weiber unter den Hethitern, außer seinem Geschlecht, und diese machten dem Isaac und der Rebecca lauter Herzeleid. Ja man siehet an dem weisen Könige Salomen, als ihn die Lust und Gefälligkeit gegen die fremden Weibern überwunden, und wider das Gesetz geheyraethet, wie er dadurch bei Gott in Ungnaden gekommen, und sein ganzes Reich zerrissen worden. Dahero siehet man, als dorten die Juden sich bekehrten, und den Tempel zu Nehemia Zeiten wieder baueten, wie sie sich von allen fremden Weibern, die sie genommen hatten, und derer einige auch schon schwanger waren, scheiden mußten, wie du solches im 10 Capitel im Buch Esra lesen kannst.

Sohn. Wenn aber Menschen ohne im Glauben heyrathen, und das eine Theil bekehret sich, und wird gläubig, darf es denn bey dem Ungläubigen bleiben?

Vater. Unter den ersten Christen muß dieses wohl zum öftern geschehen seyn, daß das eine gläubig werden ist, und das andere nicht, dar um lehret Paulus: Wann es dem Ungläubigen gefallen thäte, bei dem Gläubigen zu bleiben, so sollte sich der Gläubige nicht scheiden, wollte sich aber der Ungläubige scheiden, so möchte er solches thun, und das gläubige Theil wäre gar nicht gebunden in solchen Fällen. 1 Cor. 7, 12, 15. Und ist wohl zu merken, was Paulus in den vorbergehenden Versen vom Ehestand der Gläubigen sagt, nämlich, der Herr sage es, daß das Weib sich nicht von dem Manne scheiden soll, so sie sich aber scheidet, daß sie ohne Ehe bleibe.

Den andern aber sage ich, nicht der Herr, daß das Gläubige sich nicht vom Ungläubigen scheiden soll, so es dem Letztern bei dem Ersten zu wohnen gefällt. Wiers durch hat man zu verstehen: Daß das ungläubige Theil kein Wolf oder Bestie seyn muß, gleich wie es Menschen giebt, die wie Hunde, Löwen und grimmige Thiere sind, zanken, lästern, und das Gute mit Gewalt verderben und vertilgen wollen, aber wenn das Ungläubige in allerley Schand und Ehebrecherey ausbrechen thäte, daß das Gläubige nur sein Schanddeckel seyn sollte, auf solche Art sollte durchaus ein Gläubiges nicht gebunden seyn, bey einem solchen wilden Menschen zu bleiben.

Von dem Ehebruch.

Sohn. Wenn nun unter Eheleuten eines sich durch den Teufel zur Ehebrecherey verführen läßt, es wollte aber dennoch bey seinem Ehegatten bleiben, dürfte solches zugelassen werden?

Vater. Vors erste ist im Gesetz befohlen, die Ehebräuer zu tödten, dann es hat keiner anter des Herren Volk seyn sollen; wann aber ein Mann sein Weib durch einen Scheidebrief losgelassen hatte, so war sie keine Ehebrecherin, ob sie gleich einen andern Mann genommen, wann aber der andere Mann gestorben, so hat sie der Erste nicht wieder nehmen dürfen, denn sie ist unrein worden, und solches ist dem Herrn ein Greuel gewesen. 5 Mos. 24, 3, 4. Nun kann man ja leicht merken, wenn das Weib so unrein worden ist, weil es der Mann nach dem erlaubten Gesetz von sich gelassen hat, wie vielmehr wird ein Weib unrein, wenn sie gar in Ehebrecherey fällt, und wie viel weniger darf alsdenn ein Gläubiger, welches Leib heilig seyn soll, sich wieder vermischen mit einer ehebrecherischen Huren-Leib, welches gewiß ein großer Greuel in den Augen Gottes ist, und in des Herrn Gemeinde durchaus nicht zugelassen werden kann, dann es würde hierdurch eine ganze Gemeine verunreiniget. Es wäre denn daß ein solches Weib oder Mann wahrhaftig Buße thäte, dann könnte es wohl bey dem reinen Theil wohnen, aber sich wieder mit einander zu vermischen, das wäre unrein, nach dem lautern Sinn Gottes.

THE MONTHLY GOSPEL-VISITER.

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Selected for the Gospel - Visiter.

REDEEMING LOVE.

How wond'rous are the works of God,
Display'd through all the world abroad,
Immensely great, immensely small,
Yet one strange work exceeds them all!

He formed the sun, fair fount of light,
The moon and stars to rule the night,
But night and stars, and moon and sun
Are little works compared with one.

He roll'd the seas and spread the skies,
Made valleys sink and mountains rise,
The meadows clothed with native green,
And bade the rivers glide between.

But what are seas or skies or hills,
Or verdant vales or gliding rills,
To wonders man was born to prove,
The wonders of redeeming love?

'Tis far beyond what words express,
What saints can feel or angels guess,
Angels that hymn the great I Am,
Fall down and veil before the Lamb.

The highest heavens are short of this
'Tis deeper than the vast abyss,
'Tis more than we can e'er conceive,
Or hope expect, or faith believe.

Almighty God sigh'd human breath,
The Lord of life experienced death,
How it was done we can't discuss,
But this we know, 'twas done for us.

Blest with this faith then let us raise,
Our hearts in love our voice in praise,
All things to us must work for good,
For whom the Lord hath shed his blood.

Trials may press of every sort,
They may be sore, they must be short;
We now believe, but soon shall view,
The greatest glories God can shew.

G. B. R.

* * *

For the Visiter.

IS GOD IN THIS HOUSE?

An Extract.

In Greenland when a stranger knocks
at the door he asks, "Is God in this
house?"—and when it is answered,
"Yes,"—he enters. Reader! this lit-
tle messenger knocks at your door with
the Greenlanders' salutation, Is God in
this house? Were you like Abraham
entertaining angels unawares? What
would be the report, they would take
back to heaven? Would they find you
commanding your children and your
household, and teaching them the way
to God? Would they find an altar in
your dwelling? Do you worship God
with your children? Is there a church
in your house? If not, then God is not
in your house. A prayerless family is
a godless family. It is worse. It is a
family on which Jehovah frowns, he
will pour out his fury upon it some day.
"O Lord, pour out thy fury upon the
heathen that know thee not, and upon
the families that call not upon thy
name." Jer. x. 25. A prayerless fam-
ily and a heathen family are here ac-
counted the same.

I cannot mention all the reasons in
favor of family-worship, but if you pon-
der them the following should suffice.

G. V. vol. v. 3.

1. The golly householder mentioned in the scriptures practised it.

Would you desire to be like Abraham, the friend of God? Where-ever he pitched his tent, he builded an altar, and called on the name of the Lord. Gen. xii. 7. 8. xiii. 4—8. I know Abraham that he will command his children and his household after him and they will keep the way of the Lord. Gen xviii. 19.

Would you like to resemble Job, the perfect and upright man, one that feared God and eschewed evil? He used to bring his children together, and rose early in the morning, and offered a sacrifice of as many victims as he had sons and daughters, teaching us how express and special our intercession for our families should be, and this he did *continually*. Job i. 5—8.

Would you resemble David, the man after God's own heart? At the close of a busy day we find him going home to bless his household. 1 Chron. xvi. 42.

Do you envy Cornelius, whose prayers were heard and to whom the Lord sent a special messenger to teach him the way of salvation? He was a devout man, one that feared God, with all his house and prayed to God always, and who was so anxious for the salvation of his family that he got together his kinsmen and near friends, that they might be ready to hear the apostle when he arrived and share with himself the benefit.

Do you admire Aquilla and Priscilla, Paul's helpers in Christ Jesus and who were so skillful in the scriptures that they were able to teach a young minister the way of God more perfectly? You will find that the one reason for their familiarity with the scriptures was that they had "a church of God in their house." Abraham built his altar

whilst heathen Canaanites looked on. He lifted up a testimony for God and God honored him, so that Abimelech, his neighbor was constrained to say, "God is with thee in all that thou doest."

2. It would make your home much happier if you had a church in your house. "It has been said with much truth, family prayer is the oil which removes friction and causes all the complicated wheels of a family to move smoothly and noiselessly." It is one way and the very best for bringing all the members of a family together and for promoting the harmony of feeling so essential to domestic enjoyment. Some families are held together by hardly any bond, except that they lodge under the same roof, and assemble round the same board. But when they meet, it is not to fulfill one another's joy, they are selfish and sullen; cross words, peevish answers, and angry recriminations make up all their intercourse, the customary meal is dispatched in a gloomy silence, or embittered by fretful words. This could not be, if there was a church of God in your house. If such should unfortunately be the condition of your family, you must say, Come let us seek the Lord. Lord, lift upon us the light of thy countenance!

Prayerless parents, your irreligion may prove your children's damnation, they might have been within the fold of the Saviour by this time, had not you hindered them entering in. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no church in your house, to give heavenly direction to that thoughtfulness, and it soon died away. At other times their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom

was just springing in their souls, and by this time might have been a rich harvest of salvation, but in the atmosphere of your house the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visiting, your prayerless evenings ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long, the carnal mind is enmity against God, but no enmity so deep as theirs who were almost reconciled, and then drew back, you drove your children back, you hindered them. They may never more be moved. They may grow up as prayerless and ungodly as yourselves. Oh think of these things! A prayerless house is not only a cheerless one, but is a guilty one. For where God is not, there Satan is.

E. S.

For the Gospel-Visitor.

THE TIME IS SHORT!—

Oh solemn truth!—Let us ever bear in mind that “the time is short.” We have no continuing city here, “because man goeth to his long home.” ‘Remember’ saith the Psalmist—how short my time is: The apostle also reminds us 1 Cor. vii. 29. that ‘the time is short.’—Such being the case, how needful that we make the best possible use of our time, to-day only is ours, to-morrow is yet future, and we know not what a day may bring forth. Therefore whatever our hand findeth to do, let us do it with our might.

When we think of the playmates of our youthful days, those whom we well knew in our early and tender years, and many of our best friends who were near and dear to us; where? ah where

have they all gone? Many of them, most of them, or perhaps nearly all of them have gone to that bourne from whence no traveler returns, and are now either in the enjoyment of unspeakable bliss, or banished from the presence of God: as the tree hath fallen so it lieth, oh solemn thought!

Truly “the time is short,” and soon we too must die, those bodies of ours too must return to dust—must slumber beneath the clods of the valley, and the soul must go to meet its reward, and that reward will be according to our works, according to the deeds done in the body, for whatsoever a man soweth that shall he also reap.

Dear brethren and sisters, let us take fresh courage, let us be more earnestly engaged than we have yet ever been in the work which the Master has appointed us to do. Having our faces directed Zionward let us press forward and not look back, the old man being crucified, and having put on Christ, let it be our meet and our drink to do His will; taking the sword of the Spirit which is the word of God, and for a helmet the robe of salvation, that we be able to overcome all the fiery wiles of the devil.

Yea let us be valiant soldiers of the cross, obeying all the orders (commandments) of the Captain of our salvation, walking in all his ways blameless. Esteeming the reproach of Christ greater riches than the treasures of Egypt. Choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. Knowing that the light afflictions of the present time which is but momentary worketh for us a far more exceeding and eternal weight of glory.—

Oh! let us “remember how short our time is,” how vain, how transitory are all earthly things, may our treasure then

be in heaven, and our affections on things above. Oh sinner, "the time is short," repent and believe the Gospel, repent *now* or it may be too late; the signs of the times forebode a mighty change in the affairs of the world. And the coming of the bridegroom draweth nigh!! Oh blessed Lord, prepare us for every event of thy holy will, and enable us to hold out faithful unto the end. Amen.

D,

* * *

FOR THE VISITER.

ON REGENERATION.

Dear brother.—Permit me to offer a few remarks on the above subject through the columns of the Visiter, as I have felt for sometime like writing an article on this important subject, not for controversy but in defence of the truth as revealed unto us by Jesus Christ and his holy apostles.

Regeneration according to the best Lexicographers signifies the new birth or birth by grace. The Saviour in discoursing on this subject to Nicodemus, a ruler of the Jews, see John 3. made use of the phrase, "born again," "of water and of the spirit;" hence there must be a close analogy between a spiritual birth and a natural birth.

In the first place we will say, there is no one born as a visible subject into the animal kingdom without father and without mother; so in like manner (if I am allowed the expression,) no one can be born a visible subject into the spiritual kingdom, without water and spirit. But we must consider that in a spiritual as well as in a natural birth first the subject must be generated or begotten; secondly, that subject must be matured, and thirdly born as a visible subject into the spiritual kingdom.

In proof and confirmation of the position we have taken, we will say God or the Spirit is the believer's father, who begets every spiritual child with the word, which is declared by the Saviour and two of his apostles in language that cannot be misunderstood, to be the seed of the new birth; see Luke viii. 11. James i. 18. 1 Pet. i. 23.

God or the Spirit is actively engaged in the sowing his word through his servants in the hearts of the unregenerated sons and daughters of Adam, and has been since the world began. Paul saith Heb. i. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who took not on him the nature of angels, but was made a little lower than they, crowned with honor and great glory, and set over the work of God's hands who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. ii. 6. 7.

Behold him coming to John from Galilee to Jordan submitting to an act, which he terms the fulfilling of righteousness, and in that act the heavens were opened, and the holy Spirit descends in the bodily shape of a dove upon him, and a voice proclaiming, "this is my beloved Son, in whom I am well pleased." Well could the Redeemer say to the people of Nazareth, this day is this scripture fulfilled in your ears, when he had read that portion of the book of the prophet Esaias, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the bro-

ken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Isaiah lxi. 1. 2.

He called upon the people to repent and believe the Gospel; he also chose twelve men, whom he termed apostles, sent them to the lost sheep of the house of Israel, to preach the same doctrine, and afterward seventy others upon the same mission, and when he had finished the work that his Father gave him to do, see John xvii. 4. he now suffers and dies to make reconciliation for man, and riseth triumphant on the third day over death, hell and the grave, appears unto apostles tells them to tarry at Jerusalem until they should be endowed with power from on high; for the holy Ghost was not yet given. See John vii. 39. and xx. 17.

He now tells them Acts i. 8. "But ye shall receive power, after that the holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Reader, behold their commission; all nations are to be taught; see Mat. xxviii. 19. not only every nation on earth, but every creature, see Mark xvi. 15. And how the apostles acted up to their Lord and Master's instructions, the reader need only read the Acts of the apostles, written by saint Luke, and he will see, that the apostles and their successors were diligently engaged as the servants of God in preaching Christ everywhere to both Jews and Gentiles.

So the word, the seed was sown, though some fell and yet falls by the wayside, and some on the rocks, and some among the thorns, and some into good ground, where it will bring forth fruit. From the few remarks we have

made the reader must see that every sinner in order to be begotten by the Spirit must have a knowledge of the word of God, so that his dark and benighted understanding may be illuminated, and if he has not suffered his heart to wax gross, and his ears to become dull of hearing, and his eyes dull of seeing, by yielding himself as a servant unto Satan, the prince and power of the air, that ruleth and reigneth in the heart of all the children of disobedience, he will see with his eyes, and hear with his ears, and understand with his heart, and be converted and the Lord will heal him.

(To be concluded in our next.)

For the Gospel-Visiter. ON THE LORD'S SUPPER.

(Concluded from page 9)

Now let us read Levit. xxiii. 5—8.

"In the fourteenth day of the first month at even is the Lord's Passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no servile work therein." So with what we have proved here we think the 12th verse of Mark xiv. ought to be read thus, "Before the first day of unleavened bread" &c.—and then it would harmonize and agree with what John says, chap. xiii. 1. "Now before the feast of the passover &c."

We will now go on to Luke xxii. 7. "Then came the day of unleavened bread, when the passover must be killed." 8. And he sent Peter and John, saying, Go and prepare us the passover that we may eat, &c. Luke does not say, that the day of unleavened bread had come already, but 'then came,' &c. which ap-

pears to sound as though it was s'ill coming. But now to prove that it had not come, we will take Luke xxiii. 54. "And that day, (that is, the day they crucified Christ,) was the preparation, and the sabbath drew on. What preparation?—Undoubtedly the preparation of the passover.

Coming now to John, who brings nothing but testimony in favor of what I have written, he says chap. xiii. 1. "Now before the feast of the passover &c.—And supper being ended, that is, ready prepared, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, he (Christ) riseth from supper, and washed his disciples feet." So after he had washed their feet, and had given them the command about the same, he says, verse 18. "I speak not of you all; I know whom I have chosen, but that the scriptures may be fulfilled, (now mark you, that contend for feetwashing after supper,—the feet were now washed, what does this mean?) he that eateth bread with me, hath lifted up his heel against me.

Read also verse 26 concerning how the traitor was made known, viz. by giving him a sop, when he had dipped it; which shows plain, that they were then eating. But now to return again to what I aimed at before, namely to show that this was the same supper or passover, that Matthew, Mark and Luke called a passover. You perceive from verse 18 and 26 that they were then eating. Now read verse 21 (right between those two, which was all spoken while they were eating, which we will soon prove by what the other evangelists say;) when Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me.

Now read Matthew xxvi. 21. After he had sent his disciples to prepare the

passover in the evening; after he was set down with the twelve, "and as they did eat, he said, Verily, I say unto you, that one of you shall betray me." Next read Mark xiv. 18. "And as they sat and did eat, Jesus said, Verily, I say unto you, one of you which eateth with me shall betray me. Then read Luke xxii. 21. "But behold the hand of him that betrayeth me, is with me at the table." And if you will examine well, you will find several more items that the evangelists mention with John, showing very plain, that it must have been all one and the same supper or passover.

One in particular is concerning Peter; The Lord told him, that that night before the cock crowed, he should deny him thrice. Which he did, and the evangelists with John all make mention of it, after giving an account of the passover or supper. The same night he told Peter, he would deny him; the same night came Judas with a band of soldiers and he was taken before Ananias the high priest; the same night Peter denied him *three* times. Now examine all, and see, if they don't all make mention of this.

But now for some more testimony, that this was not the Jewish passover. John xviii. Peter having denied him, and the cock had crowed, 28th verse, Then led they Jesus from Caiaphas unto the hall of judgment and it was early. (Now mark this was early next morning after Christ had eaten the supper or passover.) And they themselves went into the judgment hall lest they should be defiled, but that they might eat the passover. If their (the Jews passover was already eaten, what use of the above language? in the latter part of the verse.

Yet still more testimony in favor of the Lord's passover, and not the Jewish, and why was it the Lord's passover?

or why do some of the evangelists call it a passover? You know, that in that night, when the destroying angel went through all the land of Egypt, and smote all the first born in Egypt, that he passed over all the children of Israel, that had kept the passover, and had sprinkled the lintels above the door-posts. Hence the name 'passover'. So the destroying angel will pass over all those, who at the present or since Christ was here on earth, have observed all things, whatsoever he commanded either by precept or example. Pilate not being willing to crucify Jesus, went out again unto the Jews, and saith unto them, "I find in him no fault at all." 39th verse of the above chapter. "But you have a custom; that I should release unto you one at the passover. Read to the end of the chapter. If the passover was already eaten, how could he, Pilate, release him at the passover?—

(To be concluded in our next.)

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FOR THE VISITER.

ANOTHER YEAR PAST.

As the wheel of time has now drawn along another year, never; never to return again; how forcibly should this circumstance remind us of our rapid approach to eternity, since we know, we are not always to continue here, and that our lives may be compared to a few fleeting moments. As lovely spring fades and passes away, the sunny smiling summer comes to us; but summer with her joys and pleasures have went down to the tomb, and autumn has come to us in sadness, in mournful tones she has told us of the fleetness of all earthly things.

Onward come the pale sisters with their solemn steps, and we must bid

farewell to summer, it has banished and gone down with the ages which do never return; the last roses of summer have faded, and the leaves that have lately faded and fallen away, may forcibly remind us, that we too are fading and passing away.

Oh; how solemn, but yet, how true! A few more short years with their changing seasons will pass on, and we are seen no more, but will, the most of us be gathered to the silent tomb, before the close of the present century. Of all seasons, autumn is the most calculated to impress us with the necessity of living a virtuous life, while on the formation and developement of our characters and christian sincerity and duties here in this life, depends happiness or misery of our future state.

"Many are called but few chosen." Then to be enrolled as of the chosen few in heaven's register, is the right destiny to which all should aspire, before we reach the autumn of our days. Yes, each of us ought to be desirous, and commence traveling the narrow road, which leads to the gates of eternal glory, in the sunny smiling summer of our days.

And as we are all acquainted with the frailty of man, and the uncertainty of life, especially those of us, who have arrived to the autumn of our days, let us remember that the dark face of winter is close at hand, yes, comes with stealthy steps, clothed in his icy mantle. The earth so lately decked in beauty, looks cheerless as he comes along, so will death soon encircle us with his icy arms, and disrobe us of our beauties, and of all that we here possess; But nevertheless, the joys of winter are numberless, that is, if we have lived a virtuous and godly life.

We may remember the pleasant scenes as we were passing through the smiling summer on our way to Canaan's happy shores, especially when we yet remember, that winter has brought to us the most happy event, that was ever given to mortal man, an event that has procured for us an everlasting salvation, and never-fading inheritance in the mansions of bliss; it brings to us the day, the season in which our blessed Lord came to dwell with mortals on earth, to bear for us innumerable sufferings and sorrows, to open the way again to the tree of life.

This should make us love winter, although it brings many gloomy scenes; and thus are the seasons changing and passing, and each in its turn brings its benefits and pleasures, if we rightly conduct ourselves therein, and we know they are sent by a wise God, who dispenses time and all things for our good.

Then should we strive to spend each season in the fear of the Lord, and live through each of them only for him and not for ourselves; especially then my youthful friends, while health and youth is yours, improve each passing moments of those seasons, for time once spent never returns; and if spent acceptably to your great Father, while the sun of righteousness dawns upon you, you shall enjoy those pleasures and rewards that have been promised as the reward of a life well spent.

J. E. S.

Communicated for the Visiter.

"SUBMIT YOURSELVES THEREFORE TO GOD." James iv. 7.

How indispensably necessary is it, that we, one and all, take heed to the

words of our text, "*Submit yourselves therefore to God.*" What a beautiful world this would be, if each one would "submit himself to God!"—Yes, we then would walk hand in hand; we would all speak the same thing. What lovely meetings we then could have! Each one would partake of the blessings, that are calculated to make us "Rejoice in the God of our salvation."

But, alas! how different is the state of affairs, when we look around in the world. We see men, and women too, engaged in the affairs of this world, and, lamentable to say, their chief affections seem to be placed upon the world and the things thereof. God is last in their hearts and I fear many, very many, seldom or never think of God or the salvation of their poor and never-dying souls. They resist the operation of the spirit of the Most High. They will not admit the light of the glorious Gospel to penetrate through their benighted souls. They love darkness rather than light, because their deeds are evil." "They will not come to the light, lest their deeds should be reproved."

But amid the scenes and confusion of this world we here and there see a traveler bound for the Celestial City. With the cross of Christ upon his shoulders he wades through this world of woe. You will often see his face wet with tears. And why is it? Not because he is tired of his journey. No, no; he rejoices with joy unspeakable; he is often overcome with joy, which sometimes causes tears to flow, even while at work by himself.

He sometimes is made to weep, when he comes to consider his imperfections before his God. At other times his heart is filled with sorrow at hearing his fellowman profane the name of Almighty God. Yes, he hears him curse

and swear, which causes him to cry to God with tears in behalf of poor fallen man. He is willing to "Submit himself to God." The world knows him not, because it knew not his Master.

The followers of Christ are generally despised by the world, because they will not, nor dare not confess to the maxims and fashions of this world. They are transformed by the renewing of their minds. You frequently see them sitting in heavenly places rejoicing in the prospect revealed from above. O just consider the change, that would take place, if we would all submit ourselves to God. There would then be no more sabbath-breaking; no more drunkards, men tottering to and fro; no more gambling; no more false dealing.

But all would be joy and peace. Yes, even if the brethren would unitedly submit themselves to God more fully, what joy we could have, when we would meet together. Each would partake of the love of God. But I sometimes fear we are too obstinate to submit ourselves wholly to God. We too often make some reserve. Yes, I fear we sometimes give way to our own natural inclination, and these things ought not to be. My Brethren, let each one, that reads these lines with myself, enter into a close examination of ourselves, and devote more affection to him, who spake as never man spake.

Let us determine, by the grace of God, to make our calling and election sure, & take the word of God for our guide. "Search the scriptures; for in them ye think ye have eternal life, and they are they that testify of me." "Choose that good part with Mary of old, that will not be taken from us." Then when our house of this earthly tabernacle is dissolved, we know we have a house not made with hands eter-

nally in the heavens. Watch and pray that you enter not into temptation.

E. W. M.

Communicated for the Visiter.

THE REPENTING SINNER.

Behold the repenting sinner, as he emerges from the mist and darkness of sin, and turns to the light beaming from on high. His soul is illuminated by that "true light, that enlighteneth every man that cometh into the world," and he has prostrated himself humbly at the foot of the cross; while from that sacred spot, silently, but surely, his prayers are carried up to the eternal throne; and if an angel from on high should come and breathe a whisper of comfort in his ear, imparting a faint ray of hope, like the agonizing Saviour, when the angels ministered unto him. He prays the more earnestly, till he is made willing by the effectual working of God's power, to embrace the divine truth; when a beam of tranquillity plays round his heart, as he becomes identified with the cause of Christ and his church. Over such an one the angels of heaven rejoice.

The proud monarch of earth rejoices in his victory on the battle field, crimsoned with the blood of mortals;—but the Christian's heart swells with gratitude to God, for the manifestation of his grace, and for calling sinners to repentance. "The morning stars sang together, and the sons of God shouted for joy," at the creation of our planet, but verily the welkin of heaven is made to ring, and the angels of God rejoice over a repenting sinner.

M. N. of T.

FOR THE GOSPEL - VISITER.

JESUS WEPT.

Jesus wept. Oh solemn sight! The Almighty Creator of heaven and earth shedding tears of compassion over the grave of poor fallen man. This is sympathy indeed: this is love beyond degree, to see the Creator weep over the creature, and shows forth in the most brilliant light, the divine love, that the Lord of glory had unto man, whom he was about to redeem from under the curse of a broken and violated law.

And this divine character is to be our model and pattern; then if the briny tears of sympathy rolled from his pure eyes, as he looked down into the dark tomb, where his friend lay; then it is our duty to weep with those that weep, and suffer with those that suffer. Yet how often do we pass by those, that mourn without even condoling with them in their loss!

In this we fail to obey our pattern; for we weep not with those that weep. How often do we see persons suffering great afflictions, while we pass them by gay and thoughtless, thinking ourselves too proud to stop like the God of the heavens and earth, and drop a friendly tear with suffering man. Then let us be resolved to try, to cherish this kind and brotherly feeling one for the other, and share each other's grief, and sorrow, and afflictions; and by so doing we follow the pattern of one, that will reward us in the world to come, when we will all be permitted to enjoy each other's joy through worlds without end.

And when we look over this beautiful land of ours, how many do we see and hear of, that are suffering afflictions and oppression worse than death? Can we then as our Saviour try, to restore unto them the much desired happiness, and drop for them the tears of love and

sympathy? If we do not, our hearts are not softened by the holy Spirit, and we are far from Christ. Then let us endeavor to cherish that blessed spirit, that will lead us to weep with those that weep, and rejoice with those that rejoice in the blessed cause of the Gospel.

CEPHAS.

* * *

FOR THE VISITER.

CONVERSATION.

"What manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. iii. 11.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James i. 26.

If censuring others, and speaking evil of them were religion, or if the prolific and popular subjects of conversation—"money making", speculation, &c. &c. were religion, then truly there would be much religion in the world at the present time; for these appear to be the all absorbing topics, or subjects of conversation.

Is this not so in Christendom as well as in the world? Is it not even so at times and places of public worship? Is our conversation 'holy' or in 'heaven', or is that man 'bridling his tongue'? When the business of others, or whisperings, evil speakings, or *Mummon*—is the burden of the song? Out of the abundance of the heart the mouth speaketh.—Where is that locality on earth that will admit of no improvement in this important particular? The writer would fain breathe the pure air of that congenial clime, if it could be found. O let us think of these things. Let us examine ourselves. *Watch*, saith our Saviour, 'what I say unto you, I say unto all, *watch*.' Therefore let us be wise,

cease to do evil, and learn to do well.
*"Be not deceived, God is not mocked,
 what a man soweth that shall he also
 reap."* D.

* * *

SUCCOTASH IN THE BOWL.

Previous to the American Revolution, an Indian, who had been converted to Christianity under Eliot, happened in town during Sunday; and, feeling to reverence the day, was impelled by the dictates of duty to attend the church of the white men. He entered the house; but no one wishing to be contaminated by contact with the Indian, he was left to stand alone in one of the aisles. The preacher commenced and went through his routine of service. At the conclusion, the Indian modestly lifted up his voice and requested liberty to speak. It was a request that could not well be denied, as it was plainly enough discovered that the congregation had a curiosity to hear what the red man had to say. He commenced, and related the history of his conversion to the Christian faith. From this he proceeded to exhort the people. He had burning thoughts, and being related in the artless simplicity of his soul, he soon brought tears from almost every eye.

As he concluded, the parson descended from the desk and approached the Indian. "How is it possible," said the parson, that you, an untutored savage, having no education, possess the power so greatly to affect my hearers as even to bring them to tears; while I, an ordained minister of Christ, who have received a regular theological education, after preaching many years, was never able to move them in this manner?" "Oh," replied the Indian, "it be all very plain. You come here—bring sil-

ver bowl, all very nice—and silver spoon, all handsome; but you have no succotash in de bowl. You give de people nothing to eat. But I, poor, dirty Indian, come here—bring great wooden bowl and wooden spoon; but I bring succotash in my bowl—I bring de people something to eat. Dey glad to get it—dey be all hungry—no satisfied with looking at the silver bowl. I bring them de bread of life—dey eat; I bring them de water of salvation—dey drink; and dey so glad dey cry for joy—dey bless God and be thankful. You go to de fountain of living waters and fill your bowl; den your people glad to come here—den dey no more go sleep to hear you preach."

C. A.

"IT'S SUCH A BAD DAY."

This we frequently hear people say, as an apology for not attending public worship. "It's such a bad day I didn't go," is heard from the professor of religion, but not of many other persons. We have had meetings when the weather was inclement, and but few of our brethren and sisters attended. I have inquired, why they were not at meeting? they would reply, "It was such a bad day." This was particularly the case sometime ago, when we had a business meeting. There were but few members present, the others said, 'It's such a bad day,' and they did not come.

Lovers of rum could go to the distillery for the intoxicating glass. Men of the world could follow their worldly avocation, to gain a little more shining dust. The sportsman could pursue the game, but the Christian could not attend at the house of God. Why not? "It's too bad a day." Indeed? And is the intoxicating cup more to be de-

sired than communion with God? Are the pleasures of drunkenness more dear to the inebriate, than communion with God to the Christian? Surely, surely not. Can the prospect of a little worldly gain be more desirable than the enjoyment of heavenly glory and blessedness? And will the sportsman pursue his game with greater ardor, than the Christian will run the race set before him? I cannot think so. Then brethren, beloved of the Lord, never say, "It's too bad a day." Let the drunkard say "It's too bad a day," and stay at home. The worldly man say, "It's such a bad day." The sportsman say, "It's too bad to day; I'll stay at home." But let no Christian say, 'It's such a bad day,' when God is to be honored by their attendance at the place of public worship.

J. W.

* * *

HOPE FOR THE ABANDONED.

I recently met a minister, says a Western colporteur, with whom I spent an evening at a tavern about two years ago, which, by his account, was productive of much profit to others. Referring to a wicked old man with whom I had talked a good deal that evening, and to whom I had given a Bible and other books, after a solemn promise that he would read and have them read in his family, he told me for my encouragement, that he was now a sober, industrious man, and a good citizen, well thought of by all around him. When you gave him the Bible, said he, he was more than half drunk, and but for want of credit, would have been wholly, which he was whenever he could obtain the means. I inquired of the minister if he thought it was a reformation of heart produced by study of the Bible. He replied that he had not yet made a profession of his faith, but was constant in his observance of the means of grace. But the Bible had been the means God had used in converting his wife and two

daughters, who for more than a year had been consistent members of the church. I confess, said the minister, I viewed your honest effort at that time as the evidence of a stronger faith than I could exercise.—

* * *

FOR JANUARY 1855.

A family once did start together,
But as they grew they spread and spread,
That brother could not hear from brother,
Or call to mind where they had fled.
At length a friendly ONE was found,
Who said, I'll go from pole to pole,
And carry salutations round,
Monthly as the year doth roll.
So that every brother can have a treat,
Whether in prose, or made to rhyme,
I'll travel and try in love to meet,
My friends, at the appointed time.

Like a householder from his treasure;
I'll bring things new and old,
And try to bring my friends together,
As scattered sheep into one fold.

So I've traveled to and fro,
For months and years together,
And sometimes chance a seed to sow,
For reapers there to gather.

I still will try to labor,
In th' vineyard of the Lord,
And so assist my neighbor,
In faith to trust his word.

"GOSPEL-VISITER" is the name,
My friends have given to me,
Because to them I bring the same,
The Gospel brings to me.

In fifty five I start again,
Four years have passed and gone,
There still are souls for Christ to gain,
As when I first begun.

T. D. L.

FOR THE GOSPEL - VISITER.

MIND NOT HIGH THINGS.

As a reader of the Visiter, I can say that its columns abound in interesting articles, written by brethren who feel and labor for the well-being of the present and rising generation, in a spiritual point of view, and for the human family at large. But now and then an article appears, to the principles of which I cannot assent. In the 7th No. of Vol. iv. page 153 we have an article headed "Colleges," the writer of which seems greatly to sympathize with the brethren for their want of education, and deplors the idea which prevails among them, that a liberal education is not conducive to the best interests of man, society, and the advancement of Christianity.

Now, if H. B. W. who, no doubt, has acquired a liberal or collegiate education,—is not blinded by the god of this world, he can, perhaps in his wisdom see, where, and in what way true christianity prospers best; and I hope he will not take large numbers for a criterion, for that would be contrary to the word of God. Mat. vii. 13. 14.

Our brethren have always held the sentiment, that a high-school education was not conducive to the advancement of true christianity, and I would leave it to every candid and reflecting mind, to examine, whether that noble sentiment doth not hold good. Let us judge from the past. Some religious societies who were formerly opposed to high-school education, and were in other respects more transformed from the world, have since changed, and since they cannot, with H. B. W. fully coincide with their former sentiments, and have erected colleges of their own, they and their clergy can no more be distinguished from the world.

And while the brethren have always protested against "high things," the church has prospered under its Great Head, and under the supervision of bishops and elders, who have been educated in the school of Christ, and the gates of hell have not been able to prevail against it, although they are making inroads on every side; and if the sentinels on the watch-tower of Zion, and the brethren in general do not stand firm and true, but imbibe the sentiments of the learned, and suffer the high things of the world to undermine the church, the consequence will be awful and heart-rending.—God forbid.—

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls. But they said, we will not walk therein. Jer. vi. 16. I will now endeavor, by the help of God, to bring some scripture testimonies against high things, and particularly against the wisdom of the world, which—to the best of my knowledge—is all that is taught in colleges.

Let us, then, in the first place, hear the "Teacher come from God:" and what doth he say? "That which is highly esteemed among men, is abomination in the sight of God." Luke xvi. 15. And whether colleges are or are not highly esteemed among men, I will leave for the humble reader to decide.

The advocates for high learning refer to the apostle Paul, saying that he was a learned man, which I admit. But what did he do, while he was under the influence of that learning? We find, that in persecuting the church, he persecuted Jesus: but when the light from heaven appeared unto him, he found that the knowledge he possessed was not sufficient: "And he, trembling and

astonished, said, Lord, what wilt thou have me to do?" and the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." Acts ix. 3—6.

And was he to go to Jerusalem, to his former tutor, *Gamaliel*, the great doctor of the law? No, he was led by the hand to Damascus, being blind, to a certain disciple, named Ananias. Here we see, that this accomplished scholar had to receive instruction from an humble disciple, a student in the school of Christ, who was, perhaps as unlearned and ignorant as Peter and John. Acts. iv. 12.

Then, when he was taught the wisdom of God, he could say: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil. iii. 8. Then he could also say: "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power. That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 1—5.—Which things also we speak, not in the words which man's wisdom teacheth, chap. vi. 13.

Paul says, he was sent to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. i. 17.—"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe?

where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." v. 19—21.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise. verse 26. 27. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." 1 Cor. iii. 18, 19.

From what I have now quoted from the writings of the apostle Paul, we can discover how little value he placed on his former education, and on the worldly wisdom, which is now so eagerly sought after, and so highly esteemed among men: and also, how little he valued himself of the same. Much more might be adduced from holy writ to corroborate the above, if necessity would require and space permit. A few quotations more, however may not be amiss.

"In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. Luke x. 21. —"Therefore, behold, I will proceed to do a marvelous work among the people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Is. xxix. 14.—How do ye say, we are wise, and the law of the Lord is with us! &c.

The wise men are ashamed, they are dismayed and taken: Lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. viii. 8. 9.

In regard to the benefit resulting from a knowledge of the Hebrew and Greek languages, I would merely say, that we have, perhaps more sound and correct translations of the scriptures, than that of King James' men, who were, nevertheless, honest enough to, simply transfer that which did not correspond with their own, or the king's views; whereas our modern critics and learned divines, (as they are called,) would rather misconstrue it, in order to make it more convenient, or to have it more in accordance with their caprices: and we had better be content with the translations we have, which are pretty correct in the main, than for each teacher to be his own translator. That a classical education doth not contribute to the promotion of true religion, is evident from the fact, that there is so much dissension among the learned: the tree is known by his fruit.

I would yet offer a few remarks on what has been written under the head of education, in the same No. page 150.—I. I agree with our brother, that we have come into perilous times, and if we the simple disciples of Christ, having on the whole armour of God: and our feet shod with the preparation of the Gospel of peace, and above all, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God: If we, I say, being thus equipped, would yet stand in need of the worldly armour, (Philosophy) then the armour of God would be deficient. David could not use the king's armour in the battle against Goliath. Let us hear "Paul the aged" again. "Beware lest any man spoil you through philosophy

and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

If we take our stand on any foreign platform, we will certainly be defeated; but let us stand upon the broad platform of the Gospel, and meet the enemy there, in the name and strength of the Lord God of hosts, and by wielding the sword of the spirit, the victory will be ours.

Further, if the plan of salvation is a simple one, which the writer admits, why then must we possess so much scientific knowledge, in order to present its principles before the world? If the pure word of God, (which is "quick and powerful" &c.) is not sufficient to "rivet conviction upon the world," all human inventions will be equally unavailable.

Let us hold forth the everlasting Gospel to the world, in its primitive purity and simplicity, and if they are not willing to "receive the love of the truth that they might be saved," 2 Thes. ii. 10. but "put it from them, and judge themselves unworthy of everlasting life," Acts xiii. 46. then we cannot help them. Nothing but the incorruptible seed can produce the desired fruit.

I am well aware, with the editor, that many of the rising generation are not satisfied with a common school education, and are aspiring after high things and the thirst for worldly fame is rapidly increasing among them: and if this pernicious propensity is encouraged and gratified by parents and guardians, which is, alas, too much the case, the time may not be far distant, when the number of these that will be found willing to "labor with their own hands," according to the injunction of the apostle Paul will not be sufficient to support the hosts of indolent office-seekers, and Gospel-perverters, that will infect this

highly favored, and otherwise happy country: and what the result will be, time alone can fully divulge.

May the Lord in his mercy, avert the judgments that are hanging over this devoted world, and cause the light of his glorious Gospel to illuminate the hearts of our beloved youth in this benighted age, that they may "remember their Creator in the day of their youth," and not hasten on the "evil days."

D. B.

* * *

FOR THE VISITER.

"WE'VE NO CONTINUING CITY HERE;"—

When we look around upon the nations of the earth, and observe their dealings with each other, their anxiety to get gain, to accumulate wealth, to clothe themselves with honors, go forth to battle and enrich themselves with the spoils of their fellowmen, we are led to conclude, that they are trying to build to themselves "*Everlasting habitations upon earth.*"—We need not, however, go to nations for examples of this kind, but let us investigate the condition of communities in our own midst, ourselves and our neighbors. Is it not to be regretted that we are all too penurious, too covetous, and too worldly-minded.—

The apostle Paul required the brethren to "*lay by in store on the first day of the week,*" for charitable purposes, "*as the Lord had prospered them.*" Would it not be well, if we would still adhere to this custom? Then probably, when an object of charity presented itself, we would have more than six or twelve cents to spare, by which we expected to clothe the naked, feed the hungry and supply the wants of the destitute.

It is only too true, that men have plenty of surplus-capital to invest in speculations of various kinds, to adorn their perishable bodies with costly and silly apparel, to attend places of fashionable resort, to travel extensively for pleasure alone, and make liberal donations to fashionable churches, to secret societies, or probably to sending the Gospel to the heathen, but have perhaps, only a *fourpence* for a poor Lazarus lying at the gate.—"*This is building a city upon earth.*"—

It is to be regretted that men generally defer charity until death, after which they give away that which does not belong to them; they are then liberal with another man's goods; and my humble impression is, those persons thus deprive themselves of the promises made to those, who do alms cheerfully.—It would seem while life remains they are "*building a city with hands,*" and as alms are to be done in secret, they lose their reward upon earth, and as they are not allowed to sound their own trumpet, they defer their alms until death in order that the world may sound their trumpet for them.—

All our actions not based upon the humble requisitions of the Gospel, show that we "*don't seek a city out of sight,*" but that this world is our abiding place, and that we are determined to secure and enjoy this world, if we lose everlasting enjoyment in the world to come.—These things show a preponderance of worldly-mindedness. We are sacrificing our eternal interests for our temporal gain, our example and influence portraying forcibly, that our "*continuing city is made with hands.*"

It is true we have a right to use the things of this world; but we should be exceedingly careful, that we don't for-

getfully abuse them; having "*fool and ruinous*" which is all we can enjoy, we should be content therewith, but how few of us are contented, with even a respectable share of this world's goods?—

If we use time and substance in promulgating the cause of Christ, in assisting the church, in relieving the destitute and needy, in administering to the wants of widows and orphans,—have we not the promise of treasures in heaven incorruptible, and a house in the "*city not made with hands,*" *eternal in the heavens?*

M. A.

For the Visiter.

LETTER FROM OREGON.

Beloved brother; in love I drop you a few lines informing you, that we are all well, and hoping that this may reach you and find you enjoying the same blessing. When I wrote that letter to you before, I did not know of another member more than I mentioned. But soon afterwards I found a company of emigrants from Indiana, which had nine members in them. I found that there were some 30 come in in 1850. I've seen no more of them until last June; then I took my horse and turned out to see, how many members I could find.

Brother William Carey had just paid me a visit; so I and him started to see how many members we could find. We visited all of them, we found there 16 Indiana brethren, William Carey being one of the number. Likely you will have some knowledge of Benjamin Hardman's and Joshua Hardman's families. We were kindly entertained, while we were among them. We tarried with them one night and part of two days; then we took our leave and

departed, so that day I went home with brother William Carey.

The next morning we started for Marion Co. to visit brother Peebler; we found where he lived, but he was not at home, yet his wife was at home, and we were happily entertained there again one night. Here we found 4 members, and in the morning we started for home. Reflecting on the prospect before us, I got the Visiter that had the letter in, that I wrote to you, and the answer to it, and read my letter and your answer where-ever we stopped amongst the brethren, and trying to see whether we could assemble ourselves together according to your instructions. They all approved of the course, but none willing to step forward to take the lead. I found 3 other deacons besides myself.

By this time we had heard of *Daniel Leedy*, that he had started from Iowa to Oregon. He was appointed unto the ministry, and we concluded, we would wait until he came, and being in great hopes, that he would be advanced, before he left the body, the church. I frequently heard of him on the way, but he appeared to be so long a getting in, it appeared to me I could wait no longer. So I started to meet him. I only went about 30 miles, and met him; and it was a joyful meeting to me. He landed in the valley the last day of August. So I took him to my house, and he staid with me 3 weeks.

In this time he bought a claim in a mile and a half from me; he was only appointed to the ministry, and therefore he was very backward. He was not even willing to make an appointment, but we must do it for him. So we appointed a meeting on the first Sunday of October, when we all met together, and we consulted the matter and concluded, that we were too many

to do nothing. We considered ourselves just as much in duty bound to be obedient to the requirements of the Gospel, our number now is 9 in our neighborhood. We were all here. Brother Samuel Hardman was with us. The question was asked, whether we should remain as we had been, or meet together once every two weeks for the purpose of worship? and so took a vote on it. It was a clear vote, all expressed a warm desire, that we would manifest our love in meeting together, exercising the gifts that God has given to us. I think I may safely say it was the first meeting of brethren, that was ever held in OREGON.

The meeting was at my house, and brother Daniel Leedy was the preacher. We have met together once since, and had a meeting amongst the Hardmans. So our intention is to keep up meeting; we are in hopes, that brother *Peter Lutz* will come across the plains next season from Iowa. We wish for him or some other bishop. For all the members here express a warm desire to manifest their love in commemorating the death of our Lord and Saviour Jesus Christ.

Now we want you to take our case in consideration, and represent us to the annual meeting. We want to know, whether there is any way provided for us, to meet in communion, provided we get no more help? Daniel Leedy is only appointed into the ministry, just merely to preach the word, and nothing more. Now what are we to do? The distance is too great for us, to ask the brotherhood to send some one to us, and life is uncertain; for us to remain so. In the multitude of council there is safety. We wish for you therefore to not forget us. Brother Peter Lutz is not yet ordained a bishop, though he has the right to administer the Lord's supper; but we have written to the Iowa

members, that if he sets out for Oregon next spring, that they should recollect our condition, and ordain him for our sakes. But his arrival here is yet uncertain, and we want to know, whether Daniel Leedy could have the authority to baptize, where no help could be had?

I received your last year's papers; you promised me in the answer to my letter, that you would present my letter to the annual meeting. If you did, I have got no account of it.1) I have written to some of my friends, to send money last season for the Visiter and those Hymnbooks, as I had some money there for them. But I do not know, whether they have done so or not. If they have not, I want you to send the books, and continue the Visiter. I would send the money now; but, I do not know, it may have been sent.2) If I am indebted to you, inform me how much,3) and I will start the money as soon as I can get information from you. A dozen books are wanted. So nothing more at present but may the grace of God abide with you and all the church.

J. W. W.

Notes of the Editor.

1.) This was forgotten by us at the last Y. M. as we must confess to our shame. But we trust, when such a case has been made public through the Visiter, some other brother will help us to think of it at the proper time.

2.) No money has come to hand yet; neither had we any single Hymnbooks on hand for some time, chiefly on account of a disappointment occasioned by those who had engaged to furnish us long ago with a new edition. Probably we are ready to send by the time the order with the money comes.

3.) Whether you are indebted to us, you can ascertain quite easily by looking at the Visiter, and the conditions. If you send us five dollars we will send you the Visiter up to January 1856 and 1 dozen Hymnbooks. The fact is, we do not like to look upon any of our readers as our debtors.

LETTER FROM MARYLAND.

Dearly beloved brother:—

We have through the tender mercies of our heavenly Father entered upon the threshold of another year, and this may be our last, let us then be found always abounding in the work of the Lord.—The labors of another year are before us, and among other things the business of another annual meeting. May the Lord grant us grace and wisdom:—may he qualify us for every duty and prepare us for every trial while on earth.—

Dear brother. I beg leave to make a proposition through the columns of the *Visiter* in relation to our next annual meeting, viz. that there be two suitable brethren named or nominated,—one on the *East* and the other on the *West* side of the Alleghenies, to make arrangements with the superintendents of the several railroads on the route of the brethren to this year's annual meeting; and that they have said arrangements made in due time for publication in the April or May-No. of the *Visiter*.—The brethren on the Eastern side have commenced making arrangements to this effect, already;—and it is hoped the brethren on the Western side will do likewise without delay.

It has been suggested that the brethren who undertake the agency as before stated, had better make arrangements (if it can be done,) to have excursion or round tickets procured for the brethren and sisters who may prefer going by R. R. to the annual meeting, and that each present a certificate of membership to the agent at the time of procuring the excursion-ticket,—said certificate to be furnished by the church of which they are members, an arrangement of this kind would enable the R. R. Co. to detect any thing like fraud or imposi-

tion on the part of those who are not members of our church.—

Should the R. R. Co. grant the privilege we should appreciate it with feelings of gratitude and respect, and moreover, we should feel ourselves mutually bound as brethren to see that the privilege is not abused by any of our members or even others, who might prefer taking a journey either eastward or westward about the time of our annual meeting and assert a claim to this privilege, which is meant only for those brethren who leave their homes expressly to attend the annual meeting, if we do not practice that caution and discretion necessary on our part, we must not be surprised if the R. R. Co's. in the course of another year or two deny us the privilege altogether; and with a view of perpetuating this privilege, as well as that of lessening the burdens of our annual meetings, I would here take occasion to suggest that not more than a necessary number of members go from each congregation at one time.

In case the brethren generally become a little more willing to deny themselves in this respect, I hope we will be able to adopt the plan, more generally, which was recommended by the annual meeting of 1837, and although every member cannot get to our annual meetings, yet every member can get to know what was counseled on, and what was transacted there, and this should tend to satisfy us, until it comes to our turn to take the Y. M.; otherwise, we will not only clog but help to break down the wheels by which the welfare, union and prosperity of the brotherhood are continued; and by which the unadulterated doctrines of the Gospel may be perpetuated and preached to thousands who are yet unborn; and happy will be our condition, if eternity will tell, that

we, while in the day of grace had done our duty, and nothing more than was about necessary for us to have done. I humbly submit the foregoing to the consideration of my dear brethren and sisters who feel a just concern for the welfare and prosperity of our little Zion.

P.—

* * *

POETRY.

From a sister.

About our yearly meetings,
Which I have read to-day,
I could not keep from weeping,
The evil which you say.

You say, it is an evil,
How hard that word doth sound,
I'm sorry you have said it;
It's gone the world around.

I hope you will regret it,
And give us leave to go,
And in the Visiter send it,
In time that I may know.

For I intend to travel,
If I no hind'rance meet,
And all my loving brethren
And sisters there to greet.

O, at our yearly meetings,
When thousand round me stand,
I always feel so happy,
When in that social band.

Come let us be more faithful,
And on our Lord depend,
Nor think there are too many,
He bounteously will send.

Go, read the eight of Mark,
There you can plainly see,
When asking his disciples,
How many leaves have ye?

They answered, we have seven,
They had some fishes too,

Jesus he never doubted,
But knowing it would do.

They on the ground were seated,
Four thousand then were there,
He took the bread and broke it,
Each had an equal share.

And also of the fishes
They every one did eat;
Seven baskets then were filled
All with the broken meat.

Jesus is ever with us,
His mercies ne'er are o'er;
If millions should be gathered,
He'll feed as many more.
From thy unworthy sister

C. L.

Note of the Editor. We hope our dear sister will not think quite so hard of us, after we explained, what we meant by the evil referred to. See January-No. page 20 &c. It was impossible for us to prepare the conclusion of our address on the subject for this No.

* * *

FOR THE VISITER.

POETRY.

My Master traveled far away,
And left me much to do;
Alas; I trifled all the day,
Although my days were few,
Wand'ring and playing like a child,
And mov'd by ev'ry wind,
The fleeting moments I beguiled,
Forgetting that I sinn'd.

I went to sleep like all the rest,
While time seem'd still and dumb,
But soon he struck upon my breast,
And cried, "Thy Master's come,"
'Twas grass cut down by sudden mow'r,
Or tree by lightning struck,
Oh! time! time! time! is this the hour?
And trembling I awoke.

These lines above do testify
That you and I must surely die.

* * *

* * *

HOW TO LEARN TO PRAY?

"You read your Bible regularly, of course; but do try and understand it, and still more, to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or, if you are reading Matthew, read a small bit of an epistle also.

Turn the Bible into prayer. Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel, and pray, "O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly." 'Let me not stand in the way of sinners.' 'Let me not sit in the seat of the scornful,' &c. This is the best way of learning the meaning of the Bible, and of "*learning to pray*." You need no other prayer-book but—the Bible.

* * *

THE ONE WAY.

There are a great many ways of gaining wealth and fame and pleasure. But there is only ONE WAY of gaining heaven. There are a great many ways of reaching any point on the globe. It may be by land or water; by steamboat or railroad; on horseback or on foot; by a direct route or a circuitous one; but there is only ONE WAY of reaching heaven, and that a very narrow one.

So said an old friend of children to a group of them that had gathered round him, and who were always pleased and instructed by what he said. Some of them have a hard lot enough, to be sure; but their good friend assures them that they have in heaven a protector and helper who cares for the meanest of his

creatures, and will never leave or forsake those who put their trust in Him.

* * *

FOR THE BOYS AND GIRLS.

I have heard of a little boy who was kept from committing a great sin by remembering that God could see him. He was tempted to take something that did not belong to him; but he said, "Although nobody sees me, God sees me, and I fear I should never again be good. I could never pray again to God; and what should I do when I come to die, and go away to answer to God? I would rather be poor always than steal."

He grew up to be a good, pious man, and never forgot that the Bible says, "Thou, God, seest me." It may be, that when he was quite young he had learned this beautiful hymn:—

Awake, asleep, by night, by day,
When at my study or my play,
Although the Lord I cannot see,
His eye is always fix'd on me.

God never will forsake his own;
He will not leave me when alone:
When not another friend is near,
May I remember, 'God is here.'

Oh, may I try to please him still,
To know, and love, and do his will!
Then will it joy and gladness be,
That God's own eye is fix'd on me.

Something for the Young.

THE BIRTH OF MARYLAND.

Let me tell you of the birth of one of the United States, Maryland. She seems, like Moses, to be almost cradled in water, with the Atlantic ocean on one side, the Potomac on the other, and the noble Chesapeake bay in her bosom, with

innumerable little streams which glide noiselessly down to the bay, the river, and the ocean.

The first Englishman who visited this region was the famous John Smith, from the Virginia colony, who cruised up its bays and rivers, spying nothing but wild beasts and Indian wigwams among its stately forests. The king of England bestowed this beautiful region upon a favorite of the royal family, Lord Baltimore, who agreed to pay for it a yearly rent of two Indian arrows, and a fifth of all the gold and silver ore found there. Lord Baltimore was a Roman-catholic, a gentleman of large and liberal mind, who drew up such an excellent plan for the government of his future colony, that emigrants were very anxious to join it. And on the twenty-second of November, thirteen years after the pilgrims landed at Plymouth, about two hundred persons, most of them Roman-catholics, set sail from England in two vessels, the Ark and Dove, to make the first white men's homes in Maryland, the name Lord Baltimore gave to his province, in honor of Henrietta Maria, the wife of king Charles.

The names of the vessels, Ark and Dove, were expressive of the principles of the colonists. They reached the Chesapeake in February, and after making a short stop at Point Comfort, where the Virginians gave them a hearty welcome, they sailed up the bay and entered a small stream. Cruising about, they at length landed at a little Indian village called Yocomoco. The Indians received the strangers in a very friendly manner, invited them to live in their town, taught the white women to make corn-cakes, and took their husbands to hunt in their favorite hunting-grounds; and they promised, after har-

vest, to sell their whole village for axes, hoes, and knives. And thus the colonists came into possession of cornfields and gardens ready made, which gave them a much pleasanter experience of the new world than the poor Puritans had. The colonists named the village, and the river, St. Mary's, and it improved more in six months than their neighbors the Virginians had done in six years.

There was one feature about this little Maryland colony which deserves to be widely known, for in this respect it was unlike any other community in the world. What was it, pray? you will quickly ask. It was this: *it had no law persecuting people for their religious opinions.* I "will not," was the oath of the Governor of Maryland, "by myself or any other, directly or indirectly, trouble, or molest, or discountenance any person professing to believe in Jesus Christ, for or in respect of religion." Persecutions for opinion's sake were common all over Europe, and indeed everywhere, at that period, except in this one little spot the colony of Maryland, in the quiet harbors of the Chesapeake. Here, in this humble village, religious liberty had a home—its only home in the wide, wide world.

This, I dare say, will surprise you, because you have always read about the persecutions of Romanism, and perhaps you are thinking now of the poor suffering Waldenses in Piedmont, or of the Portuguese exiles of Madeira; a great deal also is said at the present time about its intolerant spirit in Europe, and even in America. And these accounts are too true. But let us give honor where honor is due. The morning star of our religious freedom stood over St. Mary's the forerunner of this day of good-will and kindness which

has spread over our land, where Baptists and Presbyterians and Episcopalians, and Catholics and Quakers, and all religious sects, can enjoy their worship, without any to molest or make them afraid. And let us pray that Roman-catholics throughout the United States may ever show the noble and tolerant spirit of the fathers and founders of Maryland.

Child's Paper.

CORRESPONDENCE.

CORRECTION. In our last—January No. page 22 Col. 1 where under the heading “Correspondence” we speak of our journey East, the following words “visiting the churches in Philadelphia, Lumberville and Coventry” should be understood “intending to visit the churches in Philadelphia &c.” inasmuch we had not been able to accomplish it as we desired, stopping only a few hours in Philadelphia, and only one night and part of a day with our beloved brother Unstad, which consequently could not be called a visit to those churches.

APOLOGY. We could not bestow as much labor and attention upon the present Number, as we usually do, on account of the last sickness and consequent death of our dear fellow-laborer in the Gospel, RICHARD BRENNEMAN, which became indeed a personal grief and affliction to us, feeling almost as being left alone in this part of the Lord's vineyard; also on account of ill-health in the body, and finally by being called away 15 miles to a funeral, just when the present form was to come out.

To our Correspondents. We have received lately quite a number of communications, and particularly on the

subject of education and colleges, and on the subject of yearly meetings. We hope to be excused, if we select only a part, to be published for the present. Our brother P. R.'s last communications are almost too lengthy for insertion. Four sheets full of closely written manuscript on one single subject is almost too much.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at \$1,25 and when 50 club together at \$1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send \$9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto. ~~as~~ ^{as} ~~Some~~ ^{Some} under one dollar please send in postage-stamps.

For the Gospel-Visiter.
ON THE DEATH OF A HUSBAND.
(Br. HENRY EBERSOLE's of Wy-
andot co. O.)

By the widowed sister.

1.

Hark! a mournful voice of sadness,
Borne upon the passing gale,

Sorrow takes the place of gladness,
Grief's sad echo fills the vale.

2.

All around kind friends were weeping,
For a blessed husband dead,
For a father, brother sleeping,
In the grave's cold lonely bed.

3.

Long had sickness traced with sorrow
Every feature once so gay,
And to him the hopeful morrow
Brought no bright or gladsome ray.

4.

When the summer leaves were dying
Obeying nature's high behest,"
When the autumn winds were sighing,
They laid my husband down to rest.

5.

Sweetly sleep, departed husband,
In the quiet grave so low,
Sweeter far than this another
Life immortal thou shalt know.

6.

Long thy memory we will cherish,
As a sacred holy thing,
Thy last farewell shall not perish,
But will sad remembrance bring.

C. A. E.

OBITUARY.

DIED, December the 16th 1854 in WASHINGTON county. EAST TENNESSEE, SOLOMON GARBER, son of MICHAEL GARBER, and grandson of SAMUEL GARBER, aged 46 years, six months and six days. He was a minister of the word about 14 years. His funeral discourse was delivered by MADISON BOWMAN from Rev. xiv. 13.

Departed this life December 27th last brother CHRISTIAN SMUCKER, minister and overseer of the QUIMAHONING congregation, Somerset co. Pa. aged 52 years, 7 months and 19 days. He had to yield to the fatal stroke of apoplexy, which however did not pre-

vent him before his death to exhort and pray, and to expire with the words, "I am going to Jesus," on his lips. Funeral-text, Matth. xxiv. 44. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Besides the afflicted widow, of 11 children there are 7 left behind, to mourn their loss.

In MIDDLECREEK church (same county) died April 22d 1854. sister EVE WINGERT, wife of Jacob Wingert, deceased, aged 73 years, 4 months and 14 days. Funeral-text Amos iv. 12. (N. B. this was received Dec. 20.)

DIED December 20. last in Quimahoning church of same county sister MARY HORNER, consort of br. JOHN HORNER, jr. aged 43 years, 6 months and 20 days.

DIED January 15th and was buried next day in our own little church in Mahoning co. Ohio brother RICHARD BRENNEMAN, an exemplary & well-beloved minister of the word. At his funeral was preached from Luke ii. 29—32. His age could not exactly be ascertained, however it was computed to have been no less than 72 nor more than 75 years.

Died August 22, 1854, br. DANIEL MARTIN, an ordained elder in the churches of Woodford and PULTON co. ILLINOIS, aged 51 years 7 months and 26 days. There are three small branches or arms of the church, over which he had the oversight, and though each branch has yet two ministering brethren, there is no ordained brother nearer than 125—130 miles. We would feel greatly relieved of our present loss, if it could so happen, that some of our Eastern brethren would come and dwell among us, and if our beloved brethren elsewhere would assist us in our spiritual trials by their prayers.

J. N.

Der Evangelische Besuch.

Jahrgang 3.

Weland, D. Februar 1855.

Nro. 2.

In welchem Sinn der Evangelische Besuch geführt werden soll?

Unpäßlichkeit macht uns unfähig, diesen Artikel für jetzt zum Schluß zu bringen, und wir geben statt dessen folgendes Verwort zum Geistlichen Magazin, welches unser Bruder Christoph Sauer vor bald hundert Jahre publicirte, und uns durch die Güte unsers Bruders Theophilus ganz kürzlich mitgetheilt wurde.

Aus dem Geistlichen Magazin.

Vorrede.

Gewählter Leser! Ich habe zum ersten mit einem von der Liebe Gottes und des Nächsten gerührten Herzen und Gemüthe betrachtet, welch eine große Unwissenheit und Sorglosigkeit in göttlichen Dingen sich bey sehr vielen Leuten in diesem Lande sehen läßt, welches größtentheils herrührt, weil sie entweder wenig Lust oder Gelegenheit haben göttliche und erbauliche Reden zu hören, oder solche Schriften zu lesen.

Hört mancher ja etwa eine erbauliche Ermahnung oder Predigt, so ist meistens das Gemüth so übel zubereitet zu der Auffassung dessen was man höret, daß das meiste schon vergessen ist, wann man nach Haus kommt; und ist dann niemand da, der es wiederholet, wann es einem auch schon darum zu thun wäre, daß er sich dessen noch besser erinnern wolle, was er gehöret hat. Göttliche Bücher findet man auch bey manchem wenig, oder gar keine; entweder sind die Leute arm, oder sie wissen immer noch einen Ort wo das Geld nöthiger hinzulegen ist, als für Bücher; und kauft mancher ja ein schönes göttliches Buch, so wird ihm Zeit und Weile lang, bis er nur etliche Bogen durchliest, und legt es manchemal auf Jahr und Tag weg, ehe er es halb durchgelesen hat.

Die Betrachtungen dieser Dinge sind mir manchemal so zu Herzen gegangen, daß ich mich darüber innigst betrübt habe, und gesonnen, auf welche Weise doch diesem Mangel in etwas möchte abgeholfen werden: so ist mir zwar öfters eingefallen, daß wann man dann und wann den Leuten so etwas kurzgefaßtes bündiges ohne einigen Kosten in die Hände spielte, vielleicht nehme sich doch mancher so viel Zeit, und lese einen halben Bogen mit Bedacht durch, u. fände etwa etwas, dadurch sein Herz gerührt würde weiter nachzudenken; und wann er Geschmack darinnen fände, so lese er es etwa auf ein andermal noch einmal durch, und fände noch mehr gutes als beym ersten durchlesen: und wann ihm auf eine Zeit hernach noch ein solches Zeugniß ins Haus käme, so machte er es etwa wieder so.

Dieses waren so meine Ueberlegungen schon eine geraume Zeit her; wie aber als es gute Vornehmen unter dem Himmel je und je seine Hindernisse gehabt hat, so ist es diesem auch ergangen, und ist von Zeit zu Zeit verhindert worden; da ich aber nun das große Werk des Bibeldrucks unter sonderbarem göttlichen Beistand so glücklich gerndiget habe, so dünket mich, es wäre meine höchste Schuldigkeit in Erkenntlichkeit gegen Gott dieses gute Vorhaben nicht länger auszusetzen, zumal wann ich mich erinnere, daß der Grund zu dieser Druckerei zur Ehre Gottes und des Nächsten Besten ist gelegt worden, und daß Gott mich, wie alle Menschen, zu keinem andern Zweck in diese Welt erschaffen und bei Leben erhalten hat, als daß ich seine Ehre befördere, und meinem Nächsten nach allem Vermögen dienen soll. So mache ich dann nun den Anfang mit Herausgebung eines solchen kleinen Magazins, welches dieses erste mal zwar der Vorrede halben aus eis-

Ev. Besuch, Jahrg. 3. 2.

dem ganzen Bogen bestebet, künftighin aber aus einem halben Bogen bestehen wird. Ich werde mich bey diesem Werk zwar an keine gewisse Zeit und Zahl binden, sondern so damit fortfahren, wie die Materien zu Händen kommen werden, und wie es die Zeit und Umstände erlauben werden.

Daß ich hierbei keinen zeitlichen Gewinn suche, wird ein jeder leicht glauben, weil ich solche wegschende; und daß mich kein eitler Ehrgeiz hierzu antreibt, wird daraus erhellen, daß ich nicht meine eigene Arbeit darianen zu Markte bringen werde, (doh werde ich die Gnade nicht dämpfen, wann sie auch mir etwas zum Besten des Nächsten mittheilet, so werde ich mir die Freiheit nehmen, welche ich ändern gebe,) sondern mich bestrengen aus allerlei Alten u. Neuen sowohl Englischs als Deutschen Schriften solche erbauliche Auszüge zu machen, die allen Menschen können nützlich und erbaulich seyn; und mich sonderlich bestrengen, solche allgemeine Wahrheiten die keiner Religions-Versaffung mit Recht können ärgerlich seyn, einzurücken; doh kann man manchs mal nicht verhüten ohne Betrümmerung eines Mannes Arbeit, daß nicht Dinge behauptet werden, die etwa diesem oder jenem Catechismus-satz zuwider laufen: Da muß der geneigte Leser sich nicht mit aufhalten, wann es nur dem Buch aller Bücher, der Heiligen Schrift, nicht widerspricht.

Den Anfang zu diesem Werk mache ich mit dem ersten Capitel aus des gottseligen Englischen Predigers William Law's Ernstlichen Ruf zu einem andächtigen und heiligen Leben, aus dem Englischen übersezt, aus welchem vorreflichen und bei den Deutschen noch unbekannten Buch werden künftighin wohl noch etliche solcher halbe Bögen gefüllt werden. Sollten etwa in diesem Stück einem meiner Leser etliche Ausdrücke alzu gewürzt vorkommen, der werde darüber

nicht verdrießlich, vielleid t w'rd es andern nicht so seyn. Die Wahrheit führt allezeit Salz bei sich, und wo diese Sündenwunden findet, da heilt es, aber es heilet auch den, der es recht gebrauchet. Unter dessen ist dieses Werk ein Magazin, darinnen allerlei wird zu finden seyn: Ermahnungen, Bestrafungen, erbauliche Briefe, Lebens-Läufe gottseliger Menschen, erbauliche Begebenheiten, und was sonst zur Ehre Gottes und zum Nutzen des Nächsten dienen kann. Es hat auch jeder Freiheit etwas mit oder ohne Namen einzufenden, welches man dann so bald sich schicken will, einschicken wird, doh muß es nicht größer seyn, als daß es auf einen halben Bogen kann gedruckt werden, und muß von allen lieblosen Urtheilen auf Personen befreyet seyn; sonst ist es gegen den Zweck dieses unpartheischen Werks, welches nicht die Beförderung des Heils in Einer, sondern in allen Religions-Versassungen zum Zweck hat. Controversen werden nicht angenommen, es sey dann daß sie von allen solchen obengemeldeten lieblosen Ausdrücken befreit sind, und nur gegen gewisse Irrthümer und nicht gegen Personalien gerichtet sind, oder zur Beleuchtung gewisser dunkler Sprüche dienen.

Diese halbe Bögen kann jeder so wie sie gesaltzt sind, mit ein paar Stich zusammen besten, oben abschneiden, u. also lesen, und dann sauber bewahren, bis er so viel beisammen hat, daß er sie in ein Buch binden läßt; so bekommt er ohne Kosten ein schönes Haus-Magazin, daraus seine Nachkommlinge noch viel gutes Lesen können.

Daß der geneigte Leser dieses Werk zur Ehre Gottes und seiner Seelen Besten anwenden möge, wünschet sein getreuer Freund und Wohlwünscher,

Christoph Sauer.

Die uralte Gemeinde in Lancaster County, Pa.

Fortsetzung.

Das Todes Jahr des ersten Lehrers und Aufsehers war ein merkwürdiges und ausgezeichnetes Segens Jahr für die Gemeinde. Wie wir lesen von **Simson**, Richter 16, 30. „Daß der Todten mehr war, die in seinem Tode starben, denn die bei seinem Leben starben,“ so könnten wir von **Michael Franz** sagen, so gesegnet seine frühere Dienstjahre waren, so war sein Todes Jahr doch noch mehr gesegnet. Davon finden wir folgendes aufgeschriebenen in den bereits erwähnten handschriftlichen Nachrichten:

„In diesem Jahr 1748. den 25ten September hat Bruder **Michael Franz**, Vorsteher der Gemeinde in Canesfoga und Weisenland, dem Bruder **Michael Pfauz**, (welcher, wie wir bereits gesehen haben, im Jahr 1744 zum Dienst erwählt worden war,) die Hände auf sein Haupt gelegt, und hat ihn verordnet und bestätigt an seinen Platz, mit Vereinigung der Brüder. Ist also die Gemeinde durch Gottes Gnade gesegnet und vermehrt worden durch **Br. Michael Pfauz**, der durch die Ältesten ist wiederum bestätigt worden zum Ältesten.“ Ferner heißt es: „In diesem Jahr ist Bruder **Jacob Sonntag** erwählt worden zum Diener in der Gemeinde.“

Wie viel einem jeglichen dieser drei Diener sein Antheil war an dem großen Erweckungs Segen, der in diesem Jahr über die Gemeinde kam, läßt sich nicht ausmachen, und ist auch nichts daran gelegen, ob wirs wissen; aber das dürfen wir getrost glauben, daß sie in Einigkeit des Geistes miteinander müssen gewirkt haben, als ohne welche Einigkeit kein Segen zu hoffen ist. Und ob der Eine säet, und der Andere schneidet; der Eine pflanzt, und der Andere begießt;— der Eine mit Wesen

auf des Hügel's Spitze steht, und betende Hände empor hebt, und der Andere mit Josua wider Amalek streitet, und der Dritte dem Väter oder Streiter beisteht, so ist weder der da pflanzt, noch der da begießt, etwas; sondern Gott, der das Gezeihen giebt.

Und wie groß der Segen dieses 1748ten Jahres war, können wir vernehmen aus folgenden einfältigen Thatfachen, wie sie zur Zeit aufgezeichnet wurden:

In dem Jahr 1748 den 6 März ist getauft worden **Br. Ulrich Scheibly**, **Heinrich Gibbel**, zc. zusammen 7 Personen.

Den 24 April anno 1748 sind getauft worden

	11 Personen.
den 1 May	2 „
den 12 Juni u. 24 July	15 „
7 August	6 „
14 „	4 „
4 September	2 „
16 October	4 „
23 October	6 „

Also zusammen in diesem einzigen Jahre oder vielmehr innerhalb nicht gar 6 Monaten 55 Personen; in der That ein schöner Erntesege in einer Gemeinde, wie man nicht leicht wieder antrifft, und die einen an die ersten Pflingstzeiten erinnern.

Zum Troste solcher, die etwa denken möchten, solche Erquickungszeiten seyen zwar vor Zeiten vorgekommen, aber heutzutage unter den Brüdern rar, und zum Preise Gottes und Seines Wortes können wir nicht umhin anzumerken, was wir kürzlich in Erfahrung gebracht haben, daß nämlich im leztverfloffenen Sommer und Spätjahr (1854) der Herr sich nicht unbezeugt gelassen hat in unterschiedlichen Gegenden, und daß zum Beispiel in einer Gemeinde keine hundert Meilen West von hier über 30, und in zwei andern zusammen als 60 getauft worden sind. Gelobet sey der Herr für seine Gnade, die sich noch heute an den Menschenkindern darthut zu ihrem Heil!

Aber auch in unserer lieben Lancaster-Gemeinde war es nicht alle Jahre so, denn wir finden, daß im Jahr 1749 nur 8 Personen getauft wurden, im Jahr 1750. 14 Personen, im Jahr 1751—6 P. 1752—18 P. 1753—12 P. 1754—10 P. 1755—11 Personen, und dann folgt die Anmerkung: „Hier muß ich melden, daß den Vorsteher viel Mühe und Versuchung betroffen hat, daß er in sieben Jahren nicht mehr hat aufgeschrieben.“ Das waren denn vermutlich dunkle, schwere Zeiten, nicht nur für den Vorsteher, sondern ohne Zweifel auch für die Gemeinde. Wie schade ist es doch, wenn nachdem der Segen Gottes augenscheinlich auf einer Gemeinde geruhet hat, es dem Feind und Verderber alles Guten wieder gesingt, einen Einbruch zu machen, und eine Hersteinigung anzurichten! Und wie sollten Vorsteher und Mitglieder auf der Hut und Wacht stehen, daß sie nicht von der Versuchung überfallen werden schlafend!

Ueber diesen ersten 14 Jahren der Dienstzeit des zweiten Aufseher's Michael Pfauz waltete demnach ein ganz verschiedenes Geschick. Die erste Hälfte von 1748 bis 1755—7 Jahre—war ganz besonders gesegnet, und die letzte Hälfte von 1755 bis 1762—abermals 7 Jahre—erinnert uns fast an die sieben Jahre Theuerung, die Joseph dem Pharao vorher sagte, wo man vergessen würde aller solchen Hülfen, die zuvor war. Lasset uns denn, geliebteste Mitglieder, den Rath Joseph's zu Nutzen machen, und in gesegneten Zeiten alles wohl zu Rath halten, Vorrath sammeln, von allerlei geistlichem Segen in himmlischen Gütern, wenn sie uns reichlich geschenkt werden, damit wir nicht mangeln mögen in Zeiten der Noth, und der Aesetzung.

(Zeitsequenz folgt.)

* * *

Der sich selbst prüfende Lehrer.

Wann Andere ich lehren soll,
So wünsch ich mein Herz Liebesvoll,
Daß ich in Demuth rufen könnt,
Und alles in der Liebe brennt.

2.

Ich wäre gern ein guter Hirt,
Und auch dazu ein treuer Wirth,
Doch bin ich noch so ungefrakt,
Ob ich schon bin in Jahren alt.

3.

Herr, mach mich Eigenwillen los,
Vom Eigenruhm mach mich ganz bloß;
Dir, Herr, gehört mein Herz allein,
Mach es vom Eigennuß ganz rein!

4.

Du, Jesu, bist mein Königlein,
Wann ich im Geiste bleib daheim;
Doch, leider, bin ich so geschwind,
Bald hie, bald da, gleich wie der Wind.

5.

Natürlich leb ich oft dahin,
Daß ich nicht weiß recht, wo ich bin,
Bis, Jesu, du mir ruffst zu dir,
Daß ich dir lebe für und für.

6.

Sanftmüthig und von Herzen rein
Wie du, mein Jesu, soll ich seyn,
Da ganz und gar gesinnt wie du;
Ach wie viel fehlt mir noch dazu!

7.

Im Seelengrunde, Herr, soll ich,
Mein Jesu, lieben, lieben dich;
Vor Augen haben meinen Gott,
Nicht suchen Lob, statt Schmach u. Spott.

8.

Ich arbeite schon lang daran,
Dir, lieber Gott, zu hangen an;
Du höchstes Gut und heller Glanz,
Ach konnt ich nur dich lieben ganz!

9.

Wann ich schon meyn' ich sieh wohl,
So lieb ich dich nicht, wie ich soll,
Von ganzem Herzen meinen Gott,
Und meinen Nächsten in der Noth.

10.

Gott, du willst eine Uebergab,
Von allem, was ich bin und hab;
Wann nichts mehr von mir übrig ist,
Dann, Jesu, du mein Helfer bist.

11.

Daß ich mich nicht so geben kann,
Ach, leider, fehlt noch viel daran,
Daß ich nicht ganz gelassen steh,
Und bitte nur: Dein Will gescheh!

12.

Wann mir vorkommen Wunderding,
Werd eingeschlossen wie im Ring,
Die Uebergab an Gott allein,
Schleußt zu und auf, macht frey und rein.

13.

Der Hunger ist nicht stark zu Dir;
Herr Jesu, weck' auf die Begier!
Gib mir ein'n Durst nach dir allein,
Nach Wasser, das du machst zu Wein.

14.

Versuchen soll ich mich allzeit,
Ob ich im Glauben steh bereit,
Zu folgen dir, mein Jesu Christ,
Bis du auch selber in mir bist.

15.

Mein Glaube auch darreichen soll
Das Jungs-Leben Jesu voll;
Doch bin ich unvollkommen ganz,
Erleucht' mich, Jesu, süßer Glanz!

16.

Der Mängel hab ich noch so viel,
Daß wenn ich mich recht prüfen will,
So kann ich nicht ein' ganze Stund,
An Gott denken von Herzensgrund.

17.

Wann ich nichts anders denken will,
Als nur an Jesu in der Still,
An seine Heils-Gerechtigkeit; —
Bald ist das Herz entfernt weit.

18.

So geht es mir, auf diese Weis',
Wann kann ein Lied zu Gottes Preis,
Anstimmen auf der Erde hier,
Daß es, o Herr! gefalle dir.

Nach Michael Frick.

Brunnen ohne Wasser.

Das sind Brunnen ohne Wasser — die
recht entronnen waren, und nun im Ir-
thume wandeln: denn so sie entflohen sind
dem Muth der Welt durch die Erkennt-
niß des Herrn und Heilandes Jesu Christi,
werden aber wieder in dieselbige verflo-
chten, und überwunden, ist mit ihnen das
Letzte ärger worden als das Erste. 2 Pet.
2, 17–22.

Die tiefsten Brunnen können erschöpft,
und ohne Wasser werden, und der Frömm-
ste kann gottlos werden. Wer entronnen
ist, kann wieder gefangen und überwun-
den, in das alte Wesen wieder verflochten
werden. Das thut Petrus dar durch Bei-
spiele und Erfahrungen aus seiner Zeit.
Möchten wir nicht auch solche Beispiele
und Erfahrungen haben! Liefere wenig-
stens du nicht dergleichen, lieber Leser!
Sey nur nicht sicher, und rühme dich nicht.
Vertraue nicht auf dich selbst, vertraue al-
lein auf den, der alle Dinge trägt mit dem
Worte seiner Kraft. Er kann, er wird dich
halten, wenn du in ihm bleibest. Es gibt
der Brunnen leider nur zu viele, die den
Schein, die Gestalt der Brunnen haben,
aber keinen Tropfen Wasser des Lebens ge-
ben. Worte genug, aber kein Wesen, kei-
ne Salbung, keinen Geist. Hüte dich vor
solchen Brunnen. Warum willst du ver-
weilen dabei, du mußt verschmachten, wenn
du die Quelle des lebendigen Wassers
nicht selbst suchest bei dem, der da sagte:
Wer an mich glaubt, von des Leibes werden
Ströme des lebendigen Wassers fließen.
Joh. 7, 38. Wo diese Lebensströme nicht
fließen, da suche deinen Durst nicht zu lö-
schen, wenn du andern nach nach dürstest,
und die Quelle aus Erfahrung kennst.
Wo nicht, so bist du selbst ein Brunnen
ohne Wasser, und wirst wieder in den Muth
fallen, wieder in das wüste Wesen
der Welt verflochten, ärger werden als du
warest. Willst du aber mit Eifer selig
werden und elig bleiben, so kannst du;

die Quelle ist nahe, ist offen für alle, die da dürsten, kommen und trinken. Ist Jesus in dir, so ist der unversiegbare Strom des Lebens in dir, dem es nie an Wasser fehlt. Darum bleibe in ihm, und laß ihn in dir seyn, so wirst du kein Brunnen ohne Wasser werden; dem Brunnlein wird immer reichlich Wasser geben, daß du und die Deinigen täglich ihren Durst löschen können.

Mel. Wer nur den lieben Gott läßt walten.
Nun kann man alle Wahrheit hören.

Sie nährt die Sinne, nicht das Herz.

Wir brauchen uns nicht zu befehren,

Sie wirkt weder Angst noch Schmerz.

Warum? wir sind darüber hin,

Und längst befehrt beim alten Sinn.

2.

Wir können alle Tage sterben,

Und sind in neuen Sünden todt;

Wir sind gewisse Himmels-Erben;

Es hat mit uns gar keine Noth.

So glaubt der sein verstockte Geist,

Der seinen Tod das Leben heißt.

3.

So ist man satt und ohne Sorgen;

Wenn mancher Arme schreien muß,

So denkt ein solcher sich gebergen,

Und hat wohl gar noch Ueberfluß;

Wiß nicht, daß er so nackend sey,

Rühmt sich und prahlet ohne Scheu.

4.

So wird man kläglich eingetrieben;

Man betet und kann Sünde thun.

Man kann die Welt und Sünde lieben,

Und meint in Christi Schoos zu ruhn.

Man giebt zwar vieles Aergerniß,

Ist doch der Seligkeit gewiß.

5.

Zulezt geht's offenbar zurücke;

Man thut's wohl gar der Welt zuwer,

Und treibt die ärgsten Bubenstücke,

Man öffnet allem Thür und Thor,

Hält Gottes Wort wohl für Betrug,

Und ist zum Feuer reif genug.

6.

So kann die Sünde noch betrügen

Den, welcher recht entronnen war.

Der Sieger kann noch unterliegen.

Du bleibst hier täglich in Gefahr.

Man dünkt sich besser wie vorher,

Glaubt seinem Geist, dem Freund nicht mehr.

Der alte Simeon.

Klärer kann man nicht handeln, als wann man sich ohne Weigerung durch den heiligen Geist leiten läßt. Das erfährt unter andern der alte Simeon. Er hatte—nicht durch einen Engel, nicht im Traume, noch senft auf eine wunderbare Art, sondern eben so, wie noch jetzt diejenigen, die sich durch den heiligen Geist regieren lassen, es oft erfahren—in seinem Herzen das Versprechen bekommen, daß sein alter und innigster Wunsch erfüllt werden sollte; noch vor seinem Tode sollte er Christum leiblich sehen.—Daß dieses im Tempel geschehen würde, glaubte er. Auch dieser Glaube ward durch Gottes Geist in ihm gewirkt. Er gieng also in den Tempel, so oft er sich dazu angeregt fühlte.

Wer weiß, wie viele Male er solches vergeblich that! Vielleicht wurde er auch manchmal von dem Gedanken angewandelt; „Du bist nun schon so oft umsonst in den Tempel gegangen; ob auch wohl die Versicherung in deinem Herzen vom heiligen Geiste herrühren mag? Ob es nicht die Anregung eines andern Geistes seyn mag, die dich immer in den Tempel treibt?“ Vor der Aufsehung solcher Zweifel konnte er sich nicht schützen; hätte er sich aber damit eingelassen, und denselben Gehör gegeben, so hätte er sich um die beseligende Freude gebracht, die ihm von Gott zugesandt war. Simeon that solches nicht, sondern ließ sich immer, wie ein Kind, durch Gottes Geist leiten, folgte seiner An-

regt ist, ein Weil wie das andere; und die Zeit ist dabei war, daß er die herrlichste Erfüllung des ihm gegebenen Versprechens erlebte.

Zu der Stunde, da das Kind Jesus im Tempel erschien, war Simon da, und noch nun die so lange und so oft gewünschte, ihm ewig unvergessliche Seligkeit, die so groß war, daß er sich in der Welt nichts mehr zu wünschen wußte, als seinen baldigen Hingang zu Gott. — Mein Herz, sey du immer unweigerlich der Anregung des heiligen Geistes gehorsam! Bist du es einmal nicht, so handelst du unklug, und weißest nicht, was und wie viel du verläumst.

Ein Kind als Bußprediger.

In einem Städtchen der Provinz Sachsen, nicht zu weit von der Magdeburger Leipziger Eisenbahn, lebt ein Töpfermeister. Er versteht sein Handwerk vortreflich, und hat auch Lust zu Gottes Wort. Er mahlt auf seine Schüsseln und Teller für Bürger und Landleute, die von ihm gern kaufen, am liebsten Bibelverse und schöne alte Gesangs- und Liederreime damit sie, wenn die Schüssel anfängt leer zu werden, lesen können von dem, der sie wieder füllt, und ihnen auch noch mehr giebt als leibliche Speise. Dabei ist er bieder und treu, schlecht und recht, wie der Gottes-Knecht im Lande li. (Hieb 1.) Er hat keine eigene Kinder, aber mehrere Stiefkinder. Diese sind bereits erwachsen und bis auf eins verheirathet. Wenn Stiefkinder so weit voran sind, so wird gegen die Stiefeltern gewöhnlich der große Kettenhund losgelassen, der seine Hütte gleich vorn unter dem Oberstübchen hat. Wird diese Hütte nicht recht sorgfältig zugehalten, so passiert, was Jacobi 3, 5. u. f. w. geschrieben steht. Er ist so wild, daß er einem den alten Rock menschlicher Ehre in lauter Lunt-

pen zerreißt, und dabei kläfft er ganz gräulich. Ihr merkt wohl, daß ich von der Junge rede. Unseres Töpfers erwachsene Stiefkinder haben aber, so lange ich sie kenne, nie über ihren Vater gebelfert, sie haben mir im Gegentheil gesagt: „Er hat uns erzogen wie eigene Kinder, wir haben nie einen Stiefvater an ihm gehabt.“ Auch das Vermögen der Kinder hat sich, ob er gleich sehr nahe Verwandte hat, unter seiner Verwaltung namhaft vermehrt. Wer sollte es glauben, daß dieser wackere Mann einst ein völliger Knecht des Branntweins gewesen war. Er hatte es täglich bis zu einem Quart gebracht, die Töpferei litt darunter, der Hausfriede bekam einen harten Stoß, die Kinder schlossen sich enger an die Mutter an, er wurde immer fremder in der Familie. Die Frau hatte ihn genommen, damit er ihr ein Helfer im Beruf und in der Erziehung der Kinder seyn sollte. Nun ließ er das Geschäft zu Grunde gehen und die Kinder sahen an ihm Gräuel und Mergerniß. Er fühlte das selbst und es drückte ihn hart. Wenn er nüchtern war, konnte er bittere Thränen darüber vergießen. Aber alle Thränen schützten ihn nicht, daß er nicht am nächsten Tage wieder dem alten Bösen geschnitten hätte. Eines Morgens geht er aus. Aus einem Geschäftsgange wird ein Besuch in der Trinkstube. Bald ist er seiner Sinne nicht mehr mächtig. Nur das fühlte er noch, daß er, wenn er jetzt nach Hause käme, den Kindern Mergerniß, der Frau aber Trauer und Herzeleid mitbrächte. Er getraut sich nicht nach Hause. Aufgeregt und verwirrt, mit einem hübschen Stummchen Geld in der Tasche, fräumt er zur Stadt hinaus, ohne Weg und Steg, durch Felder und Gräben, durch Dick und Dünn nach Calbe zu. Die Nacht bleibt er in der Nähe dieser Stadt auf dem Felde liegen. Am Morgen, denn der Gedanke an die Rückkehr nach Hause ward ihm immer schwerer, geht er wieder in die Kneipe und

treibt's wie gestern. Endlich wankt er zu der Eisenbahn und löst sich eine Karte nach Leipzig. Von Leipzig fährt er weiter nach Dresden. So oft die besten Gedanken sich durch den Nabel arbeiten wollen, werden sie mit Schnaps erkaufte. Er bleibt die Nacht in Dresden. Ohne zu wissen was er beginnen soll, durchwandert er am andern Morgen die Stadt. Er kommt auf die Brücke und schaut in die Fluthen hinunter, die schon so manches Säufer's Grab geworden sind. Er hat auch seine eigenen Gedanken. Es ist ihm, als ob ihm Einer ins Ohr rief: „Mache daß du hinunter kommst, hier oben bist du nicht mehr nütze. Nach Hause kannst du nicht wieder, wo willst du hin?“

Indem er diesem Gedanken nachgeht, tritt ein Knabe mit offenem und freundlichem Gesichte, reinlich gekleidet, etwa fünf bis sechs Jahre alt, neben ihn und schaut auch in die Wellen, aber sicher mit andern Gedanken. Unser armer Trunkenbold zieht ein Glas heraus, gibt dem Kleinen einen Sechser und bittet ihn, ihm aus dem nächsten Laden Schnaps zu holen. Der Knabe steht ihn groß an und antwortete: „Mein Vater trinkt gar keinen Branntwein. Er sagt, der Branntwein macht die Menschen dumm, wüst und gottlos. Trinke du auch keinen Branntwein mehr. Da hast du deinen Sechser wieder.“ Dem armen Reisenden, der nicht wußte wohin er wollte, ergriffen diese Worte wie eine Gottesstimme. Er muß sich von dem Kinde wegkehren, die Thränen brechen ihm mit Gewalt hervor. Der Kleine ist unterdeß seines Wegs gegangen, ihm aber gehen die Augen auf, es wird ihm klar, was Noth sey. Ohne Zögern eilt er nach Calbe zurück. Die nächste Nacht, also die dritte Reisennacht, pilgert er seiner Heimath zu. Demüthig, mit viel Gebet und Thränen, aber doch auch wieder getrost, durchwandert er das Feld, das er zwei Nächte zu-

vor ohne Sinn und Verstand durchrannt hatte. Mit der Morgendämmerung, denn er will sich von keinem Menschen sehen lassen, pocht er an die Hausthür. Besweint und verwüstet tritt er ein. Die Zeinen hatten ihn die ganzen Tage rings herum gesucht, hatten endlich gemeint, er sey im Trunke irgendwo verunglückt, und ihn ziemlich sicher für todt gehalten. Als sie alle um ihn versammelt sind, erzählt er ihnen seine Trefahrt, aber auch sein Gesühde, das er vor Gott gethan habe, fortz an den Branntwein zu meiden wie Gift. Er war ihnen gleichsam vom Tode erstanden, aber auch inwendig hatte ihn Gott auferweckt.—Er hat bisher sein Gelübde gehalten, der Herr wird ihm Kraft geben, es weiter zu halten. Er ist wieder ein stiller, fleißiger Hausvater geworden. Ausser alten Sprüchen mahlt er sehr häufig auch auf seine Schüsseln: „Die Trunkensbolde werden das Reich Gottes nicht ererben.“ (1 Cor. 6, 10.) und: „Wehe denen, die des Morgens früh auf sind, des Saufens sich zu bekeiffen.“ (Jes. 5, 11.) Der Friede Gottes wohnt wieder in der Familie, der alte Miß zwischen ihm und den Zeinen ist längst wieder zugeheilt. Lange habe ich seine Kinder gekannt, ohne daß mir nur eins von jener betrübten Zeit und dieser Geschichte ein Wort gesagt hätte.—In seinen eigenen Gedanken ist jener Knabe fast in einen Engel Gottes verklärt worden; er hat freilich auch Engelsdienst an ihm gethan. Möge der Herr mehr armen Verirrten solche Engel Gottes entgegen schicken. Er hat sich ja einmal in Munde der jungen Kinder und Säuglinge eine Macht zugerichtet, um seiner Feinde willen.

(Pilger aus Sachsen.)

Der Evangelische Besuch.

Jahrgang 2.

Beilage.

Nro. 14.

Gespräch zwischen Vater und Sohn. (Schluß.)

Wegen dem Bann.

Sohn. Wenn aber unter den Glaubigen ein Theil sündigt, es sey Mann oder Weib, so daß es von der Gemeinde in den Bann gethan wird, muß denn auch das andere Theil dasselbige meiden, und sonderlich in ehelichen Verwehnungen?

Vater. Merke hierin wieder auf den Sinn Gottes. Es hat Gott im alten Testament geboten, wenn dich dein Bruder, oder Sohn, oder Tochter, oder das Weib in deinen Armen, oder dein Freund der dir ist wie dein Herz, heimlich überreden wollte, und sagen: Laß uns andern Göttern dienen die du nicht kennest, so bewillige nicht, und dein Auge soll ihn nicht schonen, du sollst ihn auch nicht verbergen, und sollst dich seiner nicht erbarmen, sondern deine Hand soll am ersten über ihm seyn, daß man ihn tödte, darnach die Hand des ganzen Volks. 5 Mos. 13, 6-9. Nun siehe wie hier alle Freundschaft nichts durfte helfen demjenigen, so nach dem Gesetz getödtet werden mußte.

Dieses hat schon nach dem neuen Bund den Bann in der Gemeinde des Herrn abgebildet. Da hat der Herr Jesus gesagt: Wann dein Bruder an dir sündigt (hierunter ist Mann und Weib, Kinder und Eltern, wenn sie mit einander in dem Bund Gottes stehen, verstanden) und er will dich und die Gemeinde nicht hören, so halte ihn als einen Heiden und Zöllner. Matth. 18, 17. Dies ist nun eine Weidung sowohl in geistlicher als fleischlicher Gemeinschaft, und müssen billig diejenige am ersten in die Weidung thun, die am nächsten bey ihm seyn, wie schon oben gemeldet, wollen sie nicht bestraft werden, und dieses ist noch kräftig abgebildet, 5 Mos.

17, 7. Wenn einer sich versündigt hatte, daß er sterben mußte, und gesteinigt wurde, so mußte die Hand der Zeugen am ersten über den Verbrecher seyn, darnach die Hand des ganzen Volks.

Und als Israel sich am goldenen Kalb versündigt hatte, so mußten die Leviten nach des Herrn Wort, am ersten erwürgen im Lager, von einem Thor zum andern, seinen Bruder, Freund u. Nächsten, alsdann wurde durch Mosen der Segen über sie gebracht. Also ist es am allernothwendigsten im Christenthum, daß allerbeste zu verleugnen um des Herrn willen. Dahin gehet auch insonderheit die Lehre Jesu in der Verleugnung. Aber manche Unerschleuchtete können wohl einen Bann führen helfen gegen jemanden, da es ihnen keine Verleugnung kostet, aber wenn es an sie selbst kommt, daß sie sich oder ihre liebste Freunde, Mann, Weib und Kinder, verleugnen sollen, da ist leider manchmal die natürliche Liebe viel stärker als die göttliche Liebe, und kommen solche Seelen ins Verderben. Darum bleibet es fest was der Herr Jesus sagt: Wer etwas lieber hat, als mich, der ist mein nicht werth.

Vom äußern Gottesdienste.

Sohn. Du hast mir nun von mancherley Dingen gesagt; ich höre aber von vielen, daß solche Dinge gar nicht nöthig wären in acht zu nehmen, weil die Glaubigen ins Himmlische Wesen versetzt wären, so giengen sie auch mit lauter Himmlischen Dingen um, und hätten nicht mehr nöthig sich in solchen Dingen aufzuhalten.

Vater. Ja ich habe selbst genug solche Menschen gesehen, die solches sagen, lehren, und davon schreiben; aber sie irren gar sehr, und fehlt ihnen nur an einem demüthigen Herzen, welches sie gar gerne dem göttlichen Rath und Ordnung unterwirft.

Ed. Besuch, Jahrg. 2. 14.

und lernet in den geringen Dingen treu zu seyn, alsdenn wird es auch gefest über hohe und große. Es ist eine Zeit der Erniedrigung, und eine Zeit der Erhöhung; es ist, der Herr Jesus vorerst ganz klein und niedrig erschienen in dieser Welt in einer demüthigen und willigen Unterwerfung gegen den Willen seines Vaters. Zum andernmal aber wird er in großer Kraft und Herrlichkeit als ein erhöhter Christus erscheinen.

Alle Seelen nun, die gerne in seiner Erhöhung bey ihm seyn wollen, die müssen ihn auch erst als einen erniedrigten Christum annehmen, ihn bekennen vor den Menschen in allen seinen Geboten, und sich dieses nicht schämen, damit sie auch klein werden in den kleinen Geboten, so werden sie auch endlich zu seiner Zeit erhöht werden, sonst wird es unmöglich seyn. Darum ist jederzeit des Herrn Gemeine in dieser Welt klein und verachtet gewesen, sie hat immer müssen unterliegen, als ein Aufsteigsel. Darum irren solche Menschen mit ihren Gedanken gar sehr, die da vergeben: die Glaubigen hätten nicht nöthig mit elementischem Wasser getauft zu werden, sie hätten auch nicht nöthig, irdischen Wein der Gemeinschaft, zur Verkündigung des Todes Jesu, zu trinken, sondern sie trinken geistlichen Wein, und seyen getauft mit geistlichem Wasser, und was dergleichen ihr hohes Vergeben mehr ist, wider die klare Zeugnisse der heiligen Schrift; darum ist sehr gut, daß man nur einzig allein sieht auf des Herrn Jesu seine ausgesprochene Worte, und auf sein eigenes vollkommenes Exempel, und setzet dem nur im Gehorsam des Glaubens einsätzig nach, u. nimmt gefangen alle Vernunft unter den Gehorsam des Herrn Jesu, so wird man nicht von denen hochsprechenden Menschen irre geführt.

Von Ausfälschten der Unglaubigen.

Sohn. Ich habe aber auch viele sich hören berufen auf die heilige Männer, als

Taulerus, Thomas a Kempis, und dergleichen, die so schöne geistreiche Bücher geschrieben, und von Haltung der äußerlichen Lehre Jesu nichts gemeldet.

Vater. Solche Menschen, die sich auf Menschen Zeugnisse berufen, die geben zu verstehen, daß sie das göttliche Zeugniß von Jesu nicht haben; darum spricht der heilige Johannes: So wir der Menschen Zeugniß annehmen, so ist Gottes Zeugniß viel größer, denn Gott hat gezeugt von seinem Sohn, und wer da glaubet an den Sohn Gottes, der hat solches Zeugniß in ihm. Wer Gott nicht glaubet, der macht ihn zum Lügner, denn er glaubet nicht dem Zeugniß, daß Gott zeugt von seinem Sohn. 1 Joh. 5, 9. 10. Solches Zeugniß ist nothwendig zur Seligkeit, und haben es alle Heiligen gehabt.

Aber ein solches Zeugniß von den Menschen, so noch unter dem groben Babel stehen blieben, ist leider gar gefährlich sich darauf zu berufen, und sind gemeinlich alle die sich auf solche berufen, dennoch mit selbigen Menschen nicht eins. Dann wer sollte wohl können eins seyn mit denen, die noch im Kloster, und unter des Pabstes Lehre gestanden seyn, und viel leicht aus Menschen-Furcht nicht bekannt, was sie mögen erkannt haben. Aber solche Berufung auf heilige Menschen ist eben so blind, als die ganze Welt, welche sich auf Christum und seine Apostel beruft, und sind doch gar nicht mit Lehre und Leben eins. Darum sind solche arme Seelen wohl zu bedauern, die ihren Glauben auf einen so blinden Grund bauen wollen, welcher doch zur Zeit der Anfechtung immer wieder einsinkt. Der Sohn Gottes aber hat gelehret: Wer diese meine Lehre höret, und thut sie, den vergleiche ich einem klugen Mann. Matth. 7, 24. Herner spricht der Heiland: Wahrlich ich sage euch, wer mein Wort höret, und glaubet dem, der mich gesandt hat, der hat das ewige Leben, und kommt nicht in das

Bericht. Joh. 5, 24. Ferner: Wer an mich glaubet, wird nimmermehr sterben. Das sind gewisse Zeugnisse dem, der da glaubet.

Aber, o wie elend ist dieß, sich auf Menschen Zeugnisse zu berufen, und auf Menschen zu sehen, die man vor heilig und klug ansiehet, daß man denkt oder spricht: ja wenn diese es so lehrten und glaubten nach der Schrift, so wollte man es auch glauben. Dagegen aber spricht der Apostel Paulus: So auch wir, oder ein Engel vom Himmel euch ein ander Evangelium predigte, anderst, denn das wir euch gepredigt haben, der sey verflucht. Galat. 1, 8. Siehe, das ist das einzige Evangelium, worauf Moses und alle Propheten gewiesen, daß man es hören solle, und welches von Christo und seinen Aposteln uns geoffenbaret ist.

Dieses Evangelium kann keine Heiligkeit der Engel noch viel weniger der Menschen, ja auch weder Macht noch Gewalt der ganzen Welt verändern noch kränken, und weder dazu noch davon thun, ohne der großen Ungnad Gottes, dann es stehet fest wie der Berg Gottes, und ist ein solcher Stein, wie Christus redet: Wer auf diesen Stein fällt, der wird zerschellen, auf welchen er aber fällt, den wird er zermalmen. Matth. 21, 44.

Von Belohnung der Glaubigen.

Sohn. Weilen du mir nun vieles von der Lehre Jesu Christi gesagt, und daß man nothwendig unter allem Kreuz und Trübsal darinnen wandeln soll; was hat nun ein Mensch zu gewarten, wann er sich verleugnet und Christo nachfolget, und das bey ausharret unter allem Kreuz und Leiden, bis an das Ende?

Vater. Es sind solche Güter und Herrlichkeiten durch Christum zu erlangen, die von solcher großen Würde seyn, daß es keine menschliche Zunge aussprechen kann, und nicht kann beschrieben werden, was

Gott bereitet hat denen, die Ihn lieben. Dennoch will ich dir so viel sagen, wie es der Geist Gottes in Heil. Schrift ausdrückt hat. Es zeuget der Sohn Gottes selbst: Wer an mich glaubet, der wird ein ewiges Leben haben. Joh. 3, 15. Das ist schon ein großer Ausdruck der ewigen Herrlichkeit. Und dieses ist kein solches Leben, wie die Könige und große Monarchen in dieser Welt haben, welches nur einer Hand breit ist, und ist voller Gebrechlichkeit, Krankheit, Furcht, Unruh, Gefährlichkeit des Todes, und dergleichen, und endlich wird es ganz zu nichts. Sondern es ist ein solches Freuden-Leben, welches keinem Tod mehr unterworfen ist, und ewig bleibet, es ist unendlich; keine Krankheit, keine Schmerzen, keine Furcht, keinen Mangel noch Ungemach, kein Kampf noch Streit, kein Weinen noch Klagen, wird mehr zu finden seyn, denn gleich wie das Leben ewig, so wird auch die Freude ewig seyn. Wie Gott durch den Propheten sagt: Ewige Freude wird über ihrem Haupte seyn, Freude und Wonne wird sie ergreifen, Schmerzen und Seufzen wird weg müssen. Jes. 35, 10.

Ja hier wird ein lauterer Strom des lebendigen Wassers von dem Stuhl Gottes und des Lammes ausfließen, und auf beiden Seiten wird Holz des Lebens stehen. Das wird die allerhöchlichsten Früchte tragen. Apoc. 22, 1. 2. In diesem Freuden-Leben wird die Stadt Gottes sich offenbaren. Apoc. 21. Welche Stadt und Gassen wird von lauter Gold und Edelmetall seyn, und die Glaubigen werden in den Gassen der Stadt das freudenreiche Halleluja singen. Tob. 13, 22. Sie werden Kronen auf den Häuptern tragen, und Sieges-Palmen in ihren Händen. Apoc. 7. Ja singen und klingen, und für gutem Muth jauchzen, und das Lamm wird sie leiten zu den lebendigen Wasser-Brunnen, und werden Früchte der Unsterblichkeit genießen.

Ja über dieses wird das die Freude immer vergrößern, wenn sie sehen den Herrn Jesum in seiner großen Herrlichkeit und Majestät, mit seinen viel tausendmal tausenden Heiligen und Engeln, die um seinen Thron herum stehen, und mit großer Heiligkeit und Freuden das Halleluja singen, daß Himmel und Erden davon erschallen wird, und dadurch auch die frei gemachte Creaturen bewogen werden, dem erwürgten Lamm Lob, Ehr und Preis, und Gewalt von Ewigkeit zu Ewigkeit zu sagen. Apoc. 5, 12.

Ueber dieses alles wird dieses die höchste Lust seyn, den Herrn Jesum in seiner verklärten Menschheit anzuschauen. Ja sie werden sich verwundern, daß so wenige Menschen diesen allein gewaltigen und herrlichen Jesum geliebet und ihm gefolget haben. Ja die Glaubigen werden sich verwundern, daß sie in dieser Welt nicht wiliger gewesen sind, Leib und Leben und alles was sie hatten, zu lassen, aus Liebe zu zu diesem Himmels-König und seiner heiligen Lehre. Ja sie werden erkennen, daß der Herr Jesus aus Liebe zu ihnen diese Herrlichkeiten verlassen hatte und in dieses Jammerthal gekommen, ja gar aus Liebe für sie gestorben, damit sie diese Seligkeit erlangen könnten; dieses wird denn noch mehr Lob, Preis und Dank erwecken in alle Ewigkeiten. Da wird seyn das Kreuzden-Leben, da viel tausend Seelen schon, sind mit Himmels Glanz umgeben, stehen da für Gottes Thron; da die Seraphinen prangen, und das hehe Lied anfangen: Heilig, Heilig, Heilig heißt, Gott der Vater, Sohn und Geist.

Von der ewigen Qual.

Sohn. Wenn nun die wahre gläubige Seelen solche große und wohl unaussprechliche Seligkeiten genießen werden, wie wird es denn denen Unglaubigen gehen, welche dem Herrn Jesu in seinen Befehlen nicht gehorsam gewesen, und Ihn und sein Reich nicht geliebet, sondern die Welt und deren

Herrlichkeit, und die in ihren Sünden gestorben sind?

Vater. Gleich wie die Herrlichkeit der Glaubigen unaussprechlich seyn wird, eben so ist auch die Qual der Verdammten und Unglaubigen unaussprechlich. Denn die Schrift sagt: Daß der Sohn Gottes werde kommen in großer Kraft und Herrlichkeit, da werden ihn sehen alle Menschen und werden heulen alle unglaublichen Geschlechter der Erde. Apoc. 1, 7. Und werden vor lauter Angst und Furcht zu den Bergen und Hügeln sagen: „Fallet auf uns, und verberget uns, denn wir können nicht stehen für dem, der auf dem Stuhl sitzt, und für dem Horn des Lammes. Apoc. 6, 16.

Das wird ihnen aber nun nichts mehr helfen, sondern sie werden von Christo hören müssen, „Geht hin, ihr Verfluchten, in das höllische Feuer, das bereitet ist dem Teufel und seinen Engeln.“ Matt. 25, 41. „Denn die das Thier und sein Bild anbeten, sollen gequälet werden mit Feuer und Schwefel, vor dem Lamm und allen heiligen Engeln, und der Rauch ihrer Qual wird aufsteigen von Ewigkeit zu Ewigkeit, und sie werden keine Ruhe haben Tag und Nacht, Apoc. 14, 10. 11. Denn so jemand nicht wird gefunden im Buch des Lebens, der wird geworfen werden in den feurigen Pfuhl, da ihr Quirm nicht stirbt, und das Feuer nicht verlöschen wird. Apoc. 20, 15. Marc. 9, 44. Jes. 66, 24. Ja sie werden allem Fleisch ein Greuel seyn; und denn in dieser Qual wird das die Schmerzen um noch so viel mehr vergrößern, wenn sie erkennen, wie sie solche große Seligkeiten und Herrlichkeiten, die sie an den Kindern Gottes sehen, so leicht verachtet haben, da sie noch in der Gnadenzeit gelebet, und dieselben nicht geachtet, sondern in allen Sünden zugebracht haben.

Wenn alsdann die Gerechten sehen werden mit großer Freudigkeit gegen die, so sie geängstet, und ihre Arbeit (ihre Leh-

re und Glauben an Jesum Christum) verworfen haben. Da werden denn die Verdammten selbes sehen, und grausam zerbrechen für solcher Seligkeit, und werden unter einander reden mit Reu, und für Angst des Geistes seufzen: „Das ist der, welchen wir etwa für einen Spott hatten. Wir Narren hielten seyn Leben für unsinnig, u. Wie ist er nun gezählet unter die Kinder Gottes, und sein Erbe ist unter den Heiligen. Darum so haben wir des rechten Weges gefehlet. Was hilft uns nun der Pracht, was bringt uns nun der Reichtum sammt dem Hochmuth.“ B. Weißb. 5, 1. Wann sie nun alle diese Dinge bedenken werden, wie sie ihr Leben in Sünden zugebracht, wie sie Gott als das höchste Gut nicht geliebet, und dadurch alle solche große Seligkeit verherzet haben; so wird eine solche Qual, Jammer und Elend in ihnen sich befinden, die keine Zunge aussprechen kann. Denn sie sind von Gottes Angesicht und allen Heiligen verstoßen.

Sohn. Es sind diese Dinge sehr schrecklich anzuhören. Aber sage mir: Sollen denn solche Qualen und Marter ewig und ohne Ende seyn?

Vater. Nach dem Zeugniß der heiligen Schrift siehet man daß der Rauch ihrer Qual wird aufsteigen von Ewigkeit zu Ewigkeit. Apoc. 14, 11. Daß es aber gar unendlich sollte währen, das siehet in heil. Schrift nicht, aber davon ist nicht viel zu reden, und nicht noth darnach zu fragen; denn die freudenreiche Seligkeit ist einmal bei ihnen verherzet, daß wenn auch schon die Qual aufhöret, nach den langen Ewigkeiten, so wird nimmermehr dasjenige, was die Glaubigen hier in der Gnadenzeit durch Jesum Christum erlangten, wenn sie ihm gehorsam seyn, erlangt werden. Und ist wohl bei vielen eine große Thorheit, weil sie gehöret haben von einer Wiederbringung, so achten sie es nicht, daß sie sich gänzlich verkengnen, sondern hoffen sehen auf die Wiederbringung,

welche Hoffnung ganz gewiß ihnen dann entfallen wird, wann sie in die Qual kommen, und derselben kein Ende sehen, und der leidige Trost wie ein Rauch verschwinden wird.

Darum ist viel besser, man übe sich in diesem einfältigen Erkenntniß: Daß man in der Gnadenzeit möchte würdig werden, dem Zorn Gottes und der höllischen Qual zu entfliehen, als daß man sich lange bedenket, wie oder wann man aus derselben wieder kommen könne. Eben als wann ein Dieb sich damit trösten wollte: Ey wann du schon über dem Diebstahl ergriffen wirst, deine Strafe nimmt doch wieder ein Ende. Würde das nicht ein elender Trost seyn? Also ist das Evangelium viel besser und seliger, welches lehret, wie man dem Zorn Gottes entfliehen kann, als solches Evangelium, welches lehret, daß die ewige Qual ein Ende hat, welches zwar eine Wahrheit ist, gehöret aber gar nicht als ein Evangelium denen Gottlosen zu predigen.

Aber es ist leider bey dieser Zeit durch die hohe Einbildung derer Menschen, die von der Wiederbringung lehren und Bücher davon schreiben, ganz verkehret. Und gibt wenig solche treue Haushalter, welche der Herr Jesus über sein Hausgesinde gesetzt, die ihnen zur rechter Zeit die gebührende Speise geben. Luc. 12, 42. „Den Kindern die Milch, den Jünglingen stärkere, und den Vollkommenen starke Speise.“ Aber es giebt so viel treulose Haushalter, welche der Herr nicht selbst über sein Hausgesinde gesetzt, sondern lausen nach ihrer eigenen Gefälligkeit durch menschliche Weisheit, wollen kluge Leute seyn, verkehren aber nur des Herrn Sinn und Meinung, denen sie sollten Milch geben, legen sie starke Speise vor.

Forten sagt der Apostel Paulus zu den Corinthern, „Milch habe ich euch zu trinken gegeben und nicht starke Speise, darum weil ihr noch junge Kinder in Christo, und

noch fleischlich seyd. 1 Cor. 3, 2. Denn es verhält sich auf diese Art in dem geistlichen, als wie im natürlichen Leben. Wann nun einer einem jungen Kindlein die Milch entziehen thäte, und stellte ihm einen köstlichen Braten vor davon zu essen, man sollte wohl erfahren, daß ein solches Kind bald sterben würde, obgleich der Braten an sich selbst ganz gut und köstlich wäre. Eben so gehet es leider auch bey diesen verwirrten Zeiten, da viele Seelen durch die Gnade zur Buße erwecket worden, und noch wohl gar junge Kinder im Glauben seyn, daß billiger Weise ihnen sollte der Anfang des Christlichen Lebens, als die rechte Milchspeise, vorgelegt werden, worauf auch Petrus weist: Daß sie sollten dadurch zunehmen, als die jetztgeborene Kindlein. 1 Pet. 2, 9.

Aber solche lautere Milch wird ihnen durch allerlei Verdacht, und Verlegung anderer starken Speise entzogen, und was dieses vor Nutzen bringet, ist nicht genug zu bejammern. Weilen es lauter Schaden bringet, lauter Sterben und Verderben, Hinführung und Zertrennung. Und wann ein solcher Lehrer und Haushalter, lange starke Speisen vorgelegt hat, dann gehet er wieder fort, da wissen denn die arme Menschen nicht was es gewesen sey, sind zwar lange durch seinen schönen Klang, aber undeutlichen Ton geführt worden. Dadurch hat sich dann niemand recht können zum Streite rüsten, wider den Teufel und seinen Anhang. Und solche Menschen sind von Paulo, verglichen, einem tönenden Erz, und klingenden Schelle. 1 Cor. 13. Weil sie die Lehre und die Liebe nicht haben, wodurch man die Ordnungen und Gebote Gottes halten kann. Joh. 14. und 1 Joh. 5, 2.

Sohn. Lieber Vater, ich danke nochmals für deine gute Unterweisung, und weil nun unsere Reise bald zu Ende ist, so will ich dich noch dieses fragen: Weil ich von dir wohl verstanden habe, und es

auch glaube, daß der Weg zu Leben sehr eng und schmal, und die Verführung in der Welt sehr groß ist, und so viel falsche Geister, falsche Lehrer, und falsche Propheten giebt; wie soll ich mich dann in diesem allem verhalten, damit ich die ewige Seligkeit erlange, und nicht verführt werde?

Ein Väterlicher Rath.

Vater. Ich will dir denn noch einen ganzen und gewissen Rath aus väterlicher Liebe mittheilen, und an den gedente dein Lebenslang, laß es aus deinem Herzen nimmermehr kommen, sondern gedente daran wo du gehest und siehest, wann du dich niederlegest und aufstehest, so laß dieses deine größte Sorge seyn, daß all dein Denken und Verlangen dahin gehe, wie du deinen Gott, der dich erschaffen, und Jesum Christum, der dich mit seinem theuren Blut erlöst hat, von ganzem Herzen, von ganzer Seele, und von ganzem Gemüth lieben mögest, über alle Dinge in der Welt, es sey Schönheit oder Reichthum, ja was dir für deine Augen und Ohren kommen möchte.

Und in dieser Liebe fürchte Gott mit kindlichem Herzen, betrachte alle seine Gebote Tag und Nacht, halte sie mit reinem Herzen, lasse dieselben deine Rathgeber seyn, und bitte beständig um den Heiligen Geist, welcher dich in alle Gebote Gottes in der Wahrheit leiten wird. Lasse dieses beständig in deinen Ohren erschallen, was David sagt: Wie wird ein Jüngling seinen Weg unschuldig gehen: wann er sich hält nach deinen Worten. Ps. 119, 9. Ferner, Die Rede des Herrn ist lauter, wie durchläutert Silber im irdenen Tiegel, bewähret siebenmal. Ps. 12, 7. Ferner: Das Gesetz des Herrn ist ohne Wandel und erquicket die Seele, das Zeugniß des Herrn ist gewiß und machet die Aßernen weise, die Befehle des Herrn sind richtig und erfreuen das Herz, die Gebote des Herrn sind lauter und erleuchten die Augen, ja

sie sind köstlicher denn Gold und viel feines Gold, sie sind süßer denn Honig und Heiliger Wein. Ps. 19, 8–11. Laß darneben in deinem Gemüthe stets die Worte des Herrn Jesu erschallen; Wer mich liebet, der wird meine Gebote halten, wer aber mich nicht liebet, der hält meine Worte nicht. Joh. 14, 23. 24. Ferner: Weizne Schaafe hören meine Stimme, und sie folgen mir, und ich gebe ihnen das ewige Leben. Joh. 10, 27. Und darneben bedenke mit Fleiß, was der Herr Jesus von seinen Geboten sagt, da er spricht: Ich habe nicht von mir selbst geredet, sondern ich habe geredet, was mir der Vater befohlen hat, und ich weiß, daß seine Gebote sind das ewige Leben. Joh. 12, 49. 50.

Und behalte stets den theuren Rath des Herrn Jesu, den er den Seinigen giebet, da er spricht: Sehet euch für, für den falschen Propheten, die in Schaafekleidern kommen, inwendig aber sind sie reizende Wölfe. Matth. 7, 15. Ferner: setz'et zu daß euch niemand verführe, denn es werden viele kommen unter meinem Namen und sagen: Ich bin Christus. Und werden viele verführen. Matt. 24, 4, 5. Frage deine Seele als deinen allerbesten Schatz, immerdar in deinen Händen. Und wandle zu allen Zeiten in heiliger Furcht. Sprich wie David mit aufrichtigem Herzen zu Gott: Ich bewahre mich in dem Wort deiner Lippen, vor Menschen-Verk auf dem Wege des Mörders. Ps. 17, 4.

Und wenn dir alsdann schon Menschen begegnen, und unter sie kämest, die da viel heiliger als Johannes, viel feuriger als Elias, viel wunderthätiger als Moses, viel sanftmüthiger, demüthiger, und geistlicher als Christus selbst und seine Apostel scheinen sollten, und sie wandelten nicht in der Lehre Jesu des gekreuzigten Heilandes, so wie in dem Neuen Testament geschrieben stehet, und wollten dich abführen von diesen einfältigen Geboten des Herrn Jesu—so denke und glaube in deinem Herzen,

Es sind falsche Apostel, und betrüglische Arbeiter, stopfe deine Ohren zu vor ihrem Evangelio, sey klug wie eine Schlange, welche die Ohren verstopfet vor dem Beschwörer, und rufe und schreie nach Jesu, als wie ein Schaafe nach seinem Hirten.

Sohn. Ich muß noch etwas fragen, welches mir in etwas hart vorkommt, daß ich solche Menschen, die in einer solchen Heiligkeit, und Wunderthätigkeit sich zeigen, für falsch halten solle, wenn sie nicht in der Lehre Jesu wandeln, und darwider seyn, wie es äußerlich im Testament geschrieben stehet.

Vater. Ich habe gemeynet, du solltest den göttlichen Grund wohl verstanden haben, durch das lange Gespräch, so will ich es dir hierinnen nochmals sagen nach dem Zeugniß der heil. Schrift, alten und neuen Testaments. Als Gott durch Moses sein Gesetz dem Volk Israel offenbahren ließ, welches ein solches festes Wort war, daß wer es brach, sterben mußte. 4 Mos. 15, 35. Hebr. 10, 28. Wenn eine Seele aus Frevel sündigte und des Herrn Gebot fahren ließ, die wurde schlecht ausgerottet, und die Schuld war auf ihr. So feste war das Wort des Herrn, durch Moses gegeben. Nun waren das alle falsche Propheten, welche im Gesetz etwas dazu oder davon thaten.

Die wahren Propheten aber richteten sich alle nach dem Gesetz, so wie es der Knecht Moses geredet hatte. Die Falschen wandelten nach ihres Herzens Gedanken, und sagten zwar dem Volke: Der Herr habe es gesagt. Aber es waren lauter Lügen. Nun merke wohl, was das für eine Lehre, Recht und Gesetz sey, das durch den Sohn Gottes selber in die Welt eingeführet, und mit Zeichen, Wundern, und Austheilung des Heil. Geistes wohl bekräftiget ist. Hebr. 2, 4. Durch den Sohn Gottes, durch welchen der Vater am letzten zu uns geredet hat. Hebr. 1, 1, 2. Durch welchen der Vater die ganze Welt

gemacht hat. Er ist das lebendige Wort, welches Fleisch worden ist. Joh. 1. Welchem der Vater alle Gewalt gegeben hat, im Himmel und auf Erden. Matth. 28, 18. Welches Gesetz über alle Macht, Gewalt, Herrschaften, und Obrigkeiten, nicht allein in dieser, sondern auch in der zukünftigen Welt ist. Ephes. 1, 21. Es ist der Sohn Gottes, welcher aufgefahren ist, u. sind ihm unterthan die Engel, und die Gewaltigen, und die Kräfte. 1 Pet. 3, 22.

Nun bedenke, daß die Lehre des Sohnes Gottes viel besser, viel unbeweglicher u. unveränderlicher wird müssen gehalten seyn, von allen, die dem Sohn Gottes in seiner Lehre, Geboten, guten Rath, und Gesetzen glauben. Hieraus kannst du ja leicht merken, wie gottlos, wie hochmüthig, wie blind und finstler eine Seele seyn muß, die einen einzigen Befehl des Herrn Jesu verachtet. Und wie viel gottloser müssen nicht solche Lehrer und Propheten seyn, die mit ihrer Weisheit die Weisheit Jesu verachten, die einen andern Weg, als Jesus geordnet, machen wollen. Die die Seelen, welche Jesum in seinen Geboten einfältig nachfolgen wollen, davon abzuführen suchen, einige durch süße und prächtige Reden, im Schaafs-Pelz verkleidet, andere dräuen gar mit Gefängniß, und suchen durch Drohen und allerlei Verfolgung die Seelen von dem guten Rath Jesu abzuhalten.

Wie meynst du? Sollen das nicht Verföhner, falsche Propheten, ja Diebe und Mörder seyn, die da allezeit über die Mauer hinein steigen und nicht durch die Thür, welche Jesus selber ist, eingehen wollen. Joh. 10. Es ist nichts greulicher und sündlicher in den Augen Gottes, als wenn ein sterblicher Mensch seinem Gott nicht glaubet, in allen seinen Geboten und Verboten. Und du wirst auch sonst von keiner andern Heiligkeit nichts im alten u. neuen Testament finden, als nur allein ist der Wille Gottes die Heilung der Seelen gewesen, und jederzeit bleiben wird.

Und dieses ist der Weg zu Gott, wenn eine Seele thut was Gott haben will; thut sie es aber nicht, und widersezt sich ihrem Gott in seinem Willen, aus Geringschätzung, denket und spricht: Dieses und jenes ist mir nicht nöthig, ob es gleich Gott gebo-

ten hat. So ist eine solche Seele ein Feind Gottes. Und wie der heilige Johannes spricht: Wer übertritt, und bleibet nicht in der Lehre Christi, der hat keinen Gott. 2 Joh. 2. 9. Wer aber in der Lehre Christi bleibet, hat beide, den Vater und den Sohn.

Darum will ich dir dieses noch zum Beschluß rathen: Daß du allein auf Jesum deinen Erlöser und Seligmacher sehen sollst. Hebr. 12. 2. Und wenn du von Ihm seine Lehre, so wie sie äußerlich im Testament befohlen, gelernt hast, daß du alsdenn beständig dabey bleibest, und dich resolvirest, viel lieber dein Leib und Leben, deine Güter, Freundschaft, ja alles was du in der ganzen Welt hast, fahren zu lassen, als von der Lehre Jesu zu weichen. Und mußt dich gewöhnen, täglich das Kreuz Jesu auf dich zu nehmen, mit Verleugnung deines Willens, sonst kannst du kein Jünger des Herrn Jesu seyn, noch viel weniger ein Erbe seines Reichs. Luc. 14, 27. Nun der Herr Jesus segne deine Seele, und stärke dir den Glauben, und laße diese einfältige Ermahnung in dir wachsen u. Früchte tragen, die in das ewige Leben bleiben, so wollen wir unsern Gott ewig mit einander leben und preisen, Amen.

* *

Der Sünden austilgende Jesus.

Mel. In dich hab ich gehoffet.

Ich bin ein Herr, der Sünd vergiebt.
Ich bin, der unverändert liebt,
Ich, Gott und Menschen-Söhne!
Es ist vollbracht,
Mein Opfer macht,
Daß ich nun deiner schone.

Die Sünde werf ich in das Meer,
So daß sie nimmer wiederkehrt,
Und ich nicht mehr gedenke.
Mein theures Blut
Macht alles gut,
Nur darum ich dir's schenke.

Doch wandle vor mei'm Angesicht,
Sey fromm, getreu, und weiche nicht
Zur Linken noch zur Rechten;
Sieh acht auf dich,
Und liebe mich,
Man wird dein Recht verfechten.

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STANZAS.

*Written in a copy of the Bible presented
to my daughter.*

When in future distant years,

Thou shalt look upon this page

Through the crystal vale of tears

That dim our eyes in after age,

Think it was a mother's hand,

Though her smile no more thou'lt see,

Pointing toward that "better land,"

Gave this sacred gift to thee!

Lightly thou esteem'st it now,

For thy heart is young and wild,

And upon thy girlhood's brow,

Nought but sunny Hope hath smiled!

But when disappointments come,

And the world begins to steal

All thy spirit's early bloom,

Then its value thou wilt feel!

To thy chamber, still and lone,

Fly—and search this sacred page;

When earth's blandishments are gone,

Every grief it will assuage!

Close thy door against the din

Of worldly folly—worldly fear—

Only let the radiance in

Of each heavenly promise here!

When thy bruised spirit bends

'Neath the weight of sorrow's chain,

When of all life's summer friends

Not one flatterer shall remain;

Lay this unction to the wound

Of thy smitten, bleeding breast—

Here the only balm is found

That can yield the weary rest!

Nor alone in hours of woe

"Search the Scriptures," but while joy

Doth life's blissful cup o'erflow,

Be it oft thy sweet employ:

So, remembering in thy youth

Him whose Spirit lights each page,

Thou shalt have abundant proof

He will not forget thine age!

THE LAMP.

There was once a king who had some sons, and he promised to give each of them a kingdom. But he wished them to travel for some time. And they asked the king which way they should travel? And he said he would give them a lamp which would rest and shed its light on the right path.

They went on for some time very happily, and when they were in difficulty, they took out their lamp, and it never failed to show them the road; and though it did not always point out the pleasantest path, yet they were enabled to overcome the difficulties they met with, and still went on peacefully.

But after a time they began to be unkind to each other, and they forgot their father, and did not like to be guided by the lamp. So they took some clay, and covered up one side of the lamp, that it should only shine the way they wished; and then, at last, they covered up the lamp altogether, and they chose only the pleasantest path. But there is often a thorn under the rose, and so they found it. They got into a great deal of trouble. A friend met them, and told them that they were in the wrong road, and when he looked

at their lamp, he saw that it was all covered up. He took off the clay, and it shone the right way as before.

Now what does this friendly lamp mean?

Oh, the Bible: I know that in a minute. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105. How nicely this verse suits the parable.

Yes, dear reader, it does; but will it apply to us? Are we making God's Word our guide? You are young, but you have as much need to be led in the right way as a grown-up person, for children are easily drawn aside. Take this lamp with you, and follow its light, and you will go safely and happily through life.

But how can anybody *cover* up the lamp?

The Jews covered it up with their traditions. "Ye have made the word of God of none effect," said our Saviour, "through your traditions." So every sect now covers up the lamp of God either in part or entirely, by their own traditions, and even brethren may be found doing the same, if they let any idea, any notion of their own, be that same about footwashing or the holy kiss, or about slavery or temperance, or what not, take such possession of their hearts and minds, that they lose sight of the Gospel, and fall short of faith, hope and charity. And sin, and prejudice, and pride hide the light of truth from the minds of many persons now. Pray to the Holy Spirit, that He, by his blessed teaching, may make you to understand the Bible; and also to incline your heart to obey its precepts. This will be a nice, short prayer for you, "Cause me to know the way wherein I should walk."—Ps. cxlvi. 8.

Communicated for the Visiter.

A CALL TO THE UNCONVERTED.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah xlv. 22.

There is an instinctive principle in every individual soul, who believes in the existence of a God, and an immortality of the soul, which makes him desirous to be happy at the end of his life. Notwithstanding if we look around us, we see but few enter upon that narrow path leading to eternal life. And on the other hand, many traveling on the road to eternal ruin. In consideration of these facts, I am prompted to give a few admonitory hints, in order to call the unconverted and careless sinners to the sense of their several respective duties.

If I know myself aright, I am free from any partiality; my mind is unbiassed, desiring to address you out of pure love towards your undying souls. Therefore, I want you to read with candor.

"Look unto me," saith the Lord, *and be ye saved."*

Perhaps, dear reader, you had some thoughts previous to this time to become converted, but being hedged in so much with the tumult and cares of this present life, and entangled with this perishable world, that you can hardly see where to begin. You no doubt are aware, that if you want to be a friend of God, you cannot be a friend of this world. This perhaps made you shrink from the task. True, Jesus' kingdom is not of this world. Therefore, you certainly have to deny yourself, become crucified to the world, and the world unto you, if you want to be Christ's disciple.

But O my dear friend! Will you sooner enjoy the pleasures of sin for a little season? Will you rather delight

in the vanities, the fashions, and in all the unrighteousness of this world? I say, will you willingly choose to continue to be the slave of Satan, the enemy of God, the heir of hell, running the risk of becoming the associates of the devil and his angels to be eternally doomed, and to suffer everlasting torments in the lake that burneth with fire and brimstone; than to endure a little affliction, the frowns of the world, the reproach of the ungodly, and the loss of a few perishable things of this world, for the sake of Jesus, in order to be saved, and to be eternally happy?

If this be the case, I assure you, you live in great danger. There is only one step between you and hell, wanting only God's command to sink you there. Awful thoughts!

To have your doleful station fix'd,
Where mercy cannot come;
The cup of wrath pour'd out unmix'd,
In dreadful endless home.

Perhaps you have pious parents, who often instruct you in the ways of God; who gather you round their family hearth for devotional service, pouring out their hearts to God in prayer for you; and still you stand outside of the church: consequently aloof from the promises of God.

Permit me to make a digression in order to remind the dear christian parents of their duty. It is to be feared that we often neglect that important duty of family worship, so indispensable to the children's welfare, as well as our own. O let not your children have occasion to rise against you on their death-bed, saying, Father and mother, I have never heard you pray? Yes, truly, they may rise up against us in such a case, at the bar of God, saying, "Father and mother, you never prayed with me, nor showed me a good example; and now

I must take my part with the wicked in everlasting punishment; whereas, otherwise I could have been saved?" Thrilling thought! O fathers! O mothers! "let us bring up our children in the nurture and admonition of the Lord," so that as much as lieth in us, by the grace of God, we may save them.

Now such children, that have pious parents, are in danger of consoling them with the piety of their parents, and be at ease with themselves. You are doubly privileged. Your parents instruct you in addition to the Spirit of God. And so long that you are disobedient to the word of God, and omit your duty enjoined therein; you are a transgressor, and can in no wise enter into the kingdom of immortal glory. Therefore look unto the Lord, and be saved. Look unto Jesus, receive his word so freely offered. "Come and take of the water of life freely." "And drink with joy out of the wells of salvation."—

When we behold the actions of the unconverted, and the pursuit of the careless sinner, does it not grieve our hearts? Especially when we consider the love of God manifested in his Son in the redemption of their souls? Does it not show, how little they value their immortal souls and their own eternal interests? Many, instead of glorifying God in their bodies, yield their members servants of iniquity, and from one unrighteousness to another; until they finally are sealed in hardness of heart and impenitency of mind.

Drunkenness, the root of almost every evil, is the leading pursuit of many, generally accompanied with cursing and swearing, frolicking and gambling; gazing at public shows; quarreling and fighting, envying and evil-speaking. Covetous desires which often lead to murder; highmindedness and ambition,

which sometimes ends in wholesale murders, showing itself in the present war in Europe.

Notwithstanding these abominable vices of which they are guilty; the major part bear the christian name and count themselves converted members of one church or other. O Mystery! Mystery! Committing sacrilege in such an outrageous manner, is the very height of presumption in man, and is the devil's groundwork in the destruction of his immortal soul. Worshiping a strange God, or joining a society that takes not the word of God for its guide, and the Gospel of Jesus Christ for the man of its council, is adultery and idolatry.

The Lord said, "Come unto me, for I am God and there is none else." "Seek ye the Lord, while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts." "Repent and be converted, that your sins may be blotted out."—"For your sins have reached unto heaven, and God has remembered your iniquities."

You, my dear friends, have no doubt, been operated by the good Spirit of God; your own conscience has condemned and convinced you, 'that you are a hell-deserving creature; and that if you die in your sins, where Christ is, you cannot come. The Spirit of God has not been the only means, nor the admonitions of conscience, to convince you of your follies; but also the Father in heaven was engaged through his kindness, and goodness, and long-forbearing, as it were, to draw you with the cords of his love. Perhaps the king of terrors (death) is brought within your enclosure, snatching from your embrace an object near and dear to you. Perhaps a child, the idol of your

heart, from the mother's breast, or a dear brother, sister, father, mother, or what still cuts deeper, the very betrothed, who is dearer to you than your own life.

These are means wrought upon you, in order to bring you to Christ; who, with out-stretched arms at the right hand of God, stands willing to receive penitent sinners, who willingly resign their will wholly into his hands. If these inducements held forth are not sufficient to arouse you from your slumber of sin; what more can mortals do? But let me persevere.

Imagine yourself at the threshold of eternity, laid helpless on your dying bed, your body writhing in pain and agony, death, hell, and judgment with all its horrors presented to your view. Bear the narrative of the rich man on your mind, who in hell and in torments begged for only a drop of water to cool his tongue, and the same was denied to him.

O how will you then wish to have your time spent! Not in the tipling-house, neither at the gaming table, nor at horse-racing, nor gazing at a puppet-show, nor in the theatre, nor in indulging yourselves in dancing and the lusts of the flesh, cursing, swearing, pride of life, nor in any of the abominable things of this world. But in sobriety, watchfulness, prayer, singing praises to the Lord, and serving God in all things with reverence and godly fear.—

Think not that you are distant from such solemn scenes! Remember thousands have thought the same a year ago, who are now laid beneath the clods of the valley, or swallowed up by the raging elements, and before another year you may be consigned to the same fate. The young, the middle-aged, as well as

the aged have to die, and every moment we are liable to death. If death will meet us unprepared, our immortal spirits will land in misery and eternal woe. Therefore *Come, and be saved; for all things are now ready.* "To-day if you hear his voice, harden not your hearts." Behold now is the accepted time, now is the day of salvation. "Prepare to meet thy God." Prepare to meet thy God in peace.

ARISTOBULUS.

A QUERY ANSWERED.

As to your query, "*Whether it is contrary to the order of the brethren for an ordained elder to move out of the bounds of that church, where he was ordained, unless the church is willing to give him up?*"—I would scarcely feel competent to answer the same, if the order of the brethren was something different from the order of the Gospel. But as this is not the case, and the Gospel is our only rule of faith and practice, and should be so in spirit and in truth, we have only to examine that Gospel in case of any difficulty, and thence we alter the question accordingly, and say, Whether it is contrary to the Gospel for an ordained elder to move out of the bounds of the church, unless that church is willing?

To answer this as briefly as possible, I would observe

1. That a certain degree of reluctance in a church to give up her pastor is not contrary to the Gospel, inasmuch it would be a token of love, respect, attachment, &c.

2. However this reluctance should not be carried too far; but a church should be willing to deny herself for the good of others, and say, "The will of the Lord be done." Acts xxi. 14. Acts xlii. 1—3.

3. When a brother is ordained, he is charged to go wheresoever he may be called, and serve in the Gospel wheresoever he is needed; hence it cannot be contrary to the Gospel, if he tries to fulfill that charge.

4. An ordained brother's removal from the bounds of one church is not against the Gospel-law of equity or of equal rights. If any private or public brother has a right to move away, when and wheresoever he pleases, why should an ordained elder not have the same right?

5. It is not against the Gospel-law of liberty. Where all are free, why should the ordained brother alone be in bondage?

6. It is not against the Gospel-law of self-denial. For certainly there is more self-denial necessary in removing to a new country among strangers, than in staying at home among friends and relations, and enjoying all the comforts and privileges of home.

7. It is not against the Gospel-law of love. When our divine pattern compares himself to a man having an hundred sheep, who is leaving the ninety and nine to seek that one which is gone astray;—it cannot be wrong for a brother, who leaves a church well supplied with ministers and deacons, in order to gather and build up the waste places in the wilderness.

It is not against the Gospel, if even a moderate desire of bettering our condition or providing for our children has been among the motives of our removal; for that is required of us too, see 1 Tim. v. 8.

These are my simple views on the subject, which I freely communicate, hoping and trusting, that you will above all counsel with Him who knows all things best; and who can bring about whatsoever is for his own glory, for the

extension of his kingdom, and for the temporal and eternal benefit of His children.

ON EDUCATION, COLLEGES, &c.

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

Once I was young, but now I am getting old; I have seen and noticed much, and perhaps the time of the coming of the Lord Jesus Christ is not far distant, when he will make his appearance in the clouds of heaven with power and great glory, to shake terribly the earth. For this reason we should be doubly upon our guard in noticing the signs of the times, and not begin to think, that our ministering brethren are not sufficient to preach the Gospel without they have been college-bred.

Who is it that has been the cause of infidelity?—(Those who from the first were not satisfied with the simple Gospel simply preached;—who wanted learned men, philosophers and orators for their preachers, having itching ears;—who loaded with honors and riches the learned and eloquent preachers, and despised those who were humble and simple in their discourses. Thus—in very early times—a class of men obtained the ascendancy in the church, who instead of receiving the Gospel in humble faith, tried to reconcile the Gospel with their heathenish philosophy, and became infidels on any point, which did not agree with their preconceived notions or their worldly-minded ambition.

Between these learned preachers arose disputes, controversies and even bloody wars, trying to convince each other with the carnal sword, and with them the

greater part of the church apostatized from the faith 'once delivered unto the saints. Sects upon sects' sprung up, each bent upon holding fast to their own opinions, instead to the word of God. And in this turmoil popery was introduced to settle all difficulties; the majority, the power of the beast ruled, and the minority had either to submit or to suffer.

While thus in the dark ages the apostate church was "spoiled through philosophy and vain deceits, after the traditions of men, after the rudiments of the world, and *not* after Christ;" while they believed more in the word of men, their learned priests, bishops, patriarchs and popes, than in the word of God, and were consequently *infidels* in the strict sense of the word, and this false church reigned triumphant in the world, possessing all the learning, all the power and riches of the world;—the little flock of "the church in the wilderness" had nothing but the word of God, and had to hide itself from observation, in order to escape persecution.

Since the so-called reformation a change has taken place; the power of the beast is broken at least in part, but the cause of infidelity is the same. The idea of the necessity of a learned, college-bred ministry prevails even with the majority of protestant sects, and in every sect so much of the word of God as does not correspond with the sectarian creed, is disbelieved and rejected. Now if this is the case with even pious sectarians; if they are infidels with regard to some or other part of the word of God, plainly revealed, we should not wonder that there are men who reject the word of God altogether; that there have been and are still such men as *Voltaire, Rousseau, David Hume, Thomas Paine* and a host of others.

Were these men not well-educated and college-bred?—Yes, they were, (at least in part.) Was their learning the cause of all the mischief they have done?—It was the abuse of their education, not making a proper use of it. They were consistent (more so, than the learned priests,) in their purpose of denouncing the whole economy of the Bible. Their consistency is black as darkness itself. Yet in my view these men are not so dangerous as some, that say, “I am Christ,” (I am a christian minister &c.) “and shall deceive many.” Mat. xxiv. 4. 5.

It is clearly set forth in the New Testament, “that iniquity shall abound, and the love of many shall wax cold.” When we once get ashamed of the simplicity of the Gospel we are far gone indeed. It has been said by a writer in the *Visiter*, perhaps a dear brother, that we should be acquainted with philosophy in order to preach the Gospel. Paul denounces the idea. Beware of it; it is the tradition of men, the rudiments of the world, and not taught by Christ, and condemned by the apostle Paul. Then Paul would be ashamed to preach the traditions of men or the rudiments of the world? Yes, and I say Amen to what Paul says, “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.” Rom. i. 16.

I do not condemn education. By no means. It is good, if properly used. Who was it however, that first applied the word non-essential to the holy commandments of Christ?—It was undoubtedly a classical man. Can that word be found within the records of the Bible?—I answer, No. From whence did it take its origin?—I answer, from the bottomless pit, whenever it is used to condemn the commandments of

Christ. Whom have we to contend with in defending the faith once delivered to the saints?—It is with classical men.

Though we be rude in speech, we are not in knowledge; says the apostle. Thank God for that, that God has chosen the foolish things of this world to confound the wise. 1 Cor. i. 27. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you save Jesus Christ, and him crucified; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power, that your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. ii 2—5.—Thank God, I am not ashamed of my brethren; neither am I ashamed of the simple word of the Lord Jesus Christ, lest he would be ashamed of me before his Father and the holy angels. Mark viii. 38.

I have written this short caution in love to my dear brethren, who think, in order to become successful preachers, they must have a classical education. Do you not see, that classical men differ among themselves as much as they do with us?—A kingdom, divided against itself, cannot stand; it will fall, and great will be the fall thereof. May God save the simple followers of the lowly Jesus from following the wisdom of men, which is foolishness with God; for it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent. 1 Cor. i. 19.

II. K. of M.

ON THE LORD'S SUPPER.

Concluded from page 51.

Still more John xix. 14. "And it was the preparation of the passover and about the sixth hour, and he saith unto the Jews, Behold your king!" If the passover was already eaten, what use of a preparation for it?—Verse 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day was a high day. Why so? Because it was the feast of unleavened bread, and that day, as I have shown before, was to be kept holy; no manner of servile work to be done. Again 42d verse, There laid they Jesus therefore because it was the Jews' preparation day; for the sepulchre was nigh at hand.

Now read Paul's first letter to the Corinthians 11th chapter from the 17th verse to the end of the chapter, also 1st and 2d verses. You will there find, that the supper was observed by the Corinthian brethren, and Paul in the first place praises them that they remembered him in all things, and kept the ordinances as he delivered them unto them. But they had got very much out of order on keeping the supper, and Paul could not praise them in that; for in eating every one taketh before the other his own supper, and one is hungry, and another is drunken. So do nearly all the professors of religion in the present day. What a confusion! But now Paul wants to set things all right again in the Corinthian church, when he says: Wherefore, my brethren, when ye come together for to eat, tarry one for another, and if any man hunger, (so that he can't wait till the proper time in the evening,) let him eat at home. I understand, stay at home and rather eat than come to the

appointed place in such a disorder unto condemnation. Paul also says, that he received these ordinances from the Lord, and had delivered them unto the Corinthian church. So we may plainly see, that it was not Paul's intention, as some suppose, to set aside the supper, but only to bring the Corinthians to the proper order of that institution.

Now dear reader, can you not see by the testimony of the word of God, that it was the evening before the Jews ate their passover, that Christ ate the supper or passover with his disciples, and if the evening before, it certainly was not the Jewish passover; for that had to be observed (as we have shown plainly) precisely at its appointed time or else the law would have been broken; and you do not believe, that Christ was a breaker of the law, but a fulfiller, which he had all done before this time, and now the time had come, that he should depart out of this world unto the Father.

So the evening before he suffered, he instituted this ordinance with several others, feet-washing, the bread and wine, called the communion; and now, dear reader, if it is necessary to observe the communion, why not the supper? It was all instituted the same night. We do not read of him ever observing these ordinances before that night or the night before he suffered. Consequently we must conclude, that that supper or passover prepared by the disciples in a large upper room, and eaten in the evening, was an institution of Christ in that church of which the gates of hell should not prevail against.

It was intended to be perpetuated down to the end of time; for we read, Luke xxii. 15. 16. With desire I have desired to eat this passover with you before I suffer. Now take notice, here

is more testimony again in favor of the supper. Why does the Saviour say, *this passover*? Don't this sound, as though it was a new institution? If it had been the old Jewish passover, do you not suppose, it would read, *the passover*. 16th verse. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Here we read of a supper or passover, as Luke calls it, which should only have its fulfillment in the kingdom of God. The Jewish passover got its fulfillment the next day after this was spoken, viz. when Christ expired upon the cross. But this is only to have its fulfillment in the kingdom of God. But what does this kingdom of God mean? Undoubtedly his church, against which the gates of hell should not prevail, and of course any thing that is to go into fulfillment must be observed or perpetuated until the time of fulfillment. But you inquire, When will that time be? I answer, not until the church will be in its triumphant state, after the second coming of Christ. Then will they eat and drink at his table in his kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 30. Is not the 30th verse a key to the 26th, viz. it shows when he would again eat a supper with his disciples, and so that institution would have its fulfillment. Glorious time that will be; may I only be a doorkeeper in the kingdom of God at that time, is my feeble prayer. Dear reader, let us examine the Old Testament. Do we not find many things therein, such as sacrifices, oblations, feasts &c. which were all types and figures of things to come? Especially the passover; when the paschal lamb was slain, which was a type of Christ, who was slain for our sins, and not only ours, but the sins of the whole world; and so

the original debt was paid, (old things were passed away; behold, all things become new!) Hence no more need of those sacrifices and oblations. Christ became the sacrifice and was slain about the same time that the paschal lamb was.

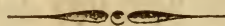
In like manner as there were institutions under the old law which typified things future, so Christ has left ordinances in his church as antitypes of things future, of which the supper is undoubtedly one. Then if they are faithful, they can look forward with an eye of faith to that happy time when they will surround the table with their glorious head, who will come forth, and serve them. Luke xii. 37.

And now a little more concerning what I have said on Matthew xxvi. 17. and Mark xiv. 12. I intimated, that I thought it was not translated aright. If I am in error, I wished to be corrected. Is there no brother in the church or some one else, who understands the original language, in which the Testament was first written, who could search the original scriptures about this, as well as other passages, and see if all has been translated aright by the seventy of king James' translators?

There are some things hard to be understood, as Peter says concerning Paul's writings, which they that are unlearned and unstable, wrest as they do the other scriptures to their own destruction. 2 Pet. iii. 16.

So I will add no more but upon a great deal of reflection I will send these lines to you, to dispose of as you may think proper.

JOHN THE LEAST.



From the German Visiter.

THE VERY ANCIENT CHURCH OF THE BRETH-
REN IN LANCASTER CO. PA.

According to manuscript records, kept in said church, and entrusted to the writer for investigation, it consisted on the 29th of September 1734, as on the day when MICHAEL FRANTZ was baptized, who was afterwards their first teacher, of the following members :

1. Brother Legau.
2. - John Keppinger.
3. - John G. Koch.
4. - Rudolph Bollinger.
5. - Earnest Stoll.
6. - Joseph Latshaw.
7. - Lewis Kalkglaser.
8. - - Luy.
9. - Samuel Gut.
10. - John Hildebrand.
11. - Gottfried Geiger.
12. - Michael Frantz.

1. Sister Rollin.
2. - Koch.
3. - Kalkglaser.
4. - Latshaw.
5. - Luy.
6. - Keppinger.
7. - Hildebrand.
8. - Krapf.

Altogether of 20 members.

Counting from the above date, September 29, 1734. this church in Lancaster is now over 120 years old. Truly a venerable mother-church, whose daughters are to be found in the most distant parts of our great country, as we have reason to conclude from the names of the members in that church.

"Afterwards" (continues the record) "hands were laid on MICHAEL FRANTZ by Elders, and he was ordained as elder and overseer of the church in Conestoga and White Oak; and thus by the grace and blessing of God the church has been multiplied and in-

creased continually." And how great the blessing was, that rested upon this church the continued lists of those, who were baptized by them, and were added unto them from the Seventhday Baptists and from elsewhere, show.

In the list from 1735 to 1739 are 32 names of newly-received members, and among them we find the following: Se-grist, Etter, Frantz, Royer, Martin, Landis, Roland, Bollinger, Miller, Longenecker &c. In the year 1739 were further baptized 21 persons, among whom was MICHAEL PROUTZ, the successor of the first overseer, and three brethren by the name of Mohler.

In the year 1740 were received *seven*, in the year 1741, *ten*, and in the year 1742, *twenty-eight*, among whom the names of Stucky, Gehr, Alterffer, Schwartz, Flory, Hag, Funderburg, Weis, Schneider, Lichty and others occur.

In the year 1743 was the number of newly received members twenty four, among whom of Jacob Sontag particular mention is made afterwards. Anno 1744 only *four* persons were baptized, and brother *Michael Pfutz* chosen for the ministry. In 1745 four were baptized and six brothers and six sisters from Answell (probably in New Jersey) received. In 1746 thirteen persons, and 1747 nineteen persons were added unto the church.

In the following year we find the following note. "In this year 1748 is our elder and overseer (MICHAEL FRANTZ) departed this life, and has exchanged time with eternity, after being well tried by affliction." To this are added a few lines of poetry, of which we have endeavored to make a translation.

Fare well on the chariot of God!
We do not envy thee thy rest.
By angels thou'rt carried the road

Toward the abode of the blest ;
To join in that heav'nly abode
The host of the angelic choir,
To sing and rejoice in thy God,
To praise him for ever and e'er.

When we stand still here at the death of the first elder and overseer, MICHAEL FRANTZ, and look back upon the first fourteen years of this church, we are compelled to say to the glory of God, that the time of the ministry of this old brother, who has died more than a hundred years ago, was richly blessed, inasmuch the church increased "by the grace and blessing of God," and its numbers were multiplied from year to year in such a manner, that and until it grew in fourteen years from a little flock of 20 members to a company of nearly *Two hundred*. "This is the Lord's doing, and is marvelous in our eyes."

(To be continued.)

A WORD TO THE YOUNG.

By a sister.

My dear young friends. I feel as if I should say something to you, as I see so many of you trifling and idling your time away, as though you could live always. But remember, your time is but short. Do you not see daily your blooming companions called suddenly away, without time to reflect on their state, but die they must prepared or unprepared.

But happy are they, which have made their peace with God ; they are in a happy state ; their dying bed is easy and calm. They fear not death ; no, they rejoice to leave this troublesome world. They see their kind Jesus waiting for to receive them in his blessed abode with all the purified saints in their glory. But, O my loving young

friends, how is it with those, that have not made their peace with God ? It is contrary to the Christian's state. They dread death ; they know, that they have no happiness to hope for ; they know, that they have to appear before an Almighty God to be judged according to their deeds, and be deprived of all happiness, and be cast where the devil and his angels are !

O come, young friends, do not let your souls go to ruin ; it is your own fault, if you don't get to heaven. God sent his only begotten Son to die for us, to save us all. He is no respecter of persons ; we have our free will to choose death or life. He wants us to come out like volunteers, to serve Him indeed & in truth. Our hearts must be changed, and we must not be spending our time in the vanity of this world's goods, and fashions, and foolishness ; but let us see, that we do the one thing needful ; when Jesus knocks at our hearts, give him possession to rule over us, and he will guide us safely to our journey's end.

Let this vain world entice no more,
Behold the gaping tomb ;
It bids us seize the present hour,
To morrow death may come.

The voice of this alarming scene,
May every heart obey ;
Nor be the heav'nly warning vain,
Which calls to watch and pray.

O let us fly, to Jesus fly,
Whose powerful arm can save ;
Then shall our hopes ascend on high,
And triumph o'er the grave.
May the grace of our Lord Jesus be
with you all.

MARGARET A.

* * *

THE BLIND BOY.

It was a blessed summer's day;
 The flowers bloomed, the air was mild,
 The birds so gay poured forth their lay,
 And every thing in nature smiled.

In pleasant thought I wandered on
 Beneath the deep wood's simple shade,
 Till, suddenly, I came upon
 Two children who had hither strayed.

Just at an aged beech-tree's foot,
 A little boy and girl reclined;
 His hand in hers she gently put—
 And then I saw the boy was blind.

The children knew not that I was near,
 A tree concealed me from their view,
 But all they said I well could hear,
 And I could see all they might do.

"Dear Mary," said the poor blind boy,
 "That little bird sings very long;
 So do you see him in his joy,
 And is he as pretty as his song?"

"Yes Wille," replied the maid,
 "I see the bird on yonder tree,"
 The poor boy sighed and gently said,
 "Sister, I wish that I could see."

"The flowers, you say, are very fair,
 And bright green leaves are on the trees,
 And pretty birds are singing there;
 How beautiful for one who sees!"

Yet I the fragrant flowers can smell,
 And I can feel the green leaves' shade,
 And I can hear the notes that swell
 From those dear birds that God has made.

"So, sister, God to me is kind:
 Though sight alas! He has not given;
 But tell me are there any blind
 Among the children up in heaven?"

"No, dearest Wille, there all see;
 But why ask me a thing so odd?"

"Oh Mary, He's so good to me,
 I thought I'd like to look at God."

Ere long, disease his hand had laid
 On that dear boy so meek and mild;
 His widowed mother wept and prayed,
 That God might spare her sightless child.

He felt her warm tears on his face,
 And said, "Oh, never weep for me,
 I'm going to a bright, bright place,
 Where Mary says I God shall see."

"And you'll come there, dear Mary,
 too;
 But mother, dear, when you come
 there,
 Tell Wille, mother, that 'tis you—
 You know I never saw you here!"

He spoke no more, but sweetly smiled,
 Until the final blow was given;
 When God took up the poor blind child,
 And opened first his eyes—in Heaven.

(A dear brother, who sent us the above beautiful lines, says, he found them in some print with a note of the editor, stating that he could not see to read them through, and he [the brother] wondered, why; but before he came to the end, he found himself in the same predicament, that he could not see to read them through, and then he understood what the editor meant.)

* * *

A QUERY FOR THE VISITER.

Why does that larger treatment on the subject of the holy kiss, spoken of in reply to Philom on page 104 in the October No. of 1852 not appear?—

A SERIOUS INQUIRER.

For the Gospel-Visiter.

ON ORIGINAL SIN.

The sting of death is sin, and the strength of sin is the law; but thanks be to God, that giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 56. 57.

In considering this subject, we notice in the first place, that every cause produces its effects, and that sin has been produced, is a fact undeniable. From whence did sin take its origin? The question may be answered, it took its origin from the knowledge of the law; for by the knowledge of the law was sin: Rom. iii. 20.

Our design in this short epistle is to prove, that which we lost in Adam, we have gained in Christ; and we think by the help of God we will be able to sustain our position from proofs advanced from the word of God. When God created Adam he pronounced him good, as he did all that he had made. He, Adam, was good and only good; but still he was inferior to his God. He was now without Law, and had no law until God said unto him, "Of all the fruit of the trees of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou mayest not eat; for in the day thou eatest thereof thou shalt surely die."

Now we perceive he had the knowledge of sin, in that he knew what would be the results of the violation of God's commandments. Death was the result. Adam had violated a given law of Almighty God knowingly. This caused the sting as above stated, "The sting of death is sin." Then according to the apostles' view sin is the cause of the sting spoken of above. Now remove the cause, and the effects must cease. Now observe, that Adam could not sin, before he had the knowledge of the

law; for by the law was the knowledge of sin. Rom. iii. 20. Here we have the origin of sin.

Now the remedy to remove the cause, that the effects may cease. God said unto the serpent, "The seed of the woman shall bruise thy head, and thou shalt bruise his heel." What do we understand by the seed of the woman? We understand the seed of the woman to be the Lord Jesus Christ, the incarnate Son of God, which was conceived by the holy Ghost in the womb of the virgin Mary not after the ordinary way of generation. Hence he is the only personage, that can be termed the seed of the woman without the intervention of man. Our text says, the strength of sin is the law. It may be asked, why is the strength of sin the law? The answer to that question is because it denounces judgment against all that violate it. The soul, that sinneth, it shall die. Ezek. xviii. 20. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: but the soul that sinneth, it shall die.

This death may be viewed in a two-fold light, for this reason: Adam did not die physically, when God denounced death upon him; but he lost that spiritual communication, which he had with his God, and inherited death physically. For this purpose God placed a cherubim at the gate with a flaming sword, that cut every way to guard the gate, lest Adam might return, eat and live forever. It is mercy in God, that we can die; as we are subject to all kinds of diseases and old age, and if we would not die, we would have a dreadful life. Thank God that all the stings that we feel are caused by sin; for the sting of death is sin.

We will notice in the next place, that none have this sting, but those that have sinned; for sin is the cause of this sting: then all infants are safe from the sting of the original sin of Adam: and stand in the same position with their God, as did Adam, when coming out of the hands of his Creator: they stand without the knowledge of law: for by the law was the knowledge of sin. Now shall we be able to prove our position by the word of God? We think we can.

We can sustain our position by the words of our Lord Jesus Christ. Now take notice, God pronounced Adam good, and walked with him in the cool of the day. He was a free agent, he could act or not act. Now he received the law and violated that law. Now God denounces judgment upon him, and turns him out of all his enjoyments. He was once good, but now he is a sinner. Now for the proof that what we lost in Adam, we gained in Christ. "And they brought little children unto Christ that he might lay his hands on them; and he took them up in his arms, and blessed them, and said, "Suffer little children to come unto me, for of such is the kingdom of God; verily, I say unto you, Except you be converted and become as this little child, you shall in no case enter into the kingdom of heaven."

Thus Christ pronounced them good, as God did Adam, when he had created him: and still some well-meaning people are of the opinion, that Christ baptized these little infants. Read the fourth chapter of John's Gospel v. 2. When the Lord knew, that the Pharisees had heard, that Jesus made and baptized more disciples than John; (though Jesus baptized not, but his disciples did.) Here is a positive proof, that Christ

never baptized any. The priests of our days accuse us, that we put too much stress upon nonessentials, when they put more stress upon a little sprinkling of water, than they do upon the precious blood of the Lord Jesus Christ. But they say, that baptism is in the place of circumcision; they say, this is the seal of the covenant. We deny that upon the authority of God's word. They say circumcision was given as a sign and seal of the old covenant. This we deny.

Now for the proof: we will call upon our beloved brother Paul for our witness; you dare not dispute his testimony. Now, brother Paul, give in your testimony, and I know every true believer in Jesus will say Amen to such testimony. "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also; for we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned, when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision." So you see, that it was an act of faith that justified Abraham, and he received the sign of circumcision. A seal of the righteousness of the faith which he had, yet being uncircumcised. Thus we have examined an infallible testimony, and he condemns the priests of our modern age, and says, that circumcision is the seal of the righteousness of faith. Now placing baptism in the place of circumcision instead of its being the seal of the covenant, according to the apostle's view, it would be the seal of the righteousness of our faith. So faith must precede baptism, and who would be so ignorant as to suppose that an infant could exercise faith? They are saved through the merits of Christ without the knowledge of law;

For whose there is no law, there is no transgression, and by the law was the knowledge of sin.

(Will be concluded in our next communication.)

H. K. of M.

ON REGENERATION.

(Concluded.)

In order then to be begotten, the sinner must believe the word, when he hears it, or it will not mature him to be born; for without faith it is impossible to please God or to come unto him. See Heb. xi. 6. Faith is the first and leading principle in the economy of grace and is of two kinds, dead and living. See James ii. The Gospel items are believed by many, who do not carry them out into practice. Such have a dead faith, and are no better than a devil, who fears and trembles at the word like Belshazzar of old, when Paul reasoned of righteousness, temperance and judgment to come. They are ready to say: Go thy way for the present; at a more convenient season I will call upon thee.

Reader, is this your case? Has the word made you feel uneasy about your soul's welfare? And have you suffered the Devil to take that good seed out of your heart until a more convenient season? How often has the Spirit sent his faithful servants, to re-sow that seed in your heart? And again, how often has the Spirit brought to your remembrance the necessity of a timely repentance? Perhaps while alone in a solitary place, or in the silent watches of the night, while your head reposed on the soft and downy pillow, and all nature seemed to rest in repose? If this is your case, it is that good and holy Spirit reproving you of sin, of righteousness and judgment with the word, not

willing to give you over to a hard heart, and a reprobate mind.

If you desire your soul's welfare, you must keep that seed in your heart, pray God for strength and wisdom to overcome all sin and unrighteousness. Remember the return of the prodigal son. When he was yet a good way off, his father saw him, and ran and fell upon his neck, and kissed him, and the repenting prodigal makes his confession, saying, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants.

But the father had compassion; he ordered the best robe to be brought, and put upon him, and a ring on his finger, and shoes on his feet, and they killed the fatted calf, and made merry with music and dancing. So in like manner God, our heavenly Father, seeth every sinner, who like the prodigal resolves to return unto his father's house; he seeth him when yet a great way off, and will meet him and embrace him, and if truly penitent and confessing his sins, God will clothe him by giving him power and wisdom to reform his life and conduct, which is the only robe that is worthy and acceptable to God when an individual enters into his house, for repentance is a thing, that can be seen as well as felt, and it is a robe that the believer should wear through life.

We read, Matthew xxii. where the Saviour likened the kingdom of heaven to a certain king, which made a marriage for his son, and he sent his servants to call them that were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner, my oxen & my fatlings are killed, and all things

are ready; come to the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise; and the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof, he was wroth and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy; go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they could both good and bad, and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him: Friend, how camest thou hither, not having a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Now this robe or garment is not the pardon of sin or the reception of the Holy Ghost, as some suppose; but it is that reformation of life and conduct, with which every sinner should be clothed, by which he is matured and made ready to be born of water and of the spirit into the spiritual kingdom. Oh dear reader, be aware of such men who tell you and even ministers, who profess to teach the doctrine of Christ, when they say, my sins were pardoned, and I received the Holy Spirit before I was baptized; that the good Spirit ploughed my heart with repentance and I mourned and prayed, and was just ready to give myself up as lost, and all

of a sudden I believed and was made whole by God bestowing his holy Spirit upon me and renewing me, &c. Reader, depend upon it, such men are ahead of Jesus Christ and his holy apostles; for the holy Ghost did not descend upon Christ, until he came straightway up out of the water, and his apostles no doubt were also baptized by John in Jordan, or in ENON near to SALIM, because there was much water there, and were chosen by Christ as witnesses of his life, doctrine, miracles, death, resurrection and ascension into heaven, and when I ask, Did they receive the holy Spirit? Why, if the New Testament tells the truth, which no one will have the impudence to deny, it was not until the day of Pentecost, some forty days after the ascension of our Saviour.

Therefore such men, who teach and profess the pardon of sin and the reception of the holy Ghost before baptism, which is the birth of water, spoken of by Christ to Nicodemus, make themselves wiser and more highly favored, than Jesus Christ, the eternal Son of God, upon whom the Spirit descended as he came up out of the water, and so far ahead of the apostles upon whom the Spirit did not descend for some three years and a half at least after their baptism, that there is no comparison between them. And dear reader, if you are one of them, that hold such principles, we will simply ask you, Did you ever see or know a child to breathe the breath of life before it was born of its mother? Just so no one can expect to be in possession of a spiritual life, before baptism. During the time between their generation and birth they are only quickened; for even the seed, the word of which they are begotten, is spirit and life. See John vi. 63. So dear reader farewell for the present.

ZELOTES.

Communicated for the Visiter.

ABOUT THE ORDINANCES.

In the last November No. page 133 I find a communication on the ordinance of feetwashing, and I do not wish to be understood as taking an objection to that article; yet it is tolerably lengthy and not quite completed according to my views. And why so? 1. The writer himself presumes, that no true follower of Christ has any scruple as regards the practice. And 2, as there is amongst those who do attend to the practice of feetwashing; and I believe even among our own brethren, a difference of opinion as to the precise time for the practice.

I should like therefore, that Aristobulus or some other advocate for the Gospel-ordinances would inform those, whose minds are unsettled on this subject, the precise time, whether before supper or after supper?—in day-time, or at night? And whether or whether not it belongs to the shewing of the Lord's death till he come?—Whether the three ordinances viz. feetwashing, the Lord's supper, and the communion, (bread and wine) are not so connected together, that they cannot with propriety and justice to God be separated. And let us have the why's and wherefore's through the columns of the Visiter.

PHILOM.

* * *

A LETTER ABOUT FEET-WASHING.

As published in the original German of "*Felbinger's* and *Mack's* book" Appendix to ground-searching questions &c. page 32. Baltimore Ed. 1799.

Grace and peace from God the Father through Jesus Christ be multiplied in you all. Amen.

Beloved brethren!

Being informed that some brethren are in difficulty about the washing of feet, which Jesus has commanded to his own, as though it had been performed between the supper and breaking of bread, and think it not rightly done, if feet are washed before supper; therefore I have been moved in the spirit, in love and simplicity to state the cause, why we do wash feet before supper. But at the same time I would say, it is our faith and intention, that if a brother or any other man could in love and moderation instruct us more perfectly according to the word of the Lord, otherwise than we do now point out, we would be willing to accept of it not only in this point of feetwashing, but also in other things, and would not at all rest upon old customs, but the word of the Lord shall be our only rule and guide.

In the first place let us see how the old, pious patriarchs used to observe feetwashing, before the law. Gen xviii. 4. xxiv. 32. xix. 2. Here we see quite clearly that the holy patriarchs performed feetwashing before the meal. We see also under the law in the figurative worship, that Moses had to set a big laver between the tent of the congregation and the altar, and put water there to wash withal, and Aaron and his sons, yea all their successors in the priesthood had first to wash their hands and feet, when they were to serve in the temple. Exod. xl. 31. 32. We can even notice, that feetwashing was customary under the law (among the people). See 1 Sam. xxv. 41.

Again, feetwashing was still a customary thing in the time of our Lord Jesus, when he himself preached the Gospel, if friends would show their love to each other, and this was always done before the meal, as we see, Luke vii. 44.

G. V. vol. v. 6.

Here the Lord Jesus told the pharisee, during the meal, that when Jesus had entered his house, he (the pharisee) had given him no water for his feet. But to come to the point itself, we see first that when the feast of the passover had come nigh, the Lord Jesus sent two of his disciples, namely Peter and John, which John is the same disciple who has described footwashing, John 13. whom the Lord Jesus sent to prepare the passover, as Luke says xxii. 8—14. "And when the hour was come, he sat down and the twelve apostles with him." Mark xiv. 17. Matth. xxvi. 20.

Now these evangelists say nothing about footwashing, but the evangelist John describes it John xiii. According to the greek text, as REITZ, the Low-dutch translators and FELBINGER have given it, says John (verse 2) who himself had prepared the supper, he says, "when the supper was done," have the Hollanders, "when the supper was ready," according to Felbinger, and Reitz expresses it yet clearer by adding, "was ready prepared." Others give according to the Greek, as it is even in the Greek dictionary, "When the supper was made," or, "when the supper was existing."

Now the word as LUTHER has it, "after supper," or as the English translators have it, "supper being ended," is not according to the Greek, but thus we ought to read John xiii. 2. When supper was done, i. e. all prepared,—then Jesus arose from the prepared supper, as follows verse 4. &c. "he riseth from supper,—and began to wash his disciples' feet," even as they should now in lowliness, humility and love wash each other's feet.

That Jesus after footwashing sat down again and did eat with his disciples, testifies not only John, as may be clear-

ly seen verse 26, where he dipped the sop, and gave it unto Judas Iscariot, but also Matthew writes chap. 26: 28. that Jesus says, "He that dippeth his hand with me in the dish, the same shall betray me." Even so writes Mark, chapt. 14: 20. "It is one of the twelve that dippeth with me in the dish."

Here we see, that when John writes of dipping the sop, that this was done while they were eating, and that the feet were already washed, is still more clear, when Jesus says verse 21. "Verily, verily, I say unto you, that one of you shall betray me." And that footwashing was over, and Judas was yet present, when Jesus said this, see Matt. xxvi. 21. and Mark xiv. 18. Here both evangelists testify that Jesus said this, while they were eating.

But since the other evangelists say nothing at all about footwashing, and John writes nothing about the breaking of bread and its institution, it is necessary to look upon and understand the scriptures with a spiritual eye of love and submission. And if even all the translators had written as LUTHER did, 'after supper,' yet we would have to understand, "after supper was done or prepared." But now it is sufficiently plain, that when the supper was ready, or done, or made, or prepared, Jesus arose from the prepared supper, and washed even Judas' feet; but as soon as Jesus while eating, began to say, One of you shall betray me, then there was no rest nor stopping, until Judas was gone out.

Three evangelists state that while they were eating Jesus revealed Judas the traitor; but Luke is putting it back after the breaking of bread, when he says chapt. 22: 21. after the breaking of bread, "But behold, the hand of him that betrayeth me is with me on the ta-

ble." According to the other evangelists this word does not belong after the breaking of bread, but to the time of eating the passover (supper), and for this Judas was clean according to the law in the outward body. Therefore Jesus could wash his feet, namely before supper. But if Jesus had instituted a particular preparation after supper, by the washing of feet unto the breaking of bread, and had washed the feet, and broken the bread also unto the traitor Judas, whom Jesus knew well, then we might also break and give the bread of communion to a known sinner, even if we knew, he had already joined a band of thieves and robbers, and that he intended that very evening to steal & murder. Yes, knowing all this, we might still break the bread of communion with him, because Jesus himself had done so, which however should be far from any true believer to think. Yea, I for my part would rather never break bread any more, than with such.

Now the blind scribes say, Judas had broken the bread of communion with Jesus, and remain stubbornly adhering to the letter of Luke, that Jesus said only after the breaking of bread, "the hand of him that betrayeth me, is with me on the table," without being willing to use also the other evangelists. But thus the true lovers of wisdom should not be minded; for true wisdom, and her lovers, must be fashioned, as James teaches and says, chap. 3: 17. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated."

(To be continued.)

does the necessity of this arise? I answer, The will of God is the supreme, unalterable rule for every intelligent creature: equally binding every angel in heaven, and every man upon earth. Nor can it be otherwise: this is the natural, necessary result of the relation between creatures and their Creator. But if the will of God be our one rule of action, in every thing, great and small, it follows, by undeniable consequence, that we are not to do our own will in any thing. Here, therefore, we see at once the nature, with the ground and reason of self-denial. We see the nature of self-denial: it is the denying or refusing to follow our own will, from the conviction, that the will of God is the only rule of action to us. And we see the reason thereof, because we are creatures; because 'it is he that hath made us, and not we ourselves.'

"This reason for self-denial must hold even with regard to the angels of God in heaven; and with regard to man, innocent and holy, as he came out of the hand of his Creator. But a farther reason for it arises from the condition wherein all men are since the fall. We are all now shapen in wickedness, and in sin did our mother conceive us." Our nature is altogether corrupt, in every power and faculty. And our will, depraved equally with the rest, is wholly bent to indulge our natural corruption. On the other hand, it is the will of God, that we resist and counteract that corruption, not at some times, or in some things only, but at all times, and in all things. Here, therefore, is a farther ground for constant and universal self-denial.

"To illustrate this a little farther. The will of God is a path leading straight to God. The will of man, which once ran parallel with it, is now

WHAT IS SELF-DENIAL?

"What is self-denial? Wherein are we to deny ourselves? And whence

another path, not only different from it, but in our present state, directly contrary to it. It leads from God: if, therefore, we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed a man 'of faint heart and feeble hands *may* go in two ways,' one after the other. But he cannot walk in two ways at the same time: he cannot, at one and the same time, follow his own will, and follow the will of God: he must choose the one or the other; denying God's will, to follow his own, or denying himself, to follow the will of God.

"Now, it is undoubtedly pleasing, for the time, to follow our own will, by indulging, in any instance that offers, the corruption of our nature. But, by following it in any thing, we so far strengthen the perverseness of our will; and by indulging it, we continually increase the corruption of our nature. So, by the food which is agreeable to the palate, we often increase a bodily disease. It gratifies the taste, but inflames the disorder. It brings pleasure; but it also brings death.

"On the whole, then, to deny ourselves is to deny our own will, where it does not fall in with the will of God, and that, however pleasing it may be. It is to deny ourselves any pleasure which does not spring from, and lead to God: that is, in effect, to refuse going out of our way, though into a pleasant, flowery path; to refuse what we know to be deadly poison, though agreeable to the taste.

"And every one that would follow Christ, and would be his real disciple, must not only deny himself, and take up his cross also. A cross is anything contrary to our will, any thing displeasing to our nature. So that taking up our cross goes a little farther than de-

nying ourselves; it rises a little higher, and is a more difficult task to flesh and blood; it being more easy to forego pleasure than endure pain.

"Now in 'running the race which is set before us,' according to the will of God, there is often a cross lying in the way; that is, something which is not only not joyous, but grievous, something which is contrary to our will, which is displeasing to our nature. What, then, is to be done? The choice is plain: either we must 'take up our cross,' or we must turn aside from the way of God, 'from the holy commandment delivered to us;' if we do not stop altogether, or turn back to everlasting perdition.

"In order to the healing of that corruption, that evil disease, which every man brings with him into the world, it is often needful to pluck out, as it were, a right eye, to cut off a right hand; so painful is either the thing itself, which must be done, or the only means of doing it: the parting, suppose, with a foolish desire, with an inordinate affection: or a separation from the object of it, without which it can never be extinguished. In the former kind, the tearing away such a desire or affection, when it is deeply rooted in the soul, is often like the piercing of a sword, yea, like 'the dividing asunder of the soul and spirit, the joints and marrow.' The Lord then 'sits upon the soul, as a refiner's fire,' to burn up all the dross thereof. And this is a cross indeed: it is essentially painful: it must be so, in the very nature of the thing. The soul cannot be thus torn asunder, it cannot pass through the fire without pain."

FOR THE GOSPEL - VISITER.

“BE SOBER.” 1 Pet. i. 13.

I am much pleased in seeing occasionally pieces aimed at the use of spirituous or intoxicating drink as a beverage, and followed by several conclusions of the old brethren at our Y. M's. Dear brethren, it does me good to the very core of my heart, to find that the unhallowed principle and practice of the use of ardent spirits as a beverage is meeting its just dues through the columns of the Visiter.

I feel it my duty therefore, to lift my voice with my pen against this great moral evil, a practice that will prepare men to commit crimes of the deepest dye, to examine into the cases of the inmates of our penitentiaries, alms houses and asylums; and there learn that intemperance directly or indirectly is the cause, generally. O dear brethren, what has it not done? It has beggared thousands of families, how many thousands of poor innocent and broken-hearted wives and mothers have been sent to a premature grave in consequence thereof. O dear friends, into whose hands these lines may come, I intreat of you as one who loves temperance and sobriety; for they certainly are Christian principles that every brother and sister should practise, and like the apostle Paul contend for, even were it in the presence of a Felix.

O what a picture we could draw, were we to present intemperance in all its ugly features! A picture, methinks, that would soften the heart of any thinking mind; but brevity forbids me enlarging any further here; but will resume my subject at another point. The meaning of the word *Beverage* is the sticking point with some. If any of the old brethren understand the word *Beverage* to mean, To drink to get drunk, I would

like to know, and, dear brother, I want you to inform me on that subject if you please, as you have been acquainted with a great many of the old brethren. Your decision in the Visiter may do some good. I have Webster's large Quarto Dictionary; (I need not give its derivations,) but simply its meaning, Webster says, “Drink liquor for drinking.” So says Walker, and all that I have examined upon the meaning of the word. Therefore it follows as a demonstrable truth, that if we drink it, if it is but one dram in a week, it is using it as a beverage, for remember there is a great difference between drinking a dram, and using a little as a medicine.

And my dear brethren, as a medicine, what is it good for? Why, my fellow travelers to the bar of God, its medical properties are very limited, and it has made a thousand fools, where it has made one wise man, and it has killed ninety-nine, where it cured one. My conclusion therefore is, as the humble followers of Jesus, we should set a better example to the world, than to be meddling with such a nuisance, and I trust the day is not far distant, when the brethren will be as decidedly opposed to the use of it, as they are to the distilling of it; for it is making a wrong use of grain, since grain in its natural state, as God has given it to us, contains no liquor, consequently making liquor of it is an invention of man, (I had like to have said, of the devil, and I am not certain, whether I would have been much wrong if I had,) and therefore God's blessed purpose in giving it so bountifully is counteracted.

Now, my dear brethren, is this right? No. It seems to me I hear the sound of the word, No, dropping from the lips of every true lover of Jesus. Then, O then raise your voices against the use of

it, for let me tell you, there is none used in heaven; the angels of God and the spirits of just men made perfect, are perfectly happy without it. Why, my dear brethren, if it was introduced into heaven, it would produce the same effect there, that it does here; for effects arise from causes, and the same cause will invariably produce the same effect, no matter where it is. Now, brethren I appeal to your judgments, and ask, where is the pious man or woman, that would wish to spend an eternity, with company such as we are thrown into sometimes here. Why, we would feel miserable forever; but bless God, dear brethren, there will be no liquor there to annoy us.

Well then, Jesus has told us, that we are to deny ourselves, and take up our cross and follow him. O what words "Follow me!" Here we have an example. Brethren, we nowhere read, that Jesus stopt at taverns, and called for a glass of liquor. Neither do we find, that he bought a barrel or any other quantity, and plead the necessity of using, or rather drinking a little every day, as some do in our time, and I am afraid, there are some of our brethren guilty in this point. Yes, brethren, the world and some brethren are beginning to shake hands together in this point of view. Verily, these things ought not so to be.

The Scripture saith, "Whether we eat or drink, or whatever we do, we are to do all to the glory of God. Now brethren, let us look at it a moment, and it will all be plain, if God is to be glorified in every thing that we do, it necessarily follows then, that we may use God's blessing bountifully, and they will do us good. But now take notice at the difference. The devil, and the drunkard, and the dram-drinker, says, O take

a little, it won't hurt you; and there are a good many professing people say so too. But all this does not make it so, for God speaks otherwise and says, Will it do you any good?

Now, brethren, is it not plain, that all God's blessings may be used bountifully and they will do us good. Who would dare to say, that we can use liquor bountifully, and it will do us good; there is not a living man dares to say so. Consequently I come to the conclusion, that liquor is no blessing of God's, from the fact, that it has proved a curse to man instead of a blessing. With the above I conclude. At some future time I purpose showing what the Scriptures say about the subject, present objections and answer them, and prove every point that I have hinted at in the above article, for I feel like bearing a testimony to what was said upon the great evil of intemperance.

OLEOPHAS.

CORRESPONDENCE.

BEWARE OF AN IMPOSTER.

By publishing the following lines, may be the most expedient way to notify the brotherhood generally, of an imposter now abroad in Indiana, calling his name JOSEPH HORSH, a small man about thirty-five or forty years old. He speaks the German language well, but the English not so well, and displays a splendid time-piece very frequently. He says, he is from WOODCOCK VALLEY, PA. and is a poor brother and regular minister of the Gospel, of the order of the ancient Baptists or Brethren. This is also so stated in his letters of testimony, which however are not signed by brethren, but other persons, names unknown to us. He says, he became poor in consequence of much sickness in his family, and that his wife died last September, and left him in debt for a doctor bill of four hundred dollars, and to enable him to pay the same, he is now boldly asking for the charities of the brethren, traveling sometimes by

very circuitous route on the rail roads, from church to church. We think him to be entirely unworthy the charities of the brethren, and believe him to be an audacious impostor, a very untruthful and fictitious character, and wish to know him to be unclean, and not fit to enter any decent person's house.

Carroll co. Inda. February 1, 1855.

JOHN E. SNOWBERGER.

DAVID FISHER.

(We could fill several columns with similar letters, stating that this same individual has received once in Eastern Pennsylvania some 300 Dollars and in Maryland and Virginia about the same amount, in the same way, and also about other impositions, of which brethren were the victims. One, giving HARDMAN as his name, obtained thus \$25 from some deacons of a church East of the Susquehanna; another, calling himself GEORGE MILLER obtained \$30 from a brother in Cumberland, Pa.—Again another, perhaps the same, who gave his name WILLIAM KAUFFMAN, obtained from a brother near Mansfield, Ohio, \$20, and again another, perhaps the same, got from a brother in Ashland co. O. \$15. These facts were communicated to us by brother ISAAC PRICE, who feels much concerned about preventing the repetition of such impositions. For our part we know of no better way to accomplish this, but to put our brethren in remembrance of an advice, given at some yearly meetings more than 60 years ago, of which we give below a literal translation.)

“At the yearly meeting, held in Lancaster county, Pa. May 10, 1788 it was unanimously resolved and deemed good on account of several cases that had occurred, in order to prevent such for the future, and we consider it also proper to make it known in all the churches of the brethren, that in future no *member of the church, under no pretence whatever*, whether brother or sister, should go from church to church, or even from house to house, to collect alms; but where a necessity occurs, such members should be supported by the church, (where to the member belongs,) and if need be recommended by a writing of that church to the next church, if he is to be the bearer of the letter himself, and if that church could not contribute sufficient to the amount needed, that paper should be renewed until the object

is accomplished, if even it were necessary, to let it go into all the churches. We deem it also proper that each church make a note, how near the amount is full, or how much is yet needed, when the member goes from one church to another.”

Again, at the yearly meeting on Big Conawago May 18, 1793 we find the following:

Inasmuch God has commanded and said by Moses unto his ancient people of Israel, that there should be no beggar among them, for the Lord would greatly bless them in the land which the Lord thy God giveth thee &c. and says, If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Again saith the Lord, Beware that there be not a thought in thy wicked heart, &c.—and thine eye be evil against thy poor brother &c. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land. Deut. xv. And the apostle James says, Hearken, my brethren, Hath not God chosen the poor of this world rich in faith, &c. And inasmuch it has happened already by bad people, that even really poor persons have almost been robbed, so to say of their gifts by men going about who pretended to be brethren, and have asked contributions when it was found afterward that they spent the money so collected in the tavern by drinking and gambling, &c.

Now in order to prevent such imposition there has been resolved some years ago in Conestoga, that henceforth no member should go from church to church, or even from house to house to

ask contributions, &c. and inasmuch the members have since again been imposed upon in a deceitful manner, therefore we conclude again,—unanimously, that henceforth no member shall be allowed any more himself to go into another church, but if there should be such a member in want or distress, then the overseer of the church, where such member lives, shall counsel with the church, in order to see whether they could not help the distressed, and if they can, it shall go no further.

But if they cannot, then the elder with counsel of the church shall send a letter to the next church by a brother of his own church, and if there the distress can be relieved, it shall go no further. But if the assistance is not yet sufficient in the judgment of the church, it shall be reported in the same manner as aforesaid by that (second) church to the next until the assistance may be sufficient.

This is for the purpose that the beloved brethren and members, who according to the doctrine of Paul are willing to do good unto all men, especially unto them who are of the household of faith, may not be cheated any more in such a deceitful manner. This is not to be understood, that we should not do good to the poor out of the church, but we believe that the word of the apostle is truth, when he says, "Mercy rejoiceth against judgment." Signed by *Daniel Leitherman, Martin Uner, Martin Gaby, Michael Pfoutz, Philip Levig, Herman Blaser, John Gros, John Funk, Jacob Stoll, Henry Danner, Samuel Garber, Andreas Arnold, Martin Garber, Daniel Utz, Nathaniel Shreiler.*

OBITUARY.

DIED at the residence of her son in law JOHN NEWCOMER near MIDDLES-
SPRING, Franklin co Pa. on the first of
November 1854. of dysentery Sister
ELIZABETH SHUMAKER, relict of
PHILIP SHUMAKER, aged 66 years, 7
months and 13 days.

Funeral-text: Rev. xiv. 13. 14.

"Leaves have their time to fall,
And flowers to wither at the north-
wind's breath,

And stars to set—but all,
Thou hast all seasons for thine own;
O death!"

Departed this life in MIDDLECREEK-
church. Somerset co. Pa. on the 19th
of January last Brother HENRY RI-
TER, aged 28 years, 5 months and 5
days. About three months previous to
his death he embraced the true faith in
Christ, and was baptized. On New-
years-day a small lovefeast was held
with him, of which 12 members partook,
and he was finally anointed with oil in
the name of the Lord. Funeral-text:
Matth. xxiv. 41.

DIED near MIDDLES-
P-
SPRING, Franklin
co. Pa. on the 2d day October of dys-
entery DAVID ECKER, eldest son of
ADAM and ELIZA SHUMAKER, aged 3
years, 1 month and 13 days.

DIED near MIDDLES-
P-
SPRING, Franklin
co. Pa. on the 17th day of October of
dysentery ANNA MARY, infant daugh-
ter of JOHN and BARBARA NEWCOMER,
aged one year and 7 months.

Those loved ones, late their parents
care,
Have early left the vale of tears,
Ere they of grief became aware,
Escap'd beyond the reach of fears.

They rest in silence in the grave,
Where naught their slumbers can an-
noy,
They sleep in Christ, who died to save,
Who lives again a sovereign Lord.

Those infant ones He'll kindly own,
As emblems of true piety,
When that illustrious morning dawns,
They'll rise to immortality.

Then mourn not ye who've been be-
reav'd,
The Lord has taken what he gave,
O think on whom ye have believed,
And for his mercies render praise.

Those tender plants, so fondly prized,
Will bloom again beyond this vale,
When death no longer can deride,
Nor boast of vict'ry through the grave.

Der Evangelische Besuch.

Jahrgang 3.

Poland, D. März 1855.

Nro. 3.

Aus Bruder Jacob Stoll's Geistlichen Gemüths-Kärtlein.

Eingesandt für den Ev. Besuch.

Und nach sechs Tagen nahm Jesus zu sich Petrum, und Johannem, und Jacobum, und führte sie beiseits auf einen hohen Berg; und ward verkläret vor ihnen, und sein Angesicht leuchtete wie die Sonne, und seine Kleider wurden weiß, als ein Licht. Matth. 17, 1. 2.

Seele, du willst gerne seyn,

Mit auf des Thabor's Höhen

Wo herrlich es wird seyn,

Ganz glänzend anzusehen.

Alein das gehört ans End,

Wohl nach dem sechsten Tag,

Wann die Arbeit ist vollend't,

Dann man erst ruhen mag.

Zum Anfang gehört die Buß,

Da viel Versuchungs-Stunden,

Und mancher harte Feind

Durchs Gebet wird überwunden.

Man muß zuerst hin ja,

Bis an des Oelberg's Gränzen,

Da gar nach Golgatha,

Wo Spieß und Schwert glänzen.

Hin, wo man unter'm Kreuz,

Sich ins täglich Sterben gibt,

Und ja, auf solche Weisß,

Die ganze Wech sich übt.

Erst wann die Wech vollend't,

So bricht der Sabbath an,

Da hat der Streit ein End,

So ruht man ewig dann.

* * *

„Kommt Kinder laßt uns gehen,

Der Vater gehet mit;

Er selbst will bei uns stehen,

In jedem sauren Trete.

Er will uns machen Muth,

Mit süßen Sonnenblicken,

Uns locken und erquickten;

„Ach ja, wir haben's gut.“

E. B.

Aus Br. Sauer's „Geistlichen Magazin.“

Trenngemeinnter Zuruf.

Weil ein solches gutes Werk angefangen ist, ein geistliches Magazin aufzurichten, und zugleich Freiheit gegeben werden, daß der welcher etwas zu diesem löblichen Werk einsenden wolle, solches thun möge; so werde ich auch versuchen, was mir etwa ins Gemüth kommen möchte: dann ich habe nicht nur gelesen, sondern auch erfahren, was wir in einem Lied zu singen pflegen: „Das ist eine selige Stunde, darin man seiner gedenkt, sonst verdirbt alle Zeit, die wir zubringen auf Erden, ic.

Da ist mir dann in meiner Betrachtung der Spruch eingefallen, da unser Herr sagt bey Matth. 11, v. 17. „Wir haben euch gepfiffen, und ihr woltet nicht tanzen: wir haben euch geklagt, und ihr woltet nicht weinen.“

Es ist im ersten Stück dieses Magazins wohl geklagt worden, ob aber jemand geweinet und sich gebessert hat, ist mir noch unbekannt. Dieses wunderbare Gleichniß hat unser Herr in seiner Zeit geredet; und ich denke, unsere Zeiten sind auch noch ganz voll solcher Art Menschen, welche Ursache haben dieses Gleichniß auf sich zu deuten; „Wir haben euch gepfiffen, und ihr woltet nicht tanzen; Wir haben euch geklagt, und ihr woltet nicht weinen.“

Meine lieben Mitmenschen! Ich suche, ob ich euch die Sache eurer Seligkeit kann lieblich und fein vorstellen mit Gründen der Wahrheit, so gut es mir grossenkarat ist; vielleicht nimmt es einer oder der an?

Ev. Besuch, Jahrg. 3. 2.

Ich weiß, daß es nicht gut mit ihm steht? Dünket dich das eine geringe Sünde zu seyn, wann dich der Geist Gottes überzeugt, daß deine Sache nicht gut steht, du bist nicht selig, du hast Jesum nicht in deinem Herzen wohnen? Ach das ist die Sünde des Unglaubens!

Wann es heißen wird: Wie oft habe ich angeklopft an deinem Herzen! Wie oft habe ich dich versammeln wollen wie eine Henne ihre Küchlein unter die Flügel versammelt, und du hast nicht gewollt! Das ist ein hartes Zeugniß. Wann dann auch endlich das vollends von einem genommen wird, was er veraninnete zu haben, wie der Herr selber sagt, dann werden sie ansahen zu sagen: Ihr Berge, fallet über uns, und ihr Hügel, bedeket uns &c.

Darum, lieber Mitmensck, suche dein Heil! Suche deinen Jesum, deinen Seligmacher, daß du ihn in deinem Herzen fühlen möchtest. Bedenke was es Ihn gekostet hat, dich zu erlösen; bedenke daß es viel zu bedeuten hat, daß der Herr Jesus selbst vom Himmel gekommen ist; und nachdem er alles Gute gelehret und selbst gethan hat, und endlich um unserer Sünde willen blutigen Schweiß geschwitzet, so jämmerlich gegeißelt worden, in sein heiliges Angesicht sich hat speyen lassen, und endlich den aller schmachlichstn Kreuzes- Tod erlitten hat.

Lasse dir solches nicht nur so ebenhin ein bloßer Gedanke seyn in deinem Herzen, als ob du an ein Märklein gedächtest; sondern laß dich durch Gottes Gnade so durchdringen, daß du es im Herzen fählest; so wird es dir gemiß durch Mark und Bein dringen: Suche darinnen, dann alle dein Heil und Seligkeit besteht gewiß allein in dem Leiden Jesu Christi, darinnen findest du alle'n Gottes Gnade, darinnen wird es dir wohl, darinnen kriegst du Freyheit von den Sünden los zu werden, und kriegst Lust zu guten Werken; Kurzum,

du wirst ein neuer Mensch, du wirst dir selbst ein Wunder.

So merke dann, mein lieber Mensch! Wann du dich beugen kannst, so komme also zu Jesu, du magst seyn wie du willst; kannst du dich auch noch nicht beugen, so komme doch zu ihm, und klage ihm deine Noth, komme aber nicht als ein Heuchler, sondern lasse es dir von Herzen gehen was du vor ihn bringest; dann Gott siehet das Herz an.

So wirst du erfahren, was ich dir bisher ganz einfältig bezeugt habe, hättest du auch nicht mehr Verstand als einer, der in den letzten Sägen liegt, und sein Verlangen um Hülfe zu erlangen nur noch mit zichen und greifen nach der Decke bezeugen kann: eben auf solche Art kannst du zu Jesu kommen. Wann dir's nur redlich darum zu thun ist, so kann dir geholfen werden. Du magst nun von meiner einfältigen Schreibart denken was du willst und kannst, so bezeuge ich dir abermals, daß meine Seele in großer Angst gewesen ist wie David, und siehe, ich habe Ruhe gefunden; durch den Glauben an Jesum bin ich vergnügt und selig worden, und mein Herz wird oft bewegt in der Stille Liebes- Thränen zu weinen: und auf diese Weise kann man das Wort Gottes bewahren in einem feinen guten Herzen.

Besiehe nur die himmlische Lieder, sonst verlieth solche die von der Liebe Jesu handeln, so wirst du den Unterschied sehen, was das weltliche Herz liebt, und was eine Seele liebt, die Jesum gefunden hat. Ich will sehen, ob du es wirst annehmen. Vielleicht lässest du mich auch etwas wissen von deinen geistlichen Herzen's- Umständen; dann wie ich verstehe, so soll dieses geistliche Magazien mit dergleichen Dingen angefüllt werden. Ich bin von Herzen dein geneigter und aufachtiger Wohlwünscher

Johannes Einfältig.

Die uralte Gemeinde in Lancaster County, Pa.

Fortsetzung.

Wir kommen jetzt in der Geschichte dieser Gemeinde auf einen höchstmerkwürdigen, wichtigen und bedenklichen Umstand, der vielleicht nie, weder zuvor noch hernach, in dieser oder irgend einer andern Gemeinde wieder vorgekommen ist, und der über die vorhingemeldeten sieben Jahre der Dunkelheit und Versuchung einiges Licht zu werfen scheint. Es ist vermuthlich jedem nachdenklichen Leser unter dem Lesen des vorigen Stückes dieser Geschichte die Frage ins Gemüth gekommen, was doch wohl die Ursache dieser siebenjährigen Versuchung gewesen seyn möchte, die den damaligen Aufseher, Michael Pfauz, betreffen, nachdem er vorher mit so außerordentlichem Segen gewirkt hatte?

Wir dürfen diese Frage weder für vorzüglich, noch für überflüssig und unnütz halten, denn "was zuvor geschrieben ist, das ist uns zur Lehre geschrieben." Mit diesen Worten wollen wir keineswegs das Gemeindegister unserer lieben alten Brüder dem Worte Gottes gleichsetzen, oder irgend etwas sonderliches daraus machen. Aber wir glauben, daß einfältige Thatfachen einfältig darin aufgeschrieben worden, durch treue Brüder, die diese Thatfachen selbst erlebt haben, und bezeugen konnten. Und Thatfachen, Begebenheiten und Schicksale, die einzelne Menschen oder ganze Völker, einzelne Christen oder ganze Gemeinden betreffen, das sind Buchstaben und Worte von dem Finger Gottes geschrieben, und diese sollen ohne Zweifel allen Menschen, die sie lesen können und wollen, ebensowohl zur Lehre, zur Strafe, zur Warnung und Züchtigung in der Gerechtigkeit dienen, als irgend ein anderes Wort Gottes.*)

*) (Wenn dieses etwa fremd vorkommen wollte, der bedenke, wenn Gott hier einen seiner getreuen Diener in sonderbarem gu-

In tiefer Demuth, und in der Furcht des Herrn wollen wir nun die Begebenheit betrachten, und sehen, was der Herr uns etwa darin zur Lehre aufgeschrieben haben möchte. Gleich nachdem die im vorigen Stück angeführte Anmerkung, "daß dem Vorsteher viel Mühe und Versuchung betrogen, und er in sieben Jahren nichts mehr aufgeschrieben habe," zu Ende ist, heißt es auf dem nächstfolgenden Blatt.

"Ich finde in einem Brief d. 27 May 1763 (folgendes:)

"Anno 1763 im May oder Juny sind dem Bruder Jacob Sonntag die Hände aufgelegt worden zum Diener oder Vorsteher; aber den folgenden Tag kam er in die Versammlung, und hat sein Amt und Dienst vor der ganzen Gemeinde wieder nieders und abgelegt, und hat hernach niemals etwas von diesem Dienst und Amt angenommen, weder bei unserm Vorstehers Leben, noch nach seinem Tod; hat also gänzlich seinem Amt abgesagt."

Ist das nicht, wie oben gesagt, eine höchstmerkwürdige, wichtige und bedenkliche Begebenheit? Ist sie nicht werth, daß wir ein wenig stille stehen, und aufmerken, was Gott damit sagen wollte?

ten Frieden dahin scheiden, dort einen frechen Sünder mit Schrecken ein Ende nehmen läßt,—wenn Gott ein gottesfürchtiges und friedliches Volk augenscheinlich segnet, ein Volk aber, das undankbar und übermüthig worden ist, mit Dürre, Mangel und Theuerung, mit Seuchen und Krankheiten und Unglücksfällen aller Art heimsucht, und Völker, die muthwillig in Krieg ziehen, und mit ihrer Macht die Welt im Gleichgewicht halten wollen, erfahren läßt, daß sie mit aller ihrer Macht und Kunst nichts ausrichten, und nur einander zum Verderben helfen können,—ob nicht durch alle solche Begebenheiten Gott zu den Menschen redet, wenn sie es nur vernehmen wollten.

Ist sie nicht wichtig für alle Mitglieder die dieses lesen, sie seien Brüder oder Schwestern, alt oder jung, Lehrer oder Diener oder Zuhörer? Ist sie nicht besonders genugsam, um von allen aus tiefster Beherzigung zu werden? — Wir meinen, Ja; und glauben, Gott habe nicht ohne wichtige Ursachen den Bericht von dieser und andern Begebenheiten in der Gemeinde, wo sie sich zutrug, aufgespart, und jetzt in unsere Hände kommen lassen, um sie allen unsern Gemeinden mitzutheilen.

Nun wäre die Frage, was können wir aus dieser Begebenheit lernen? Und wir wollen versuchen im demüthigen Aufsehen auf den Herrn, auf sein Wort, und auf seine Führung zu antworten. Erstens lernen wir daraus, daß das Amt eines Vorstehers oder Aufseher's ein schweres und wichtiges Amt ist, das nicht ein Jeder tragen kann. Nein, keiner kann es aus eigener Kraft, sondern hat dazu täglich neue Kraft und Gnade von oben nothwendig. Darum sagt der Apostel: „Wer ein Bischofsamt begehret, der begehret ein köstliches Werk.“ Ja, es erfordert etwas, „ein treuer Haushalter über Gottes Geheimnisse“ zu seyn. Es ist ein Werk, eine Arbeit, und nicht eine Ehrenstelle, bei der die Natur ihre Rechnung fände. O wie viele Sorgen, Bestürmungen, Beschwerden und Versuchungen, wie manche schlaflose Nacht, wie manchen sauren Tritt und Gang, wie manche schwere Arbeit und gute und böse Gerüchte hat der durchzumachen, welchem es ein Ernst ist, treu zu seyn im Hause Gottes, und zu wachen über die Seelen seiner Mitglieder, als der da Rechenschaft geben soll!

Zweitens, lernen wir daraus, daß keine Gemeinde aus eigener Wahl, und keine Älteste mit ihrer Handauflegung einen Ältesten oder Aufseher machen können. Hier war das alles geschehen, und siehe, es war doch kein Ältester da. O wie sorgfältig sollten Gemeinden und alle Mit-

glieder seyn bei Wahlen von Dienern und Lehrern überhaupt, und von Ältesten und Aufsehern insbesondere! Wie ernstlich sollten die Ältesten ihre Mitglieder ermahnen zum Fasten und Beten, ehe eine Wahl beschlossen wird, und noch mehr, wenn sie beschlossen ist, damit nicht der eigene Geist, sondern der heilige Geist Gottes die Wahl führen, und die Person oder Personen anzeigen möchte, welche der Herr erwählt hat! Ach, wie manche große Zerrüttung in Gemeinden, wie mancher tiefe Fall von Lehrern, die einst sein ließen, und werthe Mitglieder waren, aber die Last u. Versuchungen des Amtes nicht tragen konnten, hätte vielleicht verhütet werden können, wenn die Mitglieder sorgfältiger bei der Wahl, und auch nachher gewesen wären, bei ihrem Verhalten gegen junge und alte Lehrer!!!

Drittens, lernen wir daraus, daß der Herr in einer Gemeinde, so lange sie seine Gemeinde ist, und keinem andern Mann nachgelaßt, selbst das Ruder und Regiment führt, und Gericht hält, aber auch nach dem Gericht wieder segnet. Offenbar lag ein Gericht vom Herrn auf dieser Gemeinde während der sieben Jahre der Dunkelheit und Versuchung, die im vorigen Stück gemeldet worden sind. Es war ein Sauerteig, ein verborgener Fann unter ihnen, der weggethan und abgetilgt werden mußte, ehe der Herr mit ihnen zu Frieden seyn, und sie wieder segnen konnte. Weil ein solcher Fann und Sauerteig auch noch heutzutage sich zuweilen zeigt, und eben auch viel Versuchung und Schaden anrichtet, so wollen wir dem gegenwärtigen Fall noch etwas tiefer nachdenken, und den wenigen Spuren, die uns hinterlassen worden sind, nachgehen.

Wenn wir zurückblicken auf die bisher erzählte Gemeinde-Begebenheiten, so finden wir, daß ehe der erste Aufseher starb, der vier Jahre zuvor erwählte Lehrer, Bruder Michael Psaug, durch Aufregung

der Hände bestätigt worden war als sein Nachfolger, und daß im nämlichen Jahr Bruder Jacob Sonntag zum Lehrer erwählt worden; wie auch, daß dieses Jahr (1748) einen außerordentlichen Segen über die Gemeinde brachte. Wir haben dort auch unsern Glauben ausgesprochen, daß die Lehrer damals müssen in großer Einigkeit des Geistes zusammengekömmt haben, als ohne welche Einigkeit kein Segen zu hoffen ist; und wie es scheint, so dauerte diese Einigkeit und dieser Segen sieben Jahre fort bis zum Jahr 1755.

Wir müssen auch schließen, daß der jüngere Bruder Gaken und Brauchbarkeit zum Dienst des Wortes gehabt haben muß, weil ihn endlich die Gemeinde im Jahr 1763 für würdig und tüchtig erkannte, als Witaußseher bekräftigt zu werden, nachdem er fünfzehn Jahre als Lehrer gedient hatte. Nehmen wir diese Umstände mit dem zusammen, was sich nach seiner Bekräftigung, zutrug, wie oben gemeldet; — legen wir dazu, was die Erfahrung von der Art und Unart unseres so sehr verdorbenen Herzens uns lehrt, und prüfen wir alle Umstände im Lichte Gottes, so wird es uns klar werden, was die Ursache jener langen Versuchungszeit, und dieser merkwürdigen Unterniederlegung eines neu-bekräftigten Bruders, oder mit einem Wort, was der verborgene Sann war, welcher so lang auf dieser Gemeinde ruhte.

(Fortsetzung folgt.)

* * *

Warnung vor Betrügern.

Weil zu dieser Zeit, wie aus dem Englischen zu sehen, die Mitglieder vielfältig betrogen werden durch Leute, die sich für Brüder ausgeben, und unter allerlei Vorwand Geld leihen und collectiren, so haben wir es fürs Beste angesehen, die alten Schläge der Betrüder zur Erinnerung zu bringen, die sie in dieser Hinsicht schon vor

mehr als 60 Jahren gemacht haben. Wir sind versichert, daß wenn die Brüder diesen alten Rathschlägen folgen, sie nicht leicht betrogen werden können.

Die alten Brüder setzten folgende schriftsmäßige Grundsätze fest:

1. Es ist die Pflicht einer jeden Gemeinde für ihre eigene Arme zu sorgen, so viel sie vermag.

2. Wenn daher ein Bruder oder Schwester in Mangel und Noth kommt, so ist es seine oder ihre Pflicht, bei der Gemeinde Hülfe zu suchen, in der er oder sie wohnt, und sonst nirgends.

3. Sollte diese Gemeinde die Klage u. Bitte um Hülfe gegründet finden, u. ist nicht im Stande, der Noth allein und ganz abzuhelfen, so soll diese Gemeinde selbst, (und nicht das arme Mitglied,) bei der nächsten Gemeinde um Beihülfe ansuchen, und die Summe anzeigen die noch fehlt.

4. Ist auch die zweite Gemeinde nicht im Stande den Mangel ganz zu ersetzen, so soll die gemeinschaftliche Bitte weiter gehen bis zur dritten, vierten, u. Gemeinde, bis Abhülfe des Mangels oder der Noth gethan ist.

Kommt also ein Fremdling zu uns aus der Ferne, gibt sich für einen Bruder aus, und fordert Beisteuer wegen Unglück, daß ihn daheim betroffen, so müssen wir schließen, daß er entweder ein Betrüger, oder ein Bruder ist, der unordentlich wandelt; und deswegen nicht mehr Beihülfe thun als jedem andern Fremdling, sondern ihn ermahnen heimzugehen, zu arbeiten, und sein eigen Brod zu essen. Würde er aber vorgeben, er sey in der Fremde besraubt worden, oder durch Krankheit u. um das Seinige gekommen, und gienge gern heim, wenn er nur Beihülfe hätte; könnte aber nicht bezeugen, daß er ein Bruder wäre, (es dünkt uns, kein Bruder sollte weit in die Fremde reisen, ohne ein Zeugniß von seiner Gemeinde mitzunehmen;) so würden wir ihm in die Wags

stehen, entweder mit einem geringen Zehepfennig vorbed zu nehmen, oder so lange bei uns zu bleiben, bis wir seinet wegen untersucht hätten. Wir wollten ihm einstweilen Brod und Herberge, aber auch Arbeit geben. Auf diese Weise sind wir unverschämte Betrüer und Betrüger bald los geworden.

Doch höret, was unsere alte Brüder selbst sagen:

„Als der jährlichen Versammlung, gehalten in Lancaster Co. Pa. May 10, 1788. wurde einmüthiglich beschlossen und für gut befanden wegen verschiedener Verfälle, u. n. solches inskünftige zu verhüten, und ist auch unser Gutdünken, daß es in allen Gemeinden der Brüder bekannt gemacht werde, daß inskünftige kein Gemeindeglied, es sey Bruder oder Schwester, unter keinerlei Vorwand von Gemeinschaft zu Gemeinschaft, oder auch von Haus zu Haus gehen soll, Almosen zu heben; sondern wo eine Dürftigkeit sich findet, daß solchem Gemeindeglied durch gemeinschaftliche Schrift soll Unterstützung gegeben werden zur nächsten Gemeinde, wann es der Träger der Schrift selbst seyn muß, und solche Gemeinde, wem daselbst der Mangel noch nicht völlig ersetzt wäre, ihm oder ihr solch habendes Zeugniß erneuern thäte bis zur völligen Vollendung, und wenn es auch sollte die Noth erfordern, daß es an alle Gemeinschaften käme. Und wir befinden auch für gut, daß eine jede Gemeinde eine Anmerkung mache, wie nahe es voll ist oder wie viel noch fehlt, wenn es von einer Gemeinde zur andern kommt.“

Wiederum bei der jährlichen Versammlung an der großen Conawago May 18, 1792. finden wir folgendes:

„Weilen Gott durch Mosen seinem alten Volk Israel geboten hat und gesagt: Es soll allerdings kein Bettler unter euch seyn; denn der Herr wird dich segnen in

Land, daß dir der Herr, dein Gott, gesen wird, 2c. Und sagt ferner: Wenn deiner Brüder irgend einer arm ist in irgend einer Stadt in deinem Lande, daß der Herr dein Gott dir geben wird, so sollst du dein Herz nicht verhärten, noch deine Hand zuhalten gegen deinen armen Bruder, sondern sollst sie ihm aufthun, und ihm leihen, nachdem er mangelt; und sagt weiter, daß man sich hüten soll, daß nicht etwa ein Belialstrück in seinem Herzen wäre, 2c.—sondern du sollst ihm geben, und dein Herz nicht verdrießen lassen, daß du ihm gebest (oder gibst); denn um solches willen wird dich der Herr dein Gott segnen in allen deinen Werken, u. was du vornimmst.“

„Und sagt weiter: Es werden allezeit Arme seyn im Lande; darum gebiete ich dir, und sage, daß du deine Hand aufhufst deinem Bruder, der bedrängt und arm ist in deinem Lande, 2c. 5 Mos. 15. Und der Apostel Jacobus sagt: Höret zu, meine liebe Brüder! Hat nicht Gott erwählet die Armen auf dieser Welt, die am Glauben reich sind, 2c.? Und weilen es schon geschehen ist durch schlechte Leute, daß auch wirkliche Arme fast zu sagen ihrer Gabe beraubt werden, oder um einige derselben gebracht durch das, daß Menschen umhergegangen, die sich für Brüder ausgeben, und haben Steuer gefordert, und dann auch schon geschehen, daß solche nachgehend oder auf ihrer Heimreise im Wirthshaus gesessen und gespielt haben, 2c.“

„So ist, um solchem Betrug zu wehren, vor einigen Jahren auf einer großen Versammlung in Conastoga gemeinschaftlich beschlossen worden, daß hinführo kein Mitglied von Gemeinschaft zu Gemeinschaft, oder gar von Haus zu Haus gehen soll Steuer zu fordern, 2c. Und weilen seitdem doch die Mitglieder auf betrüglische Weise sind hintergangen worden, so beschließen wir abermal gemeinschaftlich auf dies-

fer gegenwärtigen großen Versammlung, und das einträchtiglich, daß hinführo keinem Mitglied sollte erlaubt seyn, (künftig hin) mehr selbst zu gehen in eine andere Gemeinschaft, sondern wenn sich sollte ein Mitglied finden, daß in Mangel oder Noth wäre, so soll der Vorsteher in der Gemeinde, da sich solch Mitglied findet, mit der Gemeinde Rath halten, um zu sehen, ob sie etwa dem Mangel könnten abhelfen, und wenn sich's so findet, so geht's nicht weiter."

"Können sie aber nicht, so soll der Vorsteher mit Rath der Gemeinschaft einen Brief an die nächste Gemeinde schicken mit einem Bruder aus seiner Haushaltung, und kann dann der Mangel ersetzt werden, so geht's nicht weiter. Ist aber dem Mangel nicht abgeholfen nach gemeinschaftlichem Gutbefinden, so soll es auf vorgemeldete Weise aus dieser oder solcher (zweiten) Gemeinschaft ferner in die nächste berichtet werden, bis etwa der Mangel könnte ersetzt werden."

Dieses ist zu dem Ende, "damit die liebe Brüder und Mitglieder, die nach der Lehre Pauli gerne Gutes thun (an Jedermann,) allermeist aber an den Glaubensgenossen, nicht mehr auf eine solche falsche Weise betrogen werden. Dieses hat nicht die Meinung, daß man den Armen außerhalb der Gemeinschaft nicht sollte Gutes thun, sondern wir glauben, daß das Wort des Apostels Wahrheit ist, wenn er sagt: die Barmherzigkeit rühmet sich wider das Gericht, u."

"Unterschrieben von Daniel Lettermann, Martin Uerner, Martin Gabi, Michael Pfau, Philip Linig, Herman Bläser, Johannes Groß, Johannes Funk, Jacob Stoll, Heinrich Danner, Samuel Garber, Andreas Arnold, Martin Garber, Daniel U., Nathanael Schreiber."

Bete und Arbeit.

Wir ermahnen euch aber, lieben Brüder, daß ihr noch völliger werdet; und ringet darnach, daß ihr stille seyd, und das Gute schafft. 1 Thess. 4, 10, 11. Denn wir hören, daß etliche unter euch unordentlich wandeln und arbeiten nichts, sondern treiben Verwäg. Solchen aber gebieten wir, und ermahnen sie, durch unsern Herrn Jesum Christum, daß sie mit stillem Besitzen arbeiten. 2 Thess. 3, 11, 12. Der verborgene Herzens-Mensch mit unverrücktem, stillem und sanftem Geiste der ist vor Gott köstlich. 1 Petr. 3, 4.

Solche Ermahnungen der Apostel sind auch in unsern Tagen nicht überflüssig, denn es gibt auch jetzt viele müßige Schwärzer, die viel vom Christenthum sprechen, und wenig thun. Deswegen sind diese Worte der Apostel jedem wahren Christen heilig; denn er bildet sich nicht ein, es schon ergriffen zu haben er jagt ihm aber nach, und bestrebt sich immer völliger, d. i. vollkommener, treuer, eifriger, fleißiger zu werden, in jeder Hinsicht, in seinem geistlichen und leiblichen Berufe, in allen Stücken zu wachsen an dem der das Haupt ist. Er weiß Herzensstille mit Berufstreue und unermüdeter Arbeitsamkeit zu verbinden. Und wer das nicht weiß, kennt die Gnade Christi, die Kraft des Evangeliums nicht. Der ächte Fromme läßt sich von Gott und Menschen nie anders antreffen, als beim Gebete, oder in der Arbeit, oder, wenn es am besten mit ihm steht, bei beiden zugleich; denn er weiß zu gut, daß das müßige Schwagen, auch oft über gute Dinge, nur das Herz zerstreut, die Seele leer und geistlos läßt, anstatt sie mit Salbung zu erfüllen. Wenn der Mund viel plaudert, ist gewiß keine Gnade, kein Frieden im Herzen. Ein Herz voll Frieden Gottes bewahret seinen Schatz, deckt ihn zu, und arbeitet lieber, als daß es schwaget. Ein Belschwärzger, ein müßiger und unthätiger

Mensch ist gewiß kein Christ, sey es auch, daß er nur über Bibel und Christenthum schwätzt; viel weniger, wenn er von verborgenen und zukünftigen Dingen faselt, von denen er nichts weiß, sondern mit Vermuthungen, wie mit der Stange im Nebel, herumfährt. Der Apostel sagt uns, daß wir unser Christenthum nur durch Stille seyn und Arbeiten beweisen sollen. Petrus sagt: Nicht ein vielwissender, nicht ein viel-schwäzender, sondern ein stiller sanfter Geist ist köstlich vor Gott, ein Herzens-Mensch, nicht ein Zungen- und Maul-Christ. Leset siebenmal diese apostolischen Ermahnungen, betet und prüfet euch. Paulus bittet und beschwëret euch durch Jesum Christum dazu. Lasset euch erbitten, und widerlegt durch That die ungerechte Verwürfe, die man der Frömmigkeit macht; zeiget durch euren fleißigen und stillen Wandel, daß Christi Geist uns bei aller Zungigkeit und Stille doch nicht träge und unthätig macht.

Mel. Schon deines Namens.

O sanfter Jesu! stiller Lamm!
Der stillen Seelen Bräutigam!
Hier legt sich ein zerstreutes Herz,
Mit Neue vor dir niedernwärts.
Ich fühle die verkehrte Art,
Die sich nicht gern in dir bewahrt.
Denn ehe ich mich's kaum versehen,
Spür ich schon eitle Winde wehen.

Wie bald schweift hier mein Denken
aus!

Wie bald fährt dort ein Wort heraus!
Wie oft geb' ich dem Fleisch Gehör!
Wie schnell häuft dies sich immer mehr!—
Bald leid' ich bei der Welt Gefahr
Und nehme meiner selbst nicht wahr.
Sie macht mich gar so leicht zerstreut;
Da fühl ich Hinfes-Trockenheit.

Bald fängt mich diese böse Art
In deiner Kinder Gegenwart.

Da glaub' ich sicherer zu seyn.
Doch stellt sich Satan auch mit ein.
Sonst bessert die Gemeinschaft sehr;
So aber schadet sie nur mehr.
Wir werden mit einander kalt,
Durch unsers leichten Sinns Gewalt.

Ein andermal gelingt es mir.
Ich freue mich und danke dir.
Doch mitten in dem frohen Ruth,
Macht's kühner Leichseim gar nicht gut.
Komm, Jesu, komm ins Herz und Haus
Und treib den eiteln Sinn hinaus!
Und laß mich fleißig, still und rein
Und einen Herzens-Menschen seyn.

Evangelisirte deutsche Sprichwörter.

Kein Prophet gilt in seinem
Waterlande.

Dieses Uralt, von den allerheiligsten
Lippen geheiligte, jetzt von reizen und unreinen
Lippen nachgesprochene Sprich-
wort ist ein großes Zugniß unserer Thor-
heit.

Was in der Ferne liegt, aus der Ferne
kommt, das begaffen wir als herrlich und
groß. Was uns nahe liegt, verachten und
übersehen wir. So im Zeitlichen, Irdis-
chen. Umgekehrt aber handeln wir in
Absicht des Ewigen, Himmlischen. Dies
seß, zu fern und zu hoch für das Fleisches-
auge, erscheint dem fleischlichen Menschen
seiner Nahrung und Sehnsucht weniger
würdig, als die Freuden dieser Welt.

Wenn der Prophet über alle Propheten,
der Eine vor allen, nichts galt, von den
Seinen verachtet war, so verachtet, daß man
das Angesicht vor Ihm verbarg.—Darum
wundern wir uns, daß auch die Jünger
dieses göttlichen Propheten, vor Ihm und
nach Ihm, verachtet, des Lebens unwerth
geachtet, als „ein Reperfor der Leute“ von
ihrem Geburts-Waterlande angesehen wer-

ten! wenn sie von ihren Landsleuten verachtet, verfolgt, verstoßen werden!

Doch, ob es manchen bestünde, sie selbst leidend es nicht. Sie wissen, daß ihr wahres Vaterland nicht hier in der Welt ist. Waren sie von der Welt, so hätte die Welt das ihre lieb. Sie selbst ehren und lieben ihre Brüder und Gefreundte nach dem Fleische; aber sie erkennen für ihre noch näheren Verwandten, für die eigentlicheren Ibrigen die Mitgenossen ihres Glaubens und ihrer Hoffnung, ihre Brüder und Gefreundte nach dem Geiste, die Brüder und Schwestern Christi. Ihr wahres Vaterland ist der Himmel, ihre Vaterstadt das Salem, was droben ist. Hier sind sie von allen ihren Mitbürgern geliebt, geehrt und werthgeschätzt, um des willen, der sie alle so hoch geliebet und so werth geachtet hat, daß er selbst sich nicht schämt, sie Brüder zu heißen.

Der Tod bezahlt alle Schulden.

Wohl wäre der Tod die Bezahlung unsrer Schulden, wenn der Tod ein wirkliches Aufhören wäre, wenn nicht das Ende zugleich ein Anfang wäre.

So lange wir hier leben, ist uns von unserm Gläubiger Briff vergönnt. Im Tode selbst wird der Schuldner noch geschenkt. Aber nach dem Tode wird unsre Schuld mit unerbittlicher Strenge eingefordert. Wir werden aus dem Schuldkerker nicht entlassen, bis wir den letzten Heller bezahlt haben.

Das sagt uns unser Göttliches Gesetzbuch, die heilige Schrift.

Zitternd an allen Gebeinen, lesen wir es, die wir wissen, daß wir in den Ewigkeiten der Ewigkeiten nie reich genug seyn werden, unsre Schulden abzapahlen. Dürfen wir es dem armen verschuldeten Menschen verargen, daß er sich vor dem Tode fürchtet?

Verargen wir ihm nicht vielmehr, daß er eine Stunde seines Lebens ruhig schläft?

So oft wir mit ernstem Gedanken an unsre Ewige Insolvenz denken, was bleibt uns übrig als die Bitte um Erlassung der Schuld?

Tausende und wieder Tausende haben die Bitte gewagt; und die sie wagten, mit Erfolg. Es „jammerte den Herrn des Knechts, und er ließ den Knecht los, und die Schuld erließ er ihm auch.“

Und der Herr rief am Kreuz auf Golgatha, Er ruft noch heute allen Schuldnern zu: Kommt Sünder! ihr sollt los seyn eurer Schuld und eurer Verschuldung! Eure Schuld ist bezahlt; eure Verschuldung ist getilgt!

Warum zögern wir zu kommen?

Wohlthaten werden nicht aufgedrungen.

Die Liebe bietet sich an; sie lockt und bittet, bittet wieder und ermüdet nicht zu bitten. Sie erschöpft sich in Einladungen.

Ungern, traurend tritt sie auf eine Zeitlang zurück, wenn die Hand die sie entgegen reichte, störrig zurückgestoßen, wenn ihre Gabe mit Füßen getreten wird. Sie harret von Moment zu Moment eines günstigen Augenblicks, wiederzukehren und von Neuem sich anzubieten.

„Die Barmherzigkeit wartet, daß der Sünder sich zu ihr wende, daß sie ihm helfe.“ Ap. Gesch. 4.

Die Seligkeit wird uns angeboten. Die Liebe ruft, bittet, bittet immer wieder: Sünder, laßt euch versöhnen mit Gott! — Die ihr mühselig und Sündenbeladen seyd: kommt her, Ich will euch erquicken! Sie bittet: Kommt, es ist alles bereit! Esset, meine Lieben! trinket, meine Freunde! Wenn die Geladenen „als verachten,“ die ladenden Knechten schmähen, hinausstoßen, trogig sprechen: „Wir wollen den Worten nicht gehorchen, die da

und im Namen des Herrn sagen! — dann reißt die Liebe trauernd zurück; trauernd, Wehmuthsvoll rufend: Jerusalem! Jerusalem! wie oft habe ich gewollt! und Ihr habt nicht gewollt! — Ich gehe hinfert und ihr werdet in Euren Sünden sterben. — Du solltest den Segen erben; Du wähltest den Fluch. Sieh, es ist deine eigne Wahl.

Das Werk muß den Meister loben.

So rühmen die Werke des Herrn die Macht und Weisheit ihres Schöpfers.

Sonne und Mond und Sterne, Tag und Nacht, Berge und Thäler, Erde und Meere loben den Herrn.

Die Vögel des Himmels, die Fische im Wasser, die Thiere und Gemürme der Erde, alles ruft laut: Groß ist der Herr! —

— Brüder! Schwestern! Auch wir sind das Werk Seiner Hand, Sein Werk geschaffen in Christo Jesu. Sind nicht wir mehr als die ganze sichtbare Schöpfung, mehr als alle Engel und Erzengel verpflichtet, den Meister zu loben und zu verherrlichen? „Israel soll loben und rühmen den, der ihn gemacht hat!“

O daß voll werde Seines Lobes der Erdfreis! —

Auch unsre Werke, die Werke unsrer Liebe, unsers Glaubens, sollen den Meister loben. Den Meister loben; nicht uns; denn wir sind es nicht, denen das Lob zukommt, die wir nichts Lobwürdiges und Lobsertheilendes zu wirken vermögen; sondern Gott ist es, es ist der Geist der Gnaden, der sie in uns wirkt. Darum sollen die, welche unsre guten Werke sehen, nicht uns, sondern den Vater im Himmel preisen.

Der Wille des Menschen ist sein Himmelreich.

Im Leichtfinn, oder im Ernst hingefprochen, o böß Sammers! In der Noth,

bei dem Blick in uns, in die Welt hinaus, bei dem Blick in uns, in die Welt hinaus, ein, aller Thänen werth!

Doch; wenn wir aus Gnaden zu den Kindern des Reichs gehören, denen das Wort des Herrn gilt: Das Himmelreich ist ihr; wenn das Himmelreich, das Leben und Wandeln im Himmel, unser Wille, unser Einziges höchstes Gut und Ziel geworden ist, dann mögen, den Satz uns lehrend, auch wir sagen: Unser Wille ist unser Himmelreich.

Wir wollen und begehren nicht mehr was irdisch ist; wir trachten nur nach dem, was droben ist im Himmel, da Christus sitzt zur Rechten des Vaters; und wir wissen, daß das Himmelreich, nach welchem unser Wille sich ausstreckt, unser Himmelreich ist, nach der gnädigen Zusage unsers Herrn, der durch Leiden und Sterben es uns erworben hat.

Der Wille des natürlichen Menschen ist, wir alle wissen es, verkehrt, verderbt. „Das menschliche Herz, der Sitz des Willens, ist nur böse (1 Mos.) von Jugend auf und immerdar.“ Ein solcher Wille, welcher ein verkehrtes, verderbtes, höllensartiges Himmelreich!

Ich bin geschaffen für Gott; ich bin ganz Gottes. O wie so viele und große Dinge will dieses sagen!

Wir hängen an Gott, nur mit einem Faden der Barmherzigkeit; wenn seine Gerechtigkeit selbigen zerreißen sollte, zur Stunde würden wir in einen Abgrund der Sünden und der Elenden fallen.

Wir geben in dieser Nummer 16 Zeilen, um zu zeigen, wie viel Lesenswerthes darin Platz finden möchte. Es fehlt aber noch viel an der nöthigen Zahl von Ueberschreibern. Kommt, deutsche Brüder, und helfet uns, oder wir müssen das Werk liegen lassen! —

Aus Dr. Zauers "Geistlichen Magazin."

Poesie.

(wahrscheinlich von Alexander Mack,
dem jüngern.)

Man siehet Jesum wohl
Im Jordans-Flusse stehen,
Doch wenn er ruft: Komm her!
So will der Sünder gehen
Dahin, wo ihn der Geist
Der Welt beständig treibt,
Wodurch er denn sein Kind
Und Sklave ewig bleibt.
Vernunft spricht es war recht,
Gott sah es gnädig an
Am Meister, doch am Knecht
Da bleibt es ungethan.
Spricht man, wie kommts daß ihr
Des Höchsten Rath verachtet,
Und gar nicht nach der Thür
Des guten Schaaf-Tralls trachtet?
Da find't sich große Kunst,
Und Wort-Gepräng genug,
Daß man mit Schein und Dunst
Bedecke den Verrug.
Man spricht, der Schatten muß
Dem Wesen gänzlich weichen,
Der Worte Ueberfluß
Kann bald das Ziel erreichen,
Daß sich selbst hat gestreckt
Der ungestorbene Sinn,
Damit er sich bedeckt,
Und lebt so immerhin!
Doch ist die Sache nicht
Von einerlei Gestalt,
Wodurch das Leben sich
Beschüzet mannigfalt,
Des Ungehorsams Schild
Muß als Gehorsam gleissen,
Das falsche Schatten-Bild,
Muß rechtes Wesen heißen.
Der Hochmuth will noch eh'
Klein und demüthig seyn,
Als daß ihm was entgeh'
Von wahrer Tugend-Schein!
Indessen muß die Wahrheit hier,
Noch stets ein Fremdling bleiben,

Bei Menschen die sich ohne Müh
Nach ihrem Namen schreiben.
Doch wem die Liebe Christi kan
Sein armes Herz durchdringen,
Der hebet dann von selbst an,
Ein neues Lied zu singen;
Er sucht nicht Farben, Bild noch Schein,
Er will nur gern gehorsam seyn!
Gehorsam ist der Stein
Von aller Welt verachtet,
Gehorsam ist's allein,
Wornach der Glaube trachtet,
Gehorsam ist der Schak,
Im Acker tief begraben,
Gehorsams Gegensatz,
Macht, daß wir Gott nicht haben,
Doch Ungehorsam will
Auch gern Gehorsam heißen,
Diß ist der Zweck und Ziel
Von allem Schrift-zerreißen,
Exempel und Gebot
Wär manchem klar und recht,
Wär er nicht sich zum Spott
Des Ungehorsams Knecht;
Diß reißt die äußere Christenheit,
In so viel wunderbare Stücke,
Und macht in dieser letzten Zeit,
So viele rare Glaubens-Flicker;
Man glaubt, was gar unglaublich ist,
Weil man des Unglaub's Sklave ist;
Und bey dem allerschönsten Schein,
Bricht oft ein starker Irrthum ein!
Der äußere Gottesdienst ist recht,
Wo man nicht ist der Sünden-Knecht,
Der Inn're ist vortrefflich gut,
Wo man sich nicht betrügen thut!
Was hilft uns aber aller Schein,
Wo wir nicht wahre Christen seyn?
Denkt, die ihr vor die Taufe rechtet,
Und ihre Würde hoch verachtet,
Ihr machts ja doch nicht wie ihr wißt,
Daß es von Gott befohlen ist,
Und die ihr von dem Innern redet,
Ist euer alter Mensch gefördert?
Seyd ihr gekreuzigt so der Welt,
Daß euch ihr Glanz nicht mehr gefällt?

Alter Adam wo bist du!

Wie süß schmeckt dir die Fleischs-Ruh,
 Will man ein neues Leben haben,
 Muß man das alte erst begraben,
 Sonst müßte Christi Fests-Wein,
 Ein bloßes Schatten-Bild nur seyn!
 Wird dieses nicht recht betrachtet
 So bleibt die Wahrheit ein Verdacht;
 Der eine will, daß Hinders-Laufen
 Nun allerdings notwendig sey,
 Als könnte er den Himmel kaufen,
 Vor einen andern ohne Scheu,
 Und das menschlichem Gebett
 Wodurch die Wahrheit wird verspott't.
 Ein anderer rühmt sich heber Gaben,
 Will taufen über Element,
 Will gar kein äußeres Wasser haben,
 Als wans der Knecht viel besser könnt,
 Als es der Meister selbst getrieben,
 Wo ist die Unschuld doch geblieben?
 Wie waren doch die Christen-Leut,
 So selig in der ersten Zeit,
 Sie ließen Gott mit Lust und Freude,
 In wahrer Herzens-Niedrigkeit;
 Man sah' sie zwar ins Wasser gehn,
 Doch blieben sie in Geistes-Kraft,
 Der Satan konnte nicht bestehen,
 Bey ihrer Heiden-Mittheilhaft;
 Sie konnten oft das Mahl genießen,
 Mit Jesu Christo innerlich,
 Sie ließen sich auch nicht verdriessen,
 Mit seinen Jünger äußerlich
 Zu brechen das Gemeinschafts-Brod,
 Verkündigende seinen Tod;
 Der äußere Mensch der lag im sterben,
 Der Innere war in Gottes-Reich,
 Als Gottes-Kind und Himmels-Erben,
 Da grünte Jesu edler Zweig.
 Da sah' man Früchte, da war Leben,
 Das Gottes Geist allein konnt geben;
 Wie könnt man sich so leicht vergleichen,
 In allem Disputat und Streit,
 Wann wir nur suchten zu erreichen,
 Der ersten Christen Redlichkeit,
 Ein gründliches zu Wort bekehren,
 Zeltt tausend gute Dinge Lehren!

Armuth und Reichthum.

Wie im Irdischen nicht blos Mangel
 und Armuth, sondern auch Reichthum und
 Ueberfluß uns zur Versuchung werden
 kann, so auch im Geistlichen, ja hier bringt
 uns gerade das Letztere Gefahr, nicht so
 fern, als es eine Gabe des Herrn ist,
 sondern um des unreinen Gefäßs willen,
 das sie aufnimmt. Gutsirrende Mägen
 des Herrn sind nur dann weniger gefahr-
 lich, wenn das Herz bereits durch die Schu-
 le der Buße und des Glaubens gegangen
 ist und hierin eatschürzte Festschritte ge-
 macht hat. Außerdem sind sie nur zu sehr
 geeignet, ein Gefühlsdrüsenthum hervor zu
 bringen und zu nähren, das eben so schnell
 wieder dahinsinkt, als es aufgestossen;
 das Herz zerfließt darüber das heilige
 Heilmittel nach dem himmlischen Hien, ver-
 giftet über dem Diefthals das Dasein, möch-
 te gerne hier Hütten bauen, zinkt es mit
 der Heiligung nicht mehr genau, geräth in
 Versuchung, sich der hohen Offenbarung zu
 überheben, und zweifelt an dem Christen-
 thum einfältiger Seelen, die von teufli-
 Er-
 fahrungen nichts aufzuweisen haben. Da-
 rum läßt der Herr nach seiner väterlichen
 Weisheit und Liebe seinen Kindern nur
 sehr spärlich solche außerordentliche Er-
 quickungen zu Theil werden, damit sie im-
 mer besser lernen, wie es in seinem Reiche
 „aus Glauben in Glauben“ gehe, und sich
 genügen lassen an Seiner Gnade ohne
 Kühlen und Schnacken. Wir sollten sol-
 che besondere Erquickungen immer nur als
 Ausnahmen von der Regel ansehen, als
 Feiertags- und Sonntage, deren immer nur
 Einer auf sechs Werkstage kommt, oder als
 besonders köstliche Speisen, die uns aber
 die tägliche, geringere, einfachere Kost, zu-
 mal das nahrhafte Brod, nie verleidet
 dürfen. Denn wie der, welcher zu viel
 Honig isst, seiner Gesundheit schadet
 (Sprüche. 25. 26.), so ist ein zu großes
 Maas solcher geistlichen Erquickungen
 dem unendlichen Menschen durchaus mehr

„dankbar, so lange wir noch im Glauben wandeln haben; da darf gemüthlicher Zungel und Durst nie aufhören, wie auch David das Schauen des Antlitzes Gottes und das Sattwerden erst in die Zeit versetzt, da es ihm ohne Gefahr möglich seyn wird, nämlich dann, wann er erwacht nach Gottes Bilde. (Ps. 17, 15.)

Spruchwort.

Nach und nach bringt das Haus unter Dach. *)

So wird auch der Pallast Gottes, der Tempel des Allerhöchsten unter den Menschen erbaut.

So wächst das Korn zum Reime, der Weim zum Halme, der Halm zur Aehre, die Aehre zur vollen Aehre. So wächst still, nach und nach, der Geistliche Leib Gottes bis zum vollkommenen Alter Christi.

So leitet der Geist der Wahrheit die Seele aus Wahrheit in Wahrheit, aus Klarheit in Klarheit, bis zum vollen Mittheilungslicht.

So soll der Seelenführer die Seelen leiten und arbeiten in Geduld.

Nach und nach!

Das ist die rechte Bauart. Den Grund erst! Dann bis zum Dach!

* * *

Correspondenz.

Auszug aus einem Brief.

Nun, lieber Bruder, ich und der Bruder D. E. hatten einen Disputat über den 26ten vers im 4ten Cap. an die Epheser, wo es sagt, „Zürnet und sündigt nicht; lasset die Sonne nicht über eurem Zorn untergehen.“

Nun er behauptet, da wäre es geboren zu zürnen; und ich sage, es ist verboten, und da hatten wir einen langen Disputat deswegen, und konnten nicht einig werden.

*) Ein wenig, und wieder ein wenig, und immer wieder, so baut der Biegel sein Nest.

Dann beschloßen wir, wir wollten deine Meinung hören darüber. Jetzt laß dir gefallen, was deine Meinung zu senden in einem Brief oder im Visiter.

P. F.

(Liebe Brüder! Mich dünkt, wenn ihr nur noch ein paar Verse weiter gelesen hättet, so hätte Paulus selbst euren Disputat entschieden; denn er sagt, Vers 31. „Alle Bitterkeit, und Grimm, und Zorn, und Geschrey, und Lästerung sey ferne von euch, samt aller Bosheit.“ Das „Aller—Zorn—sey ferne von euch,“ macht den Sinn des Apostels nach meinem geringen Dafürhalten deutlich genug.)

* * *

Zum Gedächtniß der großen Kälte im verwichenen Monat (Februar) und zwar namentlich am Dienstag den 6ten des Monats, rücken wir folgendes ein:

In unserer Gegend bei Peland war der Thermometer an besagtem Tag zwischen 5 und 10 Grad unter Null oder zwischen 37—42 unter dem Gefrierpunkt.

In Cleveland, O. 4 unter Null 36 unter Gefrierpunkt.

In Detroit, Michigan	12	41
„ Buffalo, Newyork	20	52
„ Rochester, „	24	56
„ Syracuse „	26	58
„ Oswego, „	21	53
„ Ogdensburg,	33	65
„ Toronto, Canada	22	54
„ Kingston, „	20	52
„ Montreal, „	25	57
„ Boston, Massachusetts	10	42
„ Burlington, Vermont	22	54
„ Portland, Maine	13	45
„ Newyork city	10—12	42—44

Dieses war vielleicht an vielen Orten die größte Kälte, von der man jemals gewußt hatte. Zum Unterrichte derer, welche noch keinen Thermometer (Wärmemesser) gesehen haben, fügen wir noch bei, daß es ein Instrument ist, wo mit Quecksilber die verschiedenen Grade von Wärme und Kälte angezeigt werden. Wenn man die hier gebräuchlichen in Eiswasser oder Schnee steckt, so zeigen sie 32 Grade, und steckt man sie in kochendes Wasser, so steigen sie auf 212 Grade. Eben mit 176

fängt Weingeist an zu kochen, 112 zeigt
Kiebertitze, 98 Bluthitze, 76 Sommerhitze,
55 gemäßigte Wärme. Nimmt die
Wärme ab, und die Kälte zu, so fällt der
Thermometer immer tiefer bis endlich auf
Null, oder gar bis unter Null. Würde
die Kälte aber bis auf 39 Grad un-
ter Null steigen, so würde das Quecksilber
selbst gefrieren.

* * *

Todes-Anzeige

Unser lieber Bruder und Aeltester in der
Qui m a h o n i n g Gemeinde, Somerset
Co. Va. Christian Schmucker ent-
schlief am 26 December 1854 in einem Al-
ter von 52 Jahren, 7 Monaten und 19
Tagen, ohne jedoch krank gewesen zu seyn.
Er starb am Schlagfluß. Bevor er ver-
schied, sagte er in stiller Hoffnung: Ich
komme nun zu unserm Herrn.

M. J.

Zum Andenken.

(Starb am 5ten Mai 1850 in Nierter
Colford Taunship, Montgomery County
Pa. an Magenentzündung und Krampf
S a r a h P r e i ß, Tochter von Jacob
und Maria Preiß, in einem Alter von
18 Jahren, 8 Monaten und 18 Tagen.)

Mel. Christ in the garden.

Das Leben der Menschen ist gleich wie
ein Schaum,
Und fährt dahin, ja so schnell wie ein
Traum;
Man eilet beständig dem Grabe hier zu,
Da findet der Körper alleine nur Ruh.

2.

Die Wahrheit von diesem wird täglich
bezeugt,
Weil alles was lebet, zum Tode geneigt.
Oft, eh man's gedenket, so ist's schon ge-
scheh'n,
Und man muß den Körper im Tode bleich
seh'n.

3.

Ob zwar der Mensch jung ist, frisch und
auch gesund,
So kommt oft beehende die traurige Stund,
In welcher die Seele vom Körper muß
geh'n,
Und man muß mit schmerzenden Augen
zuseh'n.

4.

Da hilft dann das Lachen der Freunde
nicht mehr;
Denn Gott hat's gelenket, doch trauert
man sehr;
Doch fühlen sie froh, wenn sie glauben
der Tod
Hat ewig beschlüssen all Jammer und
Noth.

5.

Der Abschied der Freundin bewegt
mein Herz
Mit vielen Beschwerden und trauerndem
Schmerz;
Weil sie in der Blüthe der Jahre noch war,
Und mußte so leiden, auch sterben segar.

6.

Sie blühte wie Lilien im Frühling gar
schön,
Bermengtet mit Rosen so herrlich zu seh'n,
Ihr Herz voll Gefühlen der Tugend so
rein,
Und alles von außen schien fröhlich zu seyn.

7.

Sie liebte das Leben, Sie liebte die Zeit,
Und dachte die Stunde des Todes noch
weit;
Die Zeit ihrer Jugend war fröhlich das
hier,
Daß man sich auch gerne wollt freuen
mit ihr.

8.

Doch bald auf die Wonne und herrliche
Freud,
Kam Trauern, und Trübsal, und Schmer-
zen, und Leid;
Das Herz, einst so fröhlich, versetzt in
Noth,

Und sie in der Jugend mußte leiden den
Tod.

9.

Die Rose frühzeitig als Knospe fiel ab,
Und man mußte legen den Leichnam ins
Grab;

Die Stätte, die sie einst gefüllet, ist leer,
Auf Erden hienieden man find't sie nicht
mehr.

THE MONTHLY GOSPEL-VISITER,

VOL. V.

April 1855.

NO. 4.

FOR THE VISITER. ON THE CHRISTIAN SABBATH OR THE LORD'S DAY.

Forasmuch as we are sometimes accused by Christian friends, of not observing the right day for our Sabbath I hope it will not cause any offence in giving my views simply in regard to the same; as the subject has been already a long time bearing on my mind.

Sabbath, is a Hebrew term, and means literally, rest. When God had created the Universe, and all things that therein is, in six days, he rested on the seventh, and set it apart for himself, to be occupied in exercises of religion. Though it was really the seventh day to God, to man who was formed on the evening of the sixth day, it was actually the first; yet called the seventh part of time. Gen. ii. 23. In the first institution it was intended to call to mind the wisdom, power and goodness of God in the creation of the world. It remains to me doubtful, whether it was an injunction strictly to be observed by the children of men from the beginning: though I admit that we have some hints of them, observing a seventh part of time.

However, it is evident that we find nothing in scripture that God ever reproved them for neglecting the observation of the sabbath-day, previous to the departure of the children of Israel from Egypt, a space of more than two thousand years. Not even at the dreadful wickedness of the antediluvian world, neither at the terrible overthrow of the

plains of Sodom. At the exodus of the children of Israel from under the bondage of king Pharaoh, the sabbath was for the first time in holy Scripture urged to be observed by the children of men. It will ever be a mystery, whether the day, then set apart, corresponded with the seventh which the Lord had blessed. I am rather inclined to believe, that it did not, as a new era commenced. It is the opinion of many, that the day was at the same time changed, to correspond with that memorable event, and to preserve the Hebrews more effectually from idolatry by making their day of worship different from that of the heathen. See Deut. v. 14. 15.

Be that as it may, it is certain that the day of their departure was made the beginning of the year, and also their sabbath; which can easily be proven by the word of God. See Exodus xii. & xiii. Where we will find that the evening previous to their departure they killed the Paschal Lamb, and ate the Lord's passover according to the command of God; and that night the first-born of Egypt were slain. The next day was the first day of unleavened bread, and the day of their departure. It was a day of holy convocation, and also the seventh to them, "no manner of servile work shall be done in them, save that which every man must eat, that only may be done of you."

To prove this more conclusive, I will cite you to John's Gospel 18 & 19 chapters. After Jesus, the Son of God, was apprehended and early in the morning brought before Caiaphas

into the hall of judgment, the Jews went not into the judgment hall, lest that they should be defiled, but that they might eat the passover. Hence it is evident that the passover was not killed, but certainly was that evening to be killed, as the next day was the sabbath and that sabbath, John informs us, was a high day, namely, the first day of the feast, and a day of holy convocation.

In the moral law the sabbath was urged as an additional object of recollection to the chosen people of God. After the reception of the moral law, we find very frequently, that the Lord by his prophets sharply reproved the Israelites, for violating the sabbath-day. We find also, that the heathens were well acquainted with the strictness of the Jews in regard to it, and the curse pronounced for breaking the same; as their aim oftentimes was, to get them to violate it in attacking them in various ways on that very day.

Since the strict injunction in the moral law under the Mosaic dispensation was so binding, and commanded to be perpetual, some infer, that it should still be kept the seventh day of the week, instead of the first by the Christians under the Gospel dispensation: which now remains for me to prove to the contrary.

I will reply with the apostle Paul, "that the law was a shadow of things to come, but the body is of Christ. And under the lifegiving and spiritual law of Christ, which is much more glorious than the ministration of death; written and engraven in stones, which glory was to be done away. See 2 Cor. iii. Jesus Christ justly declares, that he is Lord also of the sabbath. Under the Christian dispensation, which unites Jews and Gentiles, the sabbath is alter-

ed from the seventh to the first day of the week; to that very day the first man kept it, as intimated, which can be shown conclusively. It is founded upon the authority of Jesus Christ the Lord of the sabbath, who after conquering death, hell and the grave, rose triumphantly from the dead on that very day; which properly might be termed, the beginning of the new world. Hence it is called the Lord's day in Scripture, a very proper appellation, and should be so called by all true Christians, because we now celebrate it in honor of Christ, our life and glory.

It is to be sanctified by a cessation from all worldly affairs; by a remembrance of God in creation, providence and redemption; by meditation, prayer, reading the scriptures, attending public worship, and by holy anticipations of that eternal sabbath which remains for the children of God. Jesus Christ, after his resurrection, made repeated visits to his disciples on the first day of the week, who were evidently assembled together for religious purposes. The strongest evidence in confirmation of this fact is, that on the day of Pentecost, (being the first day of the week,) the Gospel was first preached with the holy Ghost sent down from heaven, and on which several thousands were converted, and a wide foundation laid for the Christian church; even that very day the church of Christ was first established. This is a fact undeniable, and what more proof would we want?

Hence we conclude upon good authority, that the alteration is established on earth, and ratified in heaven. If the Most High had designed the seventh day to be continued for public worship, can it with any reason be supposed, that the abundant effusion of the Holy Spirit, which qualified the apostles to

preach for the first time what is strictly the Gospel, should have been made on the first day? And that the first day of the week should have been the day honored by the first preaching of the Gospel, and by the conversion of thousands? Did not this procedure of the Lord God mark out the first day of the week, as the day on which he designed the Gospel of Jesus to be the most extensively and successfully preached?

Moreover, the first day of the week the disciples came together at Troas, for the express purpose of uniting in that solemn act of worship, the Lord's Supper. See Acts xx. 6. 7. This passage presents to our view an argument peculiarly forcible in favor of the first day of the week as being the Lord's day, as it is expressly stated, that the apostle and his companions abode seven days at Troas. If the seventh day had been the day devoted to public worship, he was there to engage in its exercises; but that day is passed over in silence, and record shows, that on the first day of the following week the apostle preached unto them, and continued his speech until midnight, and partook of the Lord's supper. The first day of the week the believers at Corinth were directed by Paul, to make their charitable contributions for their suffering friends. 1 Cor. xvi. 2. I am well aware that it is alleged, that Christ observed the seventh day; but recollect, "God sent forth his Son made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Let the Jews or the children of Israel, who believe not in Christ, still adhere to the law in keeping the sabbath, as commanded therein; for they are under the law, and it is but just and reasonable for them to observe it in every point; but they have no in-

terest in Jesus, nor part in his inheritance.

Again, it is said, that Paul's manner frequently was, to teach in the synagogues of the Jews on the sabbath day. I reply that he had good reason for doing so; as they would not convene together on any other day. Paul likewise circumcised Timothy, which we trust, we all agree is not essential. But he saith, "to the Jews I became as a Jew, and to them that are under the law, as under the law, that by all means I might win some of them. What I have advanced from the Gospel in favor of the observance of the Lord's day, I trust is sufficient to confute every argument that the advocates of the Jewish sabbath can produce. Brethren and sisters and all christian friends, I beg pardon for making my discourse so lengthy, in regard to the confirmation of the Lord's day.

I will now say a little of the necessity in regarding it inviolable. I admit that Christ gave us no positive command in regard to it; yet it is highly promotive of invaluable good, not only as regards our moral, but also our christian duty. As regards the former, we are commanded "to be subject unto the higher powers. For there is no power but of God, the powers that be, are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God." Our government has set apart the Lord's day as a cessation from all worldly affairs, and set a penalty upon its violation. Hence if we disregard our law, we resist the ordinance of God, and we are not only amenable to that law, but also liable to answer at the judgment bar of God; or else conclude that our government is not of God, which is against reason and scripture. Again, we are to give no offence. Our Saviour was a

careful that he commanded the tribute money to be paid for him, when they even had no right to demand it; lest he would incur offence.

A few words in regard to our christian duty. Forasmuch as the people of God under the Mosaic dispensation, were commanded to remember the sabbath-day and keep it holy, in which God rested from all his works. And, also the day on which they were delivered from temporal bondage, to be observed as a holy convocation by a cessation from all their works, in their generation as an ordinance for ever. How much cause have we under the Gospel dispensation, to remember and sanctify the day which was infinitely more beneficial to us, than a deliverance from temporal bondage? The day in which we were delivered from eternal bondage? The day in which the Son of God triumphed over death, hell and the grave; when the pains of death were loosened; captivity led captive; a complete victory obtained over the grave; and the first in the resurrection, appeared in a glorified state to Mary at his sepulchre, in presence of the holy angels; the greatest event that ever happened from eternity?

No wonder that the Father in heaven honored that day, by sending the Holy Spirit from his lofty abode, who appeared visibly and sat upon the apostles; who from thenceforth will lead, guide and direct every true believer into all truth; and sanctifies and prepares them for immortal glory. Could we not for a moment reflect seriously, and take a retrospective view, how we have hitherto spent this eventful day? Can we not devote one day out of seven, to honor and serve the Lord of life and glory? Are we so worldly, that we have to desecrate the Lord's day in running after worldly matters? Does not duty de-

mand of us, to frequent the house of prayer and public worship, or in visiting the sick, and doing good to the souls of men? Can it be, that we are so much attached to the things of this world, that we are unable to draw our affections from it, in order to turn our minds heavenward one day in a week, reading and meditating the scriptures? O my dear brethren and sisters, I hope not; come then let us walk together in every christian duty; spending the Lord's day by holy anticipations of that eternal sabbath, which remains for the children of God. The six day's work, in which the Lord made the world and all things, may represent the six thousand years of the world: because, "one day is with the Lord as a thousand years, and a thousand years as one day." "For in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished," this we may consider as the beginning of the Millennium or the seventh thousandth year represented by the sabbath, or the seventh day in which the Lord rested from all his works.

In conclusion I will merely say, that I am no sabbatharian as some might conclude, that is, to believe that the strict observance of the sabbath, will take us to heaven. No, no; in order to get there, and to be a partaker of the heavenly rest, we must keep all the commandments contained in the Gospel of Jesus Christ.

ARISTOBULUS.

"BE SOBER." 1 PET. i. 13.

In looking around and seeing the unholy practice and use of ardent spirits, methinks it could not but be disgusting to every good man or woman. It appears to me, that in no one evil has the

devil had better success in demoralizing and defacing God's moral image in man, then what he has had in the demon of intemperance. Consequently I now purpose showing what the scripture says upon the subject.

We will commence with God's direction to Aaron and his sons. Lev. x. 9. Remember the speaker is God himself, and he says, "Do not drink wine nor strong drink, thou, nor thy sons with thee—lest ye die. It shall be a statute forever." The 10th verse says, they were to put a difference between holy & unholy, &c. See Num. vi. 3. "He shall separate himself from wine and strong drink." Again Judges xiii. 4. "Now therefore, beware I pray thee, and drink not wine nor strong drink." Luke i. 15. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."

Dear brethren, the above passages need no comment to prove to us, whether it is right or not in us to be drinking wine or strong drink. When we have "thus saith the Lord" for our conclusions as plain as in the above cases, I would ask, where is the brother or sister, that would take it upon themselves to say, it is right to be dramming it, as I am fearful too many do, and I would to God, that the above truths would have as powerful effect upon those, who plead for the use of ardent spirits, as the hand-writing had upon Belshazzar, when he saw it.

When truth unnerves and relaxes the system so that their knees smite one against the other, we love to see it, for there is hope of good being done. But when *ardent spirits* unnerves and relaxes the system, there is a poor hope of doing good to such a being; he is a pitiful object indeed. And it is a greater pity still to think, that intelligent be-

ings as we are, and accountable too, that we should be so blinded and lost to our future happiness, as to be overcome with the contaminating influence, that ardent spirits have over those that will yield to the use of it. Why my dear brethren, it converts him into a demon.

But as I wish the scripture to speak this time, so we will now have "thus saith the Lord" again. Prov. xx. 1. "Wine is a mocker, strong drink a raging; and whosoever is deceived thereby is not wise." xxiii. 20. 21. "Be not amongst wine-bibbers; for the drunkard and glutton shall come to poverty." Also xxix. 30—32. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without a cause? who hath redness of eyes? They that tarry long at wine; they that go to seek the mixed wine. Look not upon the wine, when it is red, when it giveth its color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." Chap. xxxi. 4. 5. "It is not for kings, O Lemuel—to drink wine, nor for princes strong drink."

Isaiah LVI. 11. "Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them." Verse 22. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Chap. xxviii. 1. "Woe to the drunkards of Ephraim." Verse 7 "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink, they err in vision, and stumble in judgment;" (deplorable, when God complains thus!)

Again, Habakkuk II. 5. "Yea also because he transgresseth by wine; he is a proud man, neither keepeth at home, (exactly the nature of the drunkard,) who enlargeth his desires as hell, &c." O what a picture! Joel I. 5. "Awake ye drunkards, and weep and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." Once more from the prophets, Nahum I. 10. "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Alas dram-drinkers, what will you do when God riseth up to devour you as stubble fully dry?

We will now come to the New Testament and hear what it says. Luke xxi. 34. Jesus cautions his disciples and says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." And he gives the reason why they should take heed, "The day, he says, will come upon them unawares;" and truly their is no state of wickedness, that is so likely to be overtaken unawares as the state of drunkenness. O what a solemn thought to think when Jesus comes and finds men drunk or contending for it.

I think there is but little difference between the drunkard and the one that pleads for drinking a little. Rom. xiii. 13. 'Let us walk honestly as in the day; not in rioting and drunkenness.' Here drunkenness is connected with dishonesty and a lust of the flesh, see verse 14. 1 Cor. v. 11. "But now I have written unto you not to keep company, if any man that is called a brother be—a drunkard, &c.—with such a one not to eat." I am fearful, if the apostle were amongst us in our day, he would find quite a number of the so-called brethren that he would not eat with.

1 Cor. vi. 10. "Nor thieves nor—drunkards—shall inherit the kingdom of God." This is positive language. In the face of this truth I do not see, how any brother can plead for drinking even a little, (ardent spirits I mean of course) Gal. v. 21. Here the apostle enumerates a number of ungodly principles, and *drunkenness* is amongst them, and they are called works of the flesh, and concludes by saying, "they shall not inherit the kingdom of God." Ephesians v. 18. "And be not drunk with wine, wherein is excess." 1 Thess. v. 7. "And they that be drunken are drunken in the night." People are more bold at this time; (but they would have us to say, wiser; may the Lord save us from such wisdom!) and plead for and get drunk in day time. O shame! shame!

Once more, and we will leave these quotations to the reflection of the reader, 1 Pet. v. 8. represents the devil as going about like a roaring lion seeking whom he might devour; in consequence thereof the apostle admonishes us to be SOBER. Yes my dear brethren, it becomes us all to watch, and to be sober. Now God's people are to be a "chosen generation, a royal priesthood, a holy nation, a peculiar people, zealous of good works." Therefore we are to separate between things holy and unholy.

Under the Levitical priesthood God positively forbade them the use of wine or strong drink. Now, brethren, let me ask you, Have we not covenanted under a priesthood more holy than the Levites? Yes, my friends, we that have covenanted with Jesus, and put him on in baptism, our High Priest is more holy than Aaron was, and God positively forbade Aaron and his sons the use of wine or strong drink. Would it not be presumptuous in us to suppose, that God's only Son would come and officiate as High Priest, and violate the

law of abstinence from wine or strong drink, he being as much more holy than Aaron, as his divine nature was above human? When we consider these things, need we wonder that we are exhorted to be sober? Where is the minister of the Gospel, that would not say, *Be sober?* Where is the follower of Jesus, that would not say, *Be sober?* Where is the father or the mother, that would not say, *Be sober?*

God, and Christ, and the Spirit, and the angels, and the church, and ministers, and fathers and mothers with the one, who sent the above lines, all say, **BE SOBER.** Dear brethren, I could go on, but for fear my communication gets too long, I must stop for the present. In my next I purpose to draw a picture of the effects of the use of ardent spirits, and conclude by giving some advice.

CLLOTAS.

A LETTER ABOUT FEETWASHING.

As it was published in 1799.

Conclusion.

But generally it is the case, that when a person conceives something in his own mind, and retains such knowledge in his own will, then he is not easily instructed. He will dispute in his own wisdom about the shell, and let slip the kernel, and therefore, dear brethren, let us all be prudent, even especially with regard to feetwashing let us take care how we ought to be minded, that we should submit to each other in love and peace and humility.

For Christ indeed has given no especial command, when it should be done, whether before or after the meal. But he has commanded, that we should do it, and also should love one another. Christ has not said, that his disciples

should be known at the washing of feet, or at the breaking of bread, but he said, "By this shall all men know, that ye are my disciples, if ye have love one to another." O! how should Satan mock us justly, if we were to quarrel with each other about the time, when the feet should be washed, and love were destroyed, yea even feetwashing and the breaking of bread entirely omitted and peace annihilated! This would undoubtedly please Satan, and make the doctrine of Jesus an object of derision with other men.

Therefore it is indeed of the highest importance, that we cherish love and peace among ourselves, and that each one resolves to pray to God for more wisdom. For I can write in truth and from experience this much, that in the beginning of baptism we have washed each other's feet with benefit and in love, after supper and after the breaking of bread. Afterwards we were enlightened and came nearer, and have washed one another's feet after supper, and before the breaking of bread, also with benefit. Finally, when REITZ had published (his translation of) the New Testament, and a brother had come among us, who understood *Greek*, and showed unto us in order, how Jesus had washed feet before supper, we were so simple and did so too, ever since, always before eating.

Now no brother will find fault with us, if we do not want to begin again at the hind end; no, so long as no man can give us better information, we should not be offensive to any one, if we do as we understand it. Yet I say, that if I should come to a fraternity, who would break bread, and the leaders of that fraternity could not understand it otherwise, but that the feet must be washed after supper, I would partake

with them in simplicity, and in love and peace. However I would lay my views before them according to scripture and wait in love, and have patience with them, until they should understand it so too.

For I am assured, that when the subject is considered quite impartially, and we remain in love and peace, we will be well convinced and persuaded, that it is as above shown, that Jesus rose from the prepared supper, and washed his disciples' feet, and then sat down and did eat, and while eating revealed the traitor, who then went out, and after that Jesus instituted the breaking of bread. Thus scripture accords with itself; the examples of the pious patriarchs before the law and those under the law, all correspond with it; and we will be able to sustain it with a good and peaceful conscience before God and men.

But if one was of the opinion, that feet must be washed after supper, I would not venture at all to maintain such opinion with a good understanding of the scripture, nor would scarcely any one be able to do it. For if we only examine the two evangelists Matthew and Mark, they both say one thing. First Matthew xxvi. 26. "As they were eating, Jesus took bread, and blessed it, and brake it &c." And Mark xiv. 22. "And as they did eat, Jesus took bread, and blessed, and brake in—and said, Take, eat: this is my body." Here it is clearly to be seen, that between the eating of the passover (or supper) and the breaking of bread there was no change at all,*) or they would certainly have recorded it also. But because it (feetwashing) was done before eating, they have not mentioned it, but left out,

But John has described the washing of feet, and on the other hand left out

the institution of the breaking of bread. Therefore the Scripture requires spiritual eyes, a spiritual mind and understanding; otherwise by the letter we would have nothing but trouble and dissension; if we without true illumination would try to hold fast to the letter in one place, in another place we would act contrary to it, without taking notice. Therefore, dear brethren, let us watch and be cautious, and above all preserve love; then we preserve light, as the Spirit of truth testifies 1 John ii. 10. "He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him." Then our good Lord, who is pure, impartial love, can and will bestow little by little, what is yet wanting in light or knowledge. I now conclude and beg again of all brethren to read and consider this in love and with a calm spirit, and remain your weak brother

ALEXANDER MACK.

A NECESSARY EXPLANATION.

*) *There was no change at all.* Lest this expression of our ancient brother in the foregoing letter should be misunderstood, and a wrong conclusion drawn from it, a caution or remark seems to be necessary, which undoubtedly the brother would have made himself, had he foreseen, that such misunderstanding and wrong conclusion would take place. And indeed, he gave a sufficient caution in the concluding paragraph, how necessary it was to study scripture "*with spiritual eyes, with a spiritual mind and understanding, &c.*"

Now the question is. What did our brother mean, when he said, "There was no change at all?" Did he mean that there was *nothing at all said or done* between the eating of the supper and the breaking of bread?—No, his object simply was, to prove that feetwashing could not have taken place according

to the united testimony of the word between the supper and the breaking of bread, and his meaning was evidently, by the words in question, that there was no rising from supper any more, no laying aside of garments, and afterwards putting on of garments and sitting down again, that Christ and his apostles, in a word, *remained* at the table, kept their places from the time the Lord sat down again after feetwashing, until the breaking of bread was over, excepting Judas, the traitor, who went out, after he was made known.

We ask again, Could our brother have meant, that there was nothing at all said or done between the eating of the supper and the breaking of bread?—We are constrained to say, No, it was impossible for him to entertain such an opinion, and be consistent in his faith and practice. What was his faith?—In the letter before us he tells you, that “the word of the Lord was his only rule and guide;”—that “he was willing at any time, by any person to be instructed more perfectly according to the word of the Lord;”—“that he was not at all resting upon old customs,” &c. He said all this not only for himself, but for his brethren. For be it known to all men, that this was the faith of all *true* brethren from the beginning to this day.

Having such faith our brethren could not possibly overlook those things, which passed between the supper and breaking of bread even in the night, when our Lord instituted them, as we read in John’s Gospel, who is the only evangelist giving a full account of all that transpired in that same night, only omitting those things, which the other evangelists had fully stated. And they (our brethren) did not forget the words and example of Christ, as is evident by their practice also which they have transmitted to us.

Hence, when the bread and wine was brought, in obedience to the command of their Lord, “Do this in remembrance of me!” Luke xxii-19. our brethren,

to make this remembrance more vivid in their hearts, read a chapter on the last sufferings and ignominious death of their dear Redeemer, and commented thereon for the same purpose, even as Christ himself spoke of his departure after supper, see John xiii. 33. &c. &c. and as Paul in his name directed “to shew (or as the german version has it, to make known, publish, proclaim or promulgate) the Lord’s death, till he come.” 1 Cor. xi. 26.

And when thus contemplating their Saviour’s dying love, how could they forget that new commandment, he gave them in that self-same night, *after supper*, repeating it twice, *that they should love one another*, even as he had loved them, and adding, “By this (it appears almost, as if he had here suited the action to the word, and had given that disciple who sat nearest to him, that token of love, by which) all men shall know that ye are my disciples, if ye have love one to another.” If it is true, if it is a fact, that IGNATIUS, who was living in the apostles’ time, and is said to have been a disciple of the apostle John, testified of the kiss passing twice among the members at their communion, it must have been of apostolic origin, and that the apostles must have derived it from the word and example of the Lord.

At all events we have the most ample reason to believe, that such was the practice of our brethren at the time when the above letter was written, as it is even at this day. See Gospel-Visiter vol I. page 90-92. also page 153-156. vol. II page 91-95. 115--118. For we have known old brethren, who were yet personally acquainted with Alexander Mack, jun. who had broken the bread of communion with him, and who could testify, that though in those days, *there was no change at all between the supper and the breaking of bread*, such as would have been required for feetwashing, the brethren then, as well as now, found room and time for reading a chapter, speaking on the sufferings

and death of our dear Redeemer, and finally observing the New Commandment, by saluting each other with a holy kiss, all between the supper and the breaking of bread.

Should it be said, that we were merely following old customs in these things, and that we had neither command nor example in the Word of God for them;—we would most humbly, yet most solemnly entreat those, who think or say so, to read and contemplate more carefully the New Testament, as our old brothersaid, “with spiritual eyes, with a spiritual mind and understanding.” We feel fully assured, that if any one will pursue this course perseveringly, *in sincerity and simplicity*, he will be convinced, that we have not followed old customs or “cunningly-devised fables,” but in all things pertaining to the worship of God, and the salvation of souls, our eyes were singly directed to the word of God.

So far from resting on old customs, our brethren were always willing to give them up, whenever they were convinced by the word of God, that they were in error, as the foregoing letter testifies. We are still of the same mind with them, and hope to continue in it by the grace of God. We have given our views freely in the Gospel-Visiter, and if any one sees any thing wrong or erroneous in them, let him “instruct us more perfectly according to the word of the Lord.”

For the Gospel-Visiter.
THOUGHTS ON MATTHEW XII. 30.

“He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.”

There are many beautiful and profitable ideas that might be drawn from this text; yet time and space will not admit us to notice them all. However it is our purpose to notice several of them.

The first and most prominent relates to the blessed Saviour himself. The second to those persons, who are now, and will hereafter remain out of the church; and the third, to those, who may even enter into the true church of Christ.

It will be perceived by reading the context of the portion of Scripture under consideration, that Jesus had just performed several miraculous cures, restoring life to a withered hand and caused the dumb to speak, the blind to see, as well as to cleanse the same person of the devil. These circumstances, which ought to have elicited from the Pharisees joy & praise to God, had the contrary effect, instead of inducing them to give glory to God for his unspeakable gifts, only provoked their envy, and whilst the people generally regarded Christ as the Son of David, they (the pharisees) exclaimed, that this fellow doth not cast out the devil but by Beelzebub the prince of devils.

Jesus knowing their thoughts, commenced reasoning with them with regard to the improbability of their conclusions. This he illustrated in several ways, the last of which is our text. ‘He that is not with me, is against me.’ Thus clearly confuting not only their false reasoning, but successfully meeting their malicious charge. But how does this subject relate or apply to those, who are out of the church of Christ? Let us see, what are we to understand by the phrase “with me”. It is no more nor less than to be assimilated with him, to partake of his nature—to be engrafted into his person so to speak, and this is not only a figure of speech, but it must be really so. This I presume is not a controverted matter; none dare to controvert it. As Christ himself has declared, that he was the vine, and his followers were to be the

branches; not as some erroneously suppose, that the different sects were branches. This error is corrected by the apostle Paul in his letter to the Corinthians, where he says, the different members of said church are so many lively stones, built upon that same foundation namely Christ.

But to return, what is the duty of such as are not yet, *with me*? They are required not only to be one with him in purpose, but also in action or practice. There are those, who resemble him in many respects, yet it can not be said of them, that they are with him. Many practice many of the duties, which belong to the Christian, for all of which they will receive their reward. They may not indeed be beaten with many stripes, unless they know their Master's will, and do it not. Among such are those, whom the Saviour regards as near the kingdom, or such as are almost persuaded to become Christians, yet not entirely so. But how to be with him, in him, and clothed by him, Paul affords us the best answer, and it is clearly to be inferred from his language, where he says, "As many as have been baptized, have put on Christ." Hence those, who have not been baptized, have not put him on, and are not with him in the scriptural sense. Is it not truly a sorrowful picture to see so many persons, who as it were, are hanging on to the skirts of our church; who speak the same things with us; whose judgments accord with ours, and who to outward appearance are joined with us; yet alas, what a pity they do not unite with us in practice?

The last idea to be derived from the text, is, that it is possible to have been *with him* and not *gathering with him*, and consequently are *scattering abroad*. Among such we will enumerate a few.

There are those who have professed to be with Christ, and to say that they are not now with him would give offence; yet they can neglect the house of God, think it very strange, if their speaking brethren were absent, and scarcely ever attend themselves. Such are not *gathering*. Others may indeed sometimes attend, or indeed may regularly attend public worship, and at the same time allow themselves, to partake during the interval of intoxicating liquor to such an extent, that their drunkenness may appear to all men, instead of their moderation. Whilst others, who may be exempt from the above charges, yet feel at liberty to neglect their own proper place of worship, in order to attend a meeting, where great excitement prevails; meetings too, which they disapprove of. Hence they do not go there to be edified; their object surely then must be to find fault, and to criticise or object, wholly unworthy the Christian.

Experience has taught the wholesome lesson, that there is not much to be gained in such matters; yet at the same time it is our duty always to be ready to an answer for our faith. But at the same time we should be very careful, not to let our zeal run beyond our knowledge, and to provoke others to sin, and also to be guilty in the matter ourselves. I have often been sorry to see some brethren manifest the above disposition, and have yet to discover, that they accomplished any good, but am inclined to think, that they are some of those, who scatter abroad, instead of those who gather with Christ. Brethren and sisters, let us be on our guard, and endeavor to comply with the injunction, "Be wise as serpents, and harmless as doves." May the Lord in his mercy make bare his arm to the salvation of many, who are yet out of the ark of safety!

S. E.

LORD, SAVE US; WE PERISH!
Matth. viii. 25.

From the above we can see, how ready mankind is to call on the name of the Lord when danger is visible before their eyes. Man is then ready to call on the name of God for help. The above was spoken by the followers of Christ, when there arose a great storm, that they saw the danger they were in. This should be a lesson to every brother & sister in the Lord Jesus, that when we are tossed in the ship (that is faith); when storms and persecutions and temptations arise, to look unto Jesus for help. If he is in our ship of faith, and we have been too cold and sleepy, not upon the lines of our duty, then it is, that storms may arise, our ship be tossed to and fro; then it is, that we look for help, and these storms work our real good. Perhaps if none would come, we would still become more careless towards him, and not once think of perishing.

Suppose the whole human family were in a ship, and on the wide expanded ocean, where land could not be seen; and there arose a mighty storm, and their ship became a very leaky vessel, and with all the efforts they could do, still sink a little, and still become more filled with water. Now in this danger & peril, a life-boat and strong vessel makes its appearance, that can stem the storm; it cannot be dashed to pieces; it is to land all safe on shore, who are willing to enter in it. I would ask, whether there would any be left in that leaky vessel any longer? I think not. All would rush into the safe one. And, Oh sinner, this is your case; you are passing through the storm of this world, that is the sinful pleasures and vanities of life, which causes a leak in your soul, to sink you beneath the tomb every day a little lower, and that life-boat is offer-

ed to you frequently, why don't you come to it, and make your escape from destruction? O do not say within yourselves, By and by. Suppose those in that leaky vessel would refuse to enter into that strong boat, what would you say? Why, I think, you would say, they are foolish, and ought to perish. Then take the warning. Your life is as uncertain, as those in that leaky boat. You are sinking every day a little lower to the gaping tomb. Now is the time; to-day is the day of grace. The apostle Paul tells us, Thou fool, that which a man sows, that shall he reap; if he sows to the flesh, he shall of the flesh reap corruption.

And now, sinner, will you sow any thing this year on your farm, that will prove your destruction next year? I know, you would not. You would say, hands off, I bestow no labor on such a thing. Well, sow no longer unto the flesh; for if you do you will reap destruction beyond the grave. For what a man sows in this life, he will reap in the next. But be entreated to sow unto the Spirit; for if you sow unto the Spirit, you shall reap life everlasting.

The prophet tells us, that the Spirit of the Lord will not always strive with man. Have you not often felt that Spirit a striving with you, and will you still do despite unto the Spirit of grace and spurn it from you? Reflect man is the noblest creature, yes the masterpiece of all God's creation, and there is more demanded of man than of all the rest of God's creatures. Well then, sinner, do now lay up something for that soul, which you have in your breast, which never can die. Man lays up stores for the body; yes, and for his dumb brutes, and it is all right. But the Saviour says, First seek the kingdom of heaven, and all these things shall be added unto you, and therefore have a little respect to your soul, and say, Lord, save us, we perish!

D. T.

Written for the Gospel-Visiter.

A few Remarks

ON "FORGIVENESS"

How noble is every christian virtue, a perfect illustration whereof is only to be found in the life and character of our blessed Lord.

"Forgiveness of the trespasses of others, must be conspicuous in the character of the christian, for in this, as well as in every other example we must follow after Christ, who is the way, the truth and the life, and no man cometh unto the Father but by him. To forgive others their trespasses is contrary to the carnal mind or natural inclinations of man, and hence the constant efforts to retaliate, or take revenge, which we see in the world, resentment associated with lust, pride &c. has caused much carnage, many wars and commotions, but while the carnal-minded man will resent—will take revenge—and render evil for evil, the follower of Christ will forgive.

If any man cannot comprehend the blessedness of forgiving others their trespasses, let him repent in the Gospel sense of the word, and practise "forgiveness,—doing good to his enemies and truly he will realize the superlative excellence thereof. "The weapons of our warfare are not carnal; we must follow in the footsteps of our divine Master, who was engaged in doing good unto the souls and bodies of men, who rendered not evil for evil, but overcame evil with good, and in the agonies of death prayed even for his most inveterate enemies saying,—“Father forgive them for they know not what they do.” Such is the example given by the Master, and his servants still hear his voice and obey his orders; they use the same weapons used—and commanded to be used by their chieftain, namely, “The

word of the Spirit,” which is the Word of God, and in obedience to the Word they will love their enemies, will pray for them and do them good. They will forgive every insult and injury received, yea, they will obey every command of our Lord and Master as given in his blessed Gospel, and will observe all the ordinances of the house of God.

And thus if we are faithful in the service of our King we shall gain the victory, for we shall be more than conquerors through him that loved us and washed us from our sins in his own blood. The Son of God has gone forth conquering and to conquer, and has thus far been victorious through suffering! Amazing to behold! How different from the warfare of the kingdoms of this world,—and although the world will not have this man to reign over them at present, the glorious cause of his kingdom is still advancing,—all that his enemies can do to the contrary notwithstanding. For, saith the apostle,—for this cause was the Son of God manifested, that he might *destroy the works of the devil.*—And this he will certainly accomplish, for he is Lord of lords, and King of kings, and they who are with him are called, and chosen, and faithful.

The condition of the human family having been so desperate in consequence of the fall, that in order to our salvation God spared not his only begotten and well beloved Son, who suffered and died in our stead. He was willing that the punishment due to us should be inflicted upon him, so that we poor rebels might live. Man had wrought his own ruin. God was under no obligations to him. The glorious work of redemption is therefore the free gift of God. Who can comprehend his amazing goodness

and mercy! The Almighty did not take revenge on man, who had transgressed against him, and had merited the righteous displeasure of his Creator. But, amazing grace! to satisfy the demands of justice, the Lord himself became a sacrifice for us—he suffered in our stead—and thus made an everlasting atonement; redeemed man from the ultimate consequence of the fall—defeated the enemy—triumphed over sin, death and the devil,—and brought life and immortality to light through the Gospel.

But there is also a work for us to do; as there is no merit in us having ourselves gone astray, it is necessary that we return unto the Lord, that he may have mercy upon us; and unto our God, for he will abundantly pardon. We must then repent, and faith must become alive through obedience, we must be baptized for the remission of sins.—If we thus come unto Christ according to the directions he has given us, we shall receive the forgiveness of all our sins, though they are as crimson, they shall be as wool.

Having enlisted in the service of King Immanuel, let us then go on towards perfection, observing all things that our Lord has commanded us.

It is our solemn duty to forgive each other, as God for Christ's sake has forgiven us, and is still willing to forgive the errors we may commit on account of our weakness and infirmities. "For if ye forgive men their trespasses, your heavenly Father will also forgive you;" Mat. vi. 14. Oh glorious promise! Then, if we have true charity, if we have the love of God shed abroad in our hearts, if we are crucified to the world, if we have put off the old man with his deeds, if we have put on Christ, we will freely forgive from the bottom

of our hearts, not only our brethren, but all men who may trespass against us;—and we will not fear the consequences (in regard to the world) of being obedient to all the requirements of the Gospel, but being faithful and obedient in all things, will leave the rest to God, knowing that he is our Father and our Friend, and will cause all things to work together for our good, to the accomplishment of his holy will, to the advancement of his cause, and redound to the honor and glory of his great name.

Let us then not only forgive one another, but also love each other, as Christ has loved us,—and obey all. ALL the commandments of the great Author of our being, as he has given them in the Gospel of Christ, for this alone can promote our present peace, and secure the full fruition of future felicity.

D.

* * *

FOR THE VISITOR.

ON JUDGMENT TO COME

"For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37.

That a day of final retribution will take place, when God will call all nations before a just tribunal; that every man and woman must give an account to him is a truth demonstrated beyond contradiction throughout the whole Bible, will not be denied; for the mouth of the Lord has spoken it. For we shall all stand before the judgment-seat of Christ. Rom. xiv. 10. As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God. v. 11. So then every one of us shall give account of himself to God. Rom. xiv. 12.

We propose in the first place to speak of some of the antecedents to the judg-

ment day of the Lord Jesus Christ. The first antecedent will be the appearance of the Lord Jesus Christ. Mat. xxiv. 30. And then shall appear the sign of the Son of man in heaven. This is one of the antecedents to the judgment. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

The second antecedent will be his coming of angels. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds: from one end of heaven to the other." Mat. xxiv. 31. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: this trumpet is to waken up the dead in Christ: for the dead in Christ shall rise first. 1 Thes. iv. 16.

But as my design is to speak upon the general resurrection, I will say no more upon this part of the subject at present. Mat. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another. v. 32. Death levels all men. God knows no man after the flesh. God makes no distinction as to rank in life: in death he places all men upon a level, the rich and the poor.

1. The Lord Jesus Christ will be a most impartial judge. The high degree and quality of man will be nothing in his sight: the rich will be of no more regard than the poor; nor the highest princes more than their meanest subjects; though the poor are despised, the rich have many friends. The poor is hated even of his friends or of his own

neighbor; but the rich have many friends. Prov. xiv. 20.

The distinctions here on earth are too visible: that the poor are despised, there are many of the rich that build large palaces and decorate them off in the most costly style, and close the doors of their grand and magnificent parlor against all except the nobility. But, remember! death will approach thy bedchamber sooner or later, and lay his cold and icy arms around you, and drag you to the judgment of the Lord Jesus Christ, to give strict account for your stewardship.

2. Christ will be a righteous judge. He will judge the world in righteousness. Acts xvii. 31. and will give every man according to his works. How much she hath glorified herself, and lived deliciously; so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow; therefore shall her plagues come in one day; death and mourning and famine: and she shall be utterly burned with fire: for strong is the Lord God that judgeth her. Rev. xviii. 6. 7. 8. Now this applies to individuals; for the whore is made up from amongst the ungodly of the world; and is represented as an apostate from God Almighty. Instead of being married to Christ, they are wedded to the world, and are committing spiritual fornication.

3. Christ will be a most severe judge. "He will come in flaming fire with all his holy angels to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ. 2 Thess. i. 8. 9.

4. Christ will be a knowing judge. The eye of the judge will be piercing, which cannot be blinded, and there will be no mistake in his judgment through-

ignorance or false testimony or partiality, as there is in our courts in this world. Here the ungodly of this world, if they are rich, can shed the blood of their fellowman, and take away his life; and a jury is found to acquit them, at what the world considers a bar of justice.

Christ will most certainly come, and our text says, Yet a little while, and he that shall come will come, and shall not tarry. Those that live only for this world, and its prophets say, he will never come, because his coming has been predicted so long, and he has not yet come. They say, where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now by the same word are kept in store: reserved unto fire against the day of judgment and perdition of ungodly men 2 Pet. iii. 4—7.

Now to show those persons, that things did not exist as they did at the creation, we would cite them to the flood. Did not God tell them he would destroy them, and was it not accomplished in the days of Noah? So sure as this was accomplished so sure will the judgment take place in its time, when the mystery of God is finished. But as the days of Noah were, so shall also the coming of the Son of man be: for as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came, and took them

all away: so shall also the coming of the Son of man be. Mat. xxiv. 37—39. They bought, they sold, they planted, they builded; their affections were fixed upon their earthly possessions, and had forgotten their God, and said, Where is the promise of his coming? Remember that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. iii. 8. According to the reckoning of the God of heaven there have not yet two days passed, since the words of our text were proclaimed.

For yet a little while, and he that shall come will come, and will not tarry. I now appeal to the sinner and the worldly-minded professor; for God places them upon an equality. To you that love your habitations on earth more than you do your God, which is plainly seen by all holy men. To those that pay more attention to earthly things than they do to heavenly things. When you come to the bar of God, you will stand without excuse: God may say to you, Did I not tell you, that if you was risen with Christ, that you should set your affections on things above and not on things on the earth; for ye are dead, and your life is hid with Christ in God? Col. iii. 2 3. Come, worldly professor! Mercy's door is yet open, and Jesus stands waiting and inviting you to give up to God, and lay up treasure in heaven. Go to now, ye wicked rich men; weep and howl for your miseries: your gold and silver is cankered and the rust of them shall use a witness against you, and shall eat flesh as it were fire.

(To be continued.)

H. K. of M.

OUR YEARLY MEETINGS.

An Address to the Churches and Members of our Fraternity.

(Continued from January-No. page 20.)

We would however, dearest brethren, scarcely do justice to this first question about *the nature and extent of the evil* attending our yearly meetings, if we were to overlook or close our eyes against the dangerous influence, which "that mixed multitude" may exert upon us in a moral or spiritual point of view. Being at all times surrounded by that mixed crowd, THE WORLD, members, who are not constantly on their guard, who forget, that they are *called out from THE WORLD*, and begin to love THE WORLD, will imperceptibly exchange GOSPEL-views and sentiments, for WORLDLY-views and sentiments, GOSPEL-motives and maxims for WORLDLY-motives and maxims, and GOSPEL-customs and practice for WORLDLY-customs and fashions, and a spirit of WORLDLINESS will take the place of the holy Spirit of the GOSPEL. This evil, alas! is felt in all the churches, and what is worse, it is beginning to be felt even at our yearly meetings, not only *outside*, but *within* the sanctuary of our most solemn deliberations. Oh my brethren, if that "mixed multitude" would only cause us some trouble and expense, it would be nothing; but if it has a tendency to rob us of our birth-right, of our spiritual privileges, of our greatest blessings, yea even of the power and spirit of the Gospel, and to draw us down upon a level with the world,—then indeed it is a GREAT, EXTENSIVE EVIL.

II.

We come now to the *second* question proposed in November last, which is,

What are the remote and immediate causes of this evil, of this immense

crowd pressing upon our yearly meetings? Why are we thus troubled, while other societies have their General-Assemblies, Synods, Conferences, Conventions and Yearly Meetings too, without experiencing the difficulty under which we labor?—We will try to be as brief as possible in this enquiry.

1. One of the *remote* causes of the difficulty in question seems to be, that the idea is prevalent in the world of *our being a very singular people, having strange ways and customs, &c.* Hence that natural curiosity and excitement exhibited, whenever the brethren are known to perform baptism, to celebrate a lovefeast, or to hold a yearly meeting. To this natural curiosity our beloved correspondent from Virginia has referred briefly, and it is only an evidence, how little the Gospel is read, and understood, and practised by a Gospel-professing community. Though we do not love to be singular and odd, we cannot help it, because we would have to deny the Gospel *as we understand it*, and as we firmly believe, it ought to be understood, before we could avoid that singularity.

2. Another *remote* cause of our difficulty is a wrong idea prevalent in the world, and perhaps in the church too, *with regard to the place of yearly meeting.* People, having heard so much of yearly meetings, *big* meetings &c. where multitudes were assembled, seem to imagine that the places, where they are held, must be large enough to accommodate and shelter not only hundreds, but thousands and tens of thousands. Hence every one concludes, there will be room for me, and

"I'll go there that sight to see,"

and thus the number is swelling, growing every year.

Now if we had our yearly meetings in a city like JERUSALEM, which was built or prepared on purpose to hold *big* meetings there; where all the Jews, who possibly could attend, met three times a year not only from all the land of Judea, and Galilee, but from all parts of the civilized world, *in order to worship God*; see *Antiq. of the Jews* XVII. 9: 3. compared with Acts 2: 9—11.—where every house had a large upper-room, and many undoubtedly more than one, expressly for strangers; Mark 14: 14. 15. Luke 22: 11. 12. Acts 1: 13. &c.—and where the multitude, assembled at the feasts, was so great, (Josephus computes the number at over two millions, *Wars of the Jews* VI. 9: 3.) that notwithstanding every house was filled, there were *some dwelling in their tents outside of the temple*; *Antiq.* XVII. 9: 3.—I repeat, if we had our Y. M. in such a city, there would be no difficulty.

Again, not to speak of cities, if we had only a church, living near together, as large or only half as large as that where the first great council-meeting was held; Acts 15:—a church, which numbered from the day of its birth 3000 souls; (Acts 2: 41.) and in a short time afterwards “the number of *men* was about five thousand;” Acts 4: 4. and again we are told, “that the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith;” Acts 6: 7. and still later mention is made of “many thousands of Jews which believe;” Acts 21: 20.—we say again, if we had such a church, our yearly meetings could be held there without any difficulty.

But now the church is scattered in this American wilderness, and the members of each particular congregation live

at considerable distances apart, and so it happens, that the yearly meeting is held either in a solitary meeting-house, or on the farm of an individual brother;—and, if even a large city had its limits as to the number of strangers, so that some had to bring their tents along, it must be obvious to the most unreflecting mind, even to a child of five years, that a house has its limits too, and that even a dozen or more common houses cannot entertain a host of several thousands of people.

3. A third *remote* cause of our difficulty is the mistaken idea, that ALL who should choose to come there, and even their creatures, would be provided for with food. We call it a remote cause, because it proceeds from that ancient custom, which yet is practised in many places, after meeting to spread a table for the refreshment of those that had come from a distance, and after they had eaten, others were invited to sit down and partake also of the bountiful gifts of a kind Providence. But seeing of late years the utter impossibility of feeding the immense crowds gathered at the Y. M. especially on the Lord's day, the brethren themselves prefer to go without their dinner, rather than eat, and let other hungry people look on without partaking.

If we should be accused as being “of little faith,” and be reminded of the wonderful feeding of thousands with a few loaves and fishes, we would merely say, if that “mixed multitude” would stay as long with us, as the multitude did with the Lord, when he said, “I have compassion on the multitude, because they have now been with me **THREE** days, and have nothing to eat,” we would neither send them away fasting, lest they should faint by the way, but believe through the blessing of the

Lord we should be enabled, so that they all might eat, and be filled. Mark 8: 2. 3. 8. Matt. 15: 22.

We will now merely name the more immediate causes, which bring upon us such a mixed multitude, as they were mentioned by one or the other brother.

1. The ample provision made for the support and entertainment of the yearly meeting.

2. The raising of a dining-tent 24 by 90 feet, all set with tables.

3. The flocking in of members from a distance into the vicinity 2, 3 or 4 days before the commencement of the meeting.

4. The facilities of traveling by railroad, and especially the privilege of round trip-tickets.

5. The frequent talk about the meeting before children and neighbors.

6. The joining together of so many churches in order to raise the means of entertaining the yearly meeting.

7. The frequent mention made even in the Gospel-Visiter and perhaps other public papers.

All these things are evidently calculated to rouse the attention, curiosity and desire of the surrounding world to attend our meetings, and also to bring many more there from a distance, than would come, if the matter were kept more quiet.

III.

And lastly the question is, *What is the remedy?*

(To be concluded in our next.)

AN IMPORTANT QUERY ANSWERED.

We have been asked the following serious question: "*Whether a church, in which sore difficulties exist, can hold a loosefast, or a choice for ministers, before*

those difficulties are settled according to the Gospel?" We should rather wish the question had been directed to the Lord of the house, instead to one of his humble servants. But being as it is, we will try to present it to Him, and let His word decide.

The Lord says, Matth 5: 23. 24. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother, and then come and offer thy gift.*" Again, Matth. 18: 21. "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Again, Luke 17: 3. 4. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

From these express declarations of the Lord two things are sufficiently clear:

1. That no act of worship can be acceptable to God, while the worshipper, be he an individual or a congregation of individuals, is aware, "*that thy brother hath aught against thee.*"

2. That without the trespassers turn again saying, I repent, there can be no forgiveness or reconciliation. God will not forgive without repentance, nor does he require of man forgiveness of the trespasses of his fellowman without it.

Again read 1 Cor. 5: 8. "Therefore let us keep the feast, not with old leaven—but with the unleavened bread of sincerity and truth." These words alone would be sufficient, to answer the proposed question, and to remind us of our duty first to purge out the old leav-

en, whatever that may be, before we keep the feast.

Passing by many other passages, we will only refer you to one more, which is strictly to the point. Contemplate prayerfully 1 Cor. 11: 17—32. and especially 18—20. where we are told, that we are not to eat the Lord's supper, while there are divisions and contentions amongst us; that even if we were to eat, it would not be *the Lord's supper*, and if not, it would not be accompanied with the Lord's blessing. We will not say any thing of the fearful threatenings against those, who, shall eat this bread, and drink this cup unworthily, as every one can read it for himself in verse 27 and 29.

With regard to holding a choice for ministers in a church, that is divided by difficulties and unreconciled matters, we read, that the disciples ALL continued *with one accord*, before they undertook such an important work. See Acts 1: 14. &c. Reason and experience, it seems, would teach, that it is more necessary, to restore peace, union and harmony in the church in the first place.

But we might be asked, Are these declarations of the word of God intended and calculated to deprive such a church of the privilege of holding love-feasts &c.?— We answer, No; not at all. Read them again. Hear the Lord: "First be reconciled to thy brother, and then *come and offer thy gift*." Hear the apostle: "But let a man examine himself, and *so let him eat of that bread, and drink of that cup*." Do we not see, that the intention and design is rather to urge individual members and churches to a speedy settlement of grievances and difficulties, so that we may enjoy our privilege more fully.

Any member and even any church may sometimes get into difficulties, tri-

als and temptations not easily overcome. Then we are under the judgment of the Lord, that we may not be condemned with the world; and then, if we have any regard to the word of God, any fear of the Lord's more severe judgments, we feel not worthy to approach the Lord's table; we feel it rather our duty to hold a *Fast*, than a *Feast* of the Lord. Should we as members forget and neglect to examine and judge ourselves, and the church tell us, that she hath aught against us, and that we should not approach the Lord's table, until the matter was reconciled, we ought to submit to her judgment, and seek with the utmost diligence for a reconciliation. Should we as a church be told by some of our own members, and by one, two or more sister-churches, *that they have aught against us*; why, then we could no longer plead ignorance, and would be in duty bound to go and do likewise. "First be reconciled, and then come and offer thy gifts." Thus saith the Lord.

(To be concluded in our next.)

From the German Visiter.

THE VERY ANCIENT CHURCH OF THE BRETHREN IN LANCASTER CO. PA.

Continued from page 59.

The year, when the first teacher and overseer died, was a memorable and singularly blessed year for the church. As we read of *Samson*, Judges 16: 30. "The dead which he slew at his death were more than they which he slew in his life;" so we might say of MICHAEL FRANTZ, as blessed as his former years of ministry were, the year of his death was still more blessed. Of this we find the following recorded in the manuscript already mentioned:

"In this year 1748. the 25th of September brother MICHAEL FRANTZ, Overseer of the church in Conestoga and Whiteoak has laid his hands upon br. MICHAEL PFOUTZ, (who, as we have seen already, had been chosen to the ministry in the year 1744,) and has ordained and confirmed him in his place, with the united assistance of the brethren. Thus the church has been blessed and enlarged by the grace of God through brother *Michael Pfoutz*, who has been ordained by the Elders to be an elder." Again it says, "In this year brother *Jacob Sonntag* was chosen as a minister (or deacon) in the church."

How much the share of each of these three ministers was in the great blessed awakening, which came this year upon the church, cannot be made out, and is also of no consequence, whether we know it; but this much we may safely believe, that they must have labored together in unity of spirit, without which unity no blessing can be expected. And whether the one sows, and the other reaps; whether the one planteth, and the other watereth; whether one stands with MOSES on the mountain, and raises up his hands in prayer, and the other with JOSHUA is fighting against Amalek, and the third stands by the side of him that prays, or him that fights (the battle of the Lord); still "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

And how great the increase was of this year 1748 we may gather from the following simple statements as they were recorded at the time:

"In the year 1748 were baptized br. Ulrich Shively, Henry Gibbel, &c.	
March 6 in all	7 persons,
April 24	11 "
May 1	2 "
June 12 and July 24	15 "

August 7	-	-	6	"
" 14	-	-	4	"
September 4	-	-	2	"
October 16	-	-	4	"
" 23	-	-	6	"

All together in this one year or rather within less than six months 57 persons; truly a harvest-blessing not often repeated, and reminding us of pentecostal times.

To the encouragement of those who might think, such blessed times happened of old, but are now-a-days rare among the Brethren, and to the honor of God and his word we cannot refrain from noticing, what we lately have learned, namely that during the past summer and fall (1854) the Lord has revealed himself as of old in different churches, and that for instance in one church not one hundred miles West from here there were baptized more than thirty, & in two other adjoining churches in the South-East over sixty souls. Blessed be the Lord for his grace which is yet to-day proving its efficacy for the salvation of the children of men!

But even in our dear Lancaster church it was not every year alike, for we find, that there were baptized in the year

1749 only	-	8 persons,
1750	-	14 "
1751	-	6 "
1752	-	18 "
1753	-	12 "
1754	-	10 "
1755	-	11 "

and then we find the following note: "Here I must say, that much trouble and temptation has fallen upon the overseer, so that he has recorded nothing in seven years." These then were undoubtedly dark, gloomy times; not only for the overseer, but without fail, also for the church. What a pity it is, when after the blessing of God having visibly

rested upon a church, the enemy and destroyer of all good finds means again to make an entrance, and to cause confusion! And oh how should ministers and members be on their guard, that the temptation may not come upon them unawares while asleep!

Over those first fourteen years of the ministry of the second overseer *Michael Pfoutz* hovered then quite a different providence. The first half from 1748 until 1755—seven years—were most eminently blessed, and the latter half from 1755 until 1762—again seven years—remind us almost of the seven years of famine, which *JOSEPH* predicted unto *PHARAOH*, where all the plenty should be forgotten, that was before. Let us then, dearest members, make good use of the advice of *JOSEPH*, in plenteous years to gather and take care of all “spiritual blessings in heavenly places,” when they are given us richly, that we may not want in times of distress and famine.

(To be continued.)

CORRESPONDENCE.

During the course of this winter we have received so many communications, that we are obliged to defer some articles for future use, for which we trust our correspondents will be indulgent. *Br. Cephas* and others should not hesitate to send their articles on that account. We should always have enough to make a due selection.

A QUERY. (By request.)

How it is considered, when members are getting their likeness or *Daguerreotypes*, or those of others taken even in sickness, and sometimes after death?—A brief answer according to the Gospel is desired.

A REQUEST.

Already some of our beloved brethren intimate to postpone little matters of private business with us until next yearly meeting. Now of all the work-days in the year there are none less calculated for private business, than those days during the general council, especially for us. Having served these eighteen years as Clerk of the Yearly Meeting, and thus being charged with a public and important business, that requires in itself more labor and attention, than we are almost able to bear, we should be excused from taking any more upon ourselves. It is said, a camel which can carry very heavy burdens, will break down at last with a feather's weight over and above what it can bear. Though it be but a feather's weight, when during the little time of recess, after long hours of council, a brother steps up to us, wishing to have a copy of the minutes, and requiring us to put his name, Post-office &c. down for the purpose, or another desiring to subscribe or settle for the *Visiter*, or a third wanting a *Hymnbook* &c.—yet, if dozens or scores of such little transactions are to be done in the brief half hour, which we need for rest and relaxation of body and mind, they become almost an insupportable burden, and we were more than once ready to drop down under it.

Now this is not necessarily so. In these days of *cheap postage* all such little business-matters can be done by letter. Books, pamphlets and money can be sent now almost to any part of the United States at a trifling expense, and with very little risk. Thus far we have for two years past received remittances by mail from every direction, without any being lost to our knowledge. And if there should be any loss, whenever

we are informed, that any money intended for us, was duly and properly mailed, we will bear the loss.

Therefore we humbly request, beg and entreat all our dear brethren, to spare us from any private business at the Y. M. inasmuch it is quite impossible for us to attend to it properly at that time; and if any of them think the expense and risk of mailing letters to us unnecessary at a time, when we expect to meet personally, let them still write the letters at home, and seal them too, before coming to Y. M. and we will receive them there, if we live, and take them home ourselves.

ABOUT OUR HYMNBOOKS.

The new edition we have got printed last summer and fall, we cannot get bound as fast as the orders come in. Some of the orders, where brethren wish to get greater and smaller lots as agents, without advancing the money, will have to wait, until we have supplied those, that send orders with the money accompanying. Of course we must pay our debts first. Unless some large orders reach us in time, or some one offers to act as agent for us at the yearly meeting, we shall not bring any Hymnbooks there.

OBITUARY.

DIED in ROCKINGHAM co. Va. on the 16th of February last old Mother WAMPLER, the widow of Elder JOHN WAMPLER, who died about ten years ago. Age 87 years. She gave birth to 11 children, 6 sons and 5 daughters, who are all members of the church, and surviving her with the exception of one daughter. She long desired to leave this troublesome world, longing after her better home, and finally fell asleep in Jesus in a sitting posture.

DIED in ELKHART co. Indiana on the 14th of February last JACOB BROWER, one of the ministers of the church of BAUGO, aged 45 years 9 months and 29 days. He came from DAUPHIN co. Pa. where he resided formerly.

RETIRED TO REST at his residence in CASSEMAN'S-RIVER church, Somerset co. Pa. on the 14th of February last brother JACOB LICHTY, aged 63 years, 9 months and 16 days. He was a minister of the word for about 22 years, and the last five years he served as an overseer or bishop. At his burial we had to bid farewell to one of our fellow-laborers in the Gospel; yet we trust, if we hold out faithful to our end, to meet him again in bliss, where parting shall be known no more. Funeral-text Matth. xxiv. 41.

J. B.

DIED of apoplexy at his residence near WAYNESBORO, Franklin co. Pa. on the 19th of February last brother CHRISTIAN SNIVELY in the 71st year of his age.

DIED in BEARCREEK-COVE church, Allegeni co. Maryland, on the 26th of September last (1854) brother CHRISTIAN BURKHOLDER at the advanced age of some 70 years.

DIED in MANOR-church, Indiana co. Pa. on the 20th of February last brother JOHN SYSTER, a minister of the word for more than 20 years; aged 74 years, 7 months, and 2 days. He moved from Morrison-cove, Clover-creek church about 5 years ago.

DEPARTED THIS LIFE on the 4th of February on LEWNEYS-CREEK, Hardy co. Va. NANCY COSNER, daughter of ADAM and RACHEL COSNER, aged 20 years.

Also on the 11th of February, by the same disease, Typhoid Pneumonia Fever, ADAM COSNER, of the same place, leaving an affectionate wife, and 12 children. Age, not given.

Lines to the children of the deceased.

'Twas here, my hopes of life were stay'd
With friends so kind and true,

'Twas here, with joy we oft-times play'd
As children often do.

'Twas here our riper age came on,
As we older, older grew,

'Twas here we learn'd to sing the song,
As children often do.

'Twas here, and by our father's side
Our joys, or griefs did tell,

'Twas here, he sooth'd the rugged tide
That in our hearts would swell.

'Twas here, and on his manly brow
Our hope, in time did rest,
That he our friend and safe-guard now
Would draw us to his breast.

But here, is changed to there, alas!
As we have sorely found,
And there my parent, there, alas!
Lies mould'ring in the ground.

My hope for life has blighted been,
By death so quick remov'd
Of joyous days, that I have seen
Beside my much belov'd.

My loving sister first did go,
Into the grave-yard new,
My cousin numbered two in row
Of death's collecting crew.

I hop'd the monster here would stay,
And leave my father dear,
But hope, alas! soon sank away;
My grief how can I bear.

And when our days on earth are pass'd,
That we may meet above,
And see our father, who has pass'd
With Nancy, all our love.

My loving sister I do mourn,
To part from thine embrace,
I know that you can ne'er return,
To take your former place.

My dearest father's gone to you
While we are left behind,

Yet we shall shortly come in view,
Eternally rejoined.

W. S. L.

TO THE DISCONSOLATE WIFE, RACHEL.-

The time has come, alas! we part,
Adam to Rachel said,
Like cords you 'twine about my heart,
Upon my dying bed,
Thro' days that're pass'd you have been
 dear
Thro' toils and sickness sore,
But now I go and leave you here
On earth to meet no more.

Remember, Rachel your dear friend,
The Saviour of mankind,
And serve him now, unto the end,
The promise you shall find;
The church you must remember too
It being my own choice,
Within its pails for pardon sue,
Relying on Christ's voice.

The time is near, when I must leave,
Let me inhale your breath,
That life and strength, I may receive,
To preach to you in death;
The solemn hour has come at last,
From thine embrace I flee.
Press to my lips a kiss, like past,
It is the last for me.

And now by faith, we look and see
Beyond the bounds of time,
Away to Paradise set free,
How awful and sublime,
The souls of those who once liv'd here
Are safe and free from harm;
Mortality cannot compare
They rest on God's own arm.
Composed from various expressions
used by our departed friend during his
illness.

W. S. L.

* * *

Zion rejoice lift up your voice;
Your Saviour will appear;
The Lamb once slain, will come to reign
With you a thousand years.

Der Evangelische Besuch.

Jahrgang 3.

Poland, D. April 1855.

Nro. 4.

Die Kreuzigung Jesu.

Luc. 23, 23.—Und als sie kamen an die Stätte, die da heißt Schädelstätte, kreuzigten sie ihn dafelbst.

Die Marterstraße liegt hinter dem heiligen theuern Gotteslamme, der Marterberg ist erreicht, die Stufen zum Blutaltare sind erstiegen. Bis hieher hat Er das Kreuz getragen, nun ist die Stunde da, wo das Kreuz Ihn tragen soll. Es ist die dritte Stunde (Vormittags zwischen acht und neun) des Freitags vor dem Ostersabbath. Da wird ihm der Todesaltar gebaut, sein Kreuz aufgerichtet auf der Schädelstätte, und uns wird hier der namenlose Schmerz zu Theil, daß wir mit unserer Sünde Ihn bis dahin gebracht. Wir stehen hier vor der schauerlichsten und schrecklichsten Begebenheit, die je die Welt gesehen. Und doch ist eben diese Begebenheit ein Zeugniß von der unergründlichen Tiefe der göttlichen Liebe, wie's keins mehr giebt im Himmel und auf Erden. Hier ist ein Geheimniß, in welches selbst die Engel gelüftet hineinzuschauen. Da fragt sich's denn: Wie stehen wir davor?—O Jesu, der du einst am Kreuze hingest, mach' uns selber recht bereit, daß wir würdig hinzutreten zum Kreuz altar und dein heilig Gnadenopfer Dich vollbringen sehen!—Mache stille das Herz, damit es durch nichts zerstreuet werde! Mach' erst die Sinnen und Gedanken, damit nichts uns abziehe von deiner Martergestalt! Mach' den Glauben fest in der Seele, daß wir Dich, o Einziggeliebter, nur Dich schmecken und sehen!—

„Sie kreuzigten Ihn“—mehr erzählen die Evangelisten nicht von dieser furchtbaren That. Wie soll sie auch anders in Worte gefaßt und beschrieben werden? Zwar möchten wir hier alles Einzelne, je-

den Nebenumstand wissen, und das Kleinste hätte hier, so scheint es, die höchste Bedeutung. Doch was könnte es uns frommen? Es ist alles umfaßt in dem einfachen, inhaltschweren Worte: „Sie kreuzigten Ihn!“

O Jesu, welch ein unbegreiflich Lieben! Auf daß du das Lamm Gottes werdest, welches unsere Sünde trägt, und unsern Ungehorsam sühnet, übst du Gehorsam bis zum Tode, ja zum Tode am Kreuze gehst dahin zum Blutaltar wie ein Schaaf, das zur Schlachtbank geführt wird, und wie ein Lamm, das verstummet vor seinem Scheerer. Auf daß die Sünde Adams, unterm Baum begangen, uns nicht alle tödte, lässest du dich an den Baum des Kreuzes mit spitzigen Nägeln annageln und schwebst mit ausgereckten Gliedern unter Todesmartern am dürrn Holz. Auf daß die große Kluft, welche die Sünde zwischen uns und Gott aufgeworfen hat, nicht bleibe, wirfst du die Brücke, welche den Zugang zum Vater öffnet, und schwebst als Mittler zwischen Gott und den Menschen mitten inne zwischen Himmel und Erde. Auf daß kein Sünder mehr verzage, so fern und weit er wohne, streckt dein Kreuz seine rettenden Arme aus nach oben und nach unten, zur Rechten und zur Linken. Du kämpfst, damit wir Friede haben. Du lässest dich verwunden, damit wir heil werden. Du nimmst den Fluch auf Dich, damit wir den Segen ererben. Du blutest, damit wir gesund werden. Du stirbst, damit wir leben. Du giebst Alles, Alles hin, damit wir Alles, Alles gewinnen. Wo giebt es Liebe, wenn das nicht Lieben heißt? Auf! laßt uns Ihn lieben, denn Er hat uns zuerst geliebt! Laßt uns darnach trachten, aus voller, seliger Erfahrung mit Paulus bezeugen zu können: „Ich bin mit Christus gekreuzigt.“

Ev. Besuch, Jahrg. 3. 4.

get, auf daß ich Gott lebe. Ich lebe, aber doch nun nicht ich, sondern Christus lebet in mir. Denn was ich jetzt lebe im Fleisch, das lebe ich in dem Glauben des Sohnes Gottes, der mich geliebt hat und sich selbst für mich dahingegeben." (Gal. 2, 19. 20.)

Die Auferstehung Jesu.

Und siehe, ein großes Erdbeben geschah, denn ein Engel des Herrn stieg vom Himmel herab, wälzte den Stein weg, und sprach: Ihr suchet Jesum von Nazareth, den Gefreuzigten! Was suchet ihr den Lebendigen bey den Todten? Er ist nicht hier, er ist auferstanden. Matth. 28, 2. Luc. 24, 5. 6. Marc. 16, 6.

Engel waren bey dem ersten Eintritt Jesu in diese Welt die Boten, (Evangelisten) und Verkündiger der großen Freude, daß der Heiland geboren wäre, und bei seiner Wiedergeburt, da er aus dem Tode wieder ins Leben hervortritt, sind sie es wiederum, die sein Wiederaufleben aus dem Grabe, seine zweite Erscheinung unter den Lebendigen, seine Wiedergeburt ankündigen. Sie strafen freundlich die fromme Eucherinnen, daß sie den Herrn des Lebens, der schon aufgestanden, noch unter den Todten suchten. Welche Freude muß es diesen liebevollen Wesen gewesen seyn, daß sie zuerst dieses große, ewige Evangelium aussprechen durften in dieser Welt der Todten-Gräber; daß sie die ersten waren, die als Herolde des Reichs rufen durften: Er ist auferstanden! Freuen sich nun die Engel so sehr darüber, die es doch eigentlich nicht zunächst angeht, wie viel mehr sollten wir uns freuen, danken und singen—denn uns starb, uns erstand er, uns lebt er, und wir mit ihm, wenn wir mit ihm auferstehen und in einem neuen Leben wandeln. Aber wie können wir uns freuen, wenn wir in den Banden der Sünden und des Todes liegen bleiben?

So suchen wir den Lebendigen bei den Todten, und da werden wir ihn nicht finden. Er ist nur bei den Lebendigen, die erwecket und mit ihm aus dem Grabe des Verderbens auferstanden sind, zu finden.

Mel. Sey lob und Ehr dem höchsten Gut.

Triumph! verläßt die leere Gruft.

Triumph! der Heiland lebet.

Hört, wie der Kreis der heitern Lust

Von Siegestönen bebet.

Sey uns gegrüßt, erstand'ner Held!

Die Hölle und Tod-entriehene Welt,

Ruft dir Triumph entgegen.

Ihr Himmel, laßt den Jubelklang,

Durch alle Wolken hören!

Kommt, wiederholt den Lobgesang,

In allen Geister-Chören!

Ja, ehrt den Tag, wie jene Nacht,

Die diesen Held ans Licht gebracht,

Verherrlichte seine Siege!

Es müsse Zion's Heiligthum

Von Jauchzen wiederhallen:

Gott, in der Höhe, dir sey Ruhm,

Den Menschen Wohlgefallen!

Ihr Creatures, stimmt mit ein,

Auf Erden müsse Friede seyn,

Im Himmel hohe Wonne.

Doch, ach! mein Herz, was hindert mich,

Die Freude zu empfinden?

Gott macht uns frey, du lässest dich

Mit Todesfesseln binden.

Wie, du erkennst doch deine Noth,

Und fliehst und wählst doch den Tod,

In seinen Sündenfrüchten.

Soll, Jesu! denn an mir allein,

Nach so viel schweren Siegen,

Dein Schmerz und Tod verlieren seyn?

Laß deine Blutfahne fliegen!

O deckt mich nur dies Panier,

So wird der nahe Tod von mir

Mit Hölle und Teufel fliehen.

Du kannst, mein Haupt und Lebensfürst,

Nicht deine Glieder hassen;

Ich weiß gewiß, ich weiß, du wirst
 Mich nicht im Tode lassen.
 Denn Satan angefülltes Reich,
 Blicb sonst des Himmels Größe gleich.
 Auf, rette deinen Namen!

Laß, laß mich, dein erlegtes Gut,
 Doch nicht verlieren gehen;
 Laß meines todten Glaubens-Muth,
 Lebendig auferstehen!
 O ja, mein Angstsichweifs höret auf,
 Mein Heiland steigt frey heraus,
 Und läßt sein Schwelstuch liegen.

Nun Jesus Grab die Siegel bricht,
 Steht mir der Himmel offen.
 Nun stürzt den eitlen Glauben nicht
 Ein unerfülltes Hoffen.
 Du lebst, du lebst und lebst in mir,
 Du kannst, du wirst, ich folge dir,
 Mich auch zum Vater führen.

* * *

Aus Br. Sauters "Geistlichen Magazin."
 Noch etwas von Bruder Johannes
 Einfältig.

"Wer diese meine Rede höret und thut
 sie, den vergleiche ich einem klugen Man-
 ne, der sein Haus auf einen Felsen bauete.
 Da nun ein Plakregen fiel und ein Ge-
 wässer kam, und weheten die Winde, und
 stießen an das Haus, fiel es doch nicht:
 denn es war auf einen Felsen gegründet.

Und wer diese meine Rede höret und
 thut sie nicht, der ist einem thörichten
 Mann gleich, der sein Haus auf den Sand
 bauete. Da nun ein Plakregen fiel und
 kam ein Gewässer, und weheten die Winde,
 und stießen an das Haus, da fiel es und
 that einen großen Fall." Matth. 7, 24.
 —27.

Hier ist die Rede vom Bauen, und ist
 vorgestellt wie ein kluger Mann baut, und
 wie ein thörichter Mann bauet, und wie
 des klugen Mannes Gebäu im Sturm und
 Wetter besteht, und wie des thörichten

Mann's Gebäu, welcher nicht nach der
 Regel und Richtschnur des göttlichen Worts
 gebauet hat, endlich einfallt, weil es
 auf keinen guten Grund gebauet ist.

Wohlan, meine liebe Mitmenschen, las-
 set uns das Thun dieser zwei Männer ein
 wenig betrachten. Ich habe dir zwar
 schon im vorigen Stück dieses Magazins
 gemeldet, daß ich kein Gelehrter bin, und
 meine Betrachtungen nicht auf solche Art
 darlegen kann; auch die Schriftsprüche
 nicht so anführen nach der Weise der Ge-
 lehrten: wann du aber in der Bibel bele-
 sen bist, so wirst du dergleichen Redarten
 auch finden. Ich will dir erstlich erzäh-
 len, wie es mir mit diesem geistlichen Bau-
 en ergangen ist, nemlich:

Ich habe von Jugend auf zuweilen
 geistliche Nübrungen gehabt, und ist mir
 gezeigt worden, wie daß der Mensch eine
 Seele in sich habe, welche von unschätzba-
 rem Werth seyn müsse, und daß selbige
 Gott angehöre. Dieses hat mir nicht nur
 Laub und Gras gezeigt, sondern vielmehr
 das Wort Gottes, welches geistlich ist, ich
 aber war ungeistlich, und konnte es nicht
 gebührend verstehen. Ich fühlete auch
 die Kraft des Wortes Gottes nicht so in
 meiner Seele wie es hätte seyn sollen; daher
 wurde mir oft bange um das Seligwerden.

In diesem Zustand brachte ich manche
 Jahre zu, bis endlich durch eine sonderli-
 che Schickung von Gott mein Herz aufge-
 weckt wurde; da dann nicht allein meine
 offenbare Sünden, sondern auch der ganze
 verderbene Zustand meines Herzens mir
 entdeckt wurde, und meine Sünden dränge-
 ten mich so, daß ich Gotz Tag und Nacht
 mit Thränen flehete, er sollte mir doch
 meine Sünden vergeben, welches er auch
 gethan hat. Mein Herz wurde mit uns-
 aussprechlicher Freude überschüttet; meine
 in mir herrschende Sünden wurden ge-
 schwächet und mußten sich vertrieben vor
 dieser Macht Gottes; allein, weil ich die
 Listigkeit des Satans noch nicht kannte,

welcher allezeit geschäftig ist das gute Weizenkörnlein zu verderben oder vom Herzen wegzunehmen, damit es keine Frucht bringen möge; ich auch das Wachen über dem Guten nach dem Rath Christi noch nicht gelernt hatte, so kam ich wieder von dieser Arbeit ab, und verlor auch so gar das gute Zutrauen zu Gott, und glaubte nicht daß er mich annehmen würde.

Ich gerieth sodann abermals in große Noth und Bekümmerniß des Herzens, und war verlegen wie ich doch möchte einen guten Grund finden, da mein Fuß stehen konnte. Meine Anfechtungen wurden schmerzlich, und der Kummer wurde groß, daß ich die Gnade die mir von Gott widerfahren war, so verlassen hatte. Ich machte mich endlich wieder auf, faßte Vertrauen zu Gott und flehete ihn um Gnade; wurde auch manchemal getröstet und meiner Bitte gewähret, aber mein Herz war doch nie recht gewiß.

Ich gesellte mich endlich zu solchen Leuten welche man Pietisten zu nennen pflegte, klagte ihnen meine Noth: es wurde mir gesagt, ich müßte die Sünde lassen und fromm werden. Ich sagte ihnen, daß ich keine grobe Sünden mehr that; ich hätte aber doch keine gute Gedanken, und wäre nicht ruhig in meinem Gewissen. Einer dieser Freunde sagte mir: Ich sollte keinen Willen haben wollen; wann mein Wille ganz an Gott übergeben wäre, so würde ich schon Ruhe finden vor mein Herz. Das heißt Grund graben, welches gewiß auch gut ist, aber mühsam, und ist weder auf den Fels noch auf den Sand gebaut. Nun habe noch ein wenig Gedult, ob ich es errathen werde, was Grund oder Fundament graben heißt, oder was endlich auf den Fels gebauet heißt.

Ich resolvirte mich endlich, ich wollte gelassen seyn, man bringe es (dachte ich) doch nicht zur Vollkommenheit in dieser Welt, man geht lieber ein wenig zu ehrbarer Companie und vertreibt sich die schwermü-

thige Gedanken durch allerlei Gespräche, kurzum, man macht es so gut man kann; unterdessen kam mir doch immer wieder in den Sinn, daß ich doch noch keinen wahren Grund gelegt und kein ruhig Herz hätte. Ich entschloß mich endlich, ich wollte mir alle diese Gedanken aus dem Sinn schlagen, und wollte gelassen seyn; und hätte es auch beinahe so weit gebracht, aber ich merkte, daß ich je länger je mehr in Laulichkeit kam, und mußte die Worte in meinem Herzen hören: Du bist weder kalt noch warm; und kam also aufs neue wieder in elende wankende Umstände.

Ich dachte, wo fehlet es doch, daß ich nicht zum Genuß des Friedens Gottes kommen kann, wovon ich doch schon öfters einen so herrlichen Vorschmack gespüret habe. Ich machte mich aufs neue wieder auf, griff die Sache ernstlich an, fründ früh auf zu meinem Gebet, ich begab mich in allerlei Verläugnungen, ich widersprach den Sünden der Jugend kräftig; wo ich mich besinnen konnte daß ich in vielen Jahren Jemand unrecht gethan hatte, das ersetzte ich; that auch bey meiner äußerlichen Armuth den Armen gutes, aber mein Herz war doch nicht vergnügt; ich betete viel und fastete oft um mein unnützes Fleisch zu zähmen; Gott erquickete mir zwar mein Herz oft, aber ich blieb nicht in solcher Fassung, und meine Befehrung schien oft als wie übertausen geworfen zu seyn.

Um die Sache kurz zu fassen, meine eigene Werke mengeten sich immer unter Gottes Werk, daß mich Gott nicht zur Ruhe bringen konnte; und kam also bey allem diesem noch nicht zum bauen auf den rechten Felsen, bis es endlich in mir hieß: Cerneli! Dein Gebet und Almosen ist vor Gott gekommen; nun schicke hin zu Petrus, der wird dir sagen wie man ein seliges Herz bekommt. Die Werke die du thust, sind wohl gut, aber deine Seligkeit kannst du damit nicht erwerben; Petrus wird dir

schon Worte sagen, daß du und deine ganze Familie werdet selig werden können. Was war dann die Rede von dem Herrn, der über alles ist? Nämlich, die Predigt vom Glauben.

Ich hatte zwar zuvor schon vieles von dem Glauben an Jesum gehört, aber im Herzen nicht verstanden; nun aber gieng mir das Licht auf, der helle Morgenstern das wahrhaftige Licht, welches die Menschen erleuchtet zum ewigen Leben. Und wann hernachmals der Satan kam und brachte mir mancherlei Dinge vor, und wollte mir die Sache in Zweifel bringen und mich zu stören suchen, so sagte ich einzeltig: Der Sohn Gottes hat sein Blut vor mich vergossen welches mich reinigt, und macht unaussprechlich Vergnügen. Und wann mich hernachmals der Satan (wie er oft that) ansprechen wollte mit Zweifelmüthigkeist, so machte ich es kurz mit ihm, und gab ihm immer zur Antwort: Jesu Blut ist im Allerheiligsten Bürge für mich, sein Blut redet bessere Dinge denn Abels Blut, und so wich der Satan endlich von mir, so daß ich ungestört den Frieden Gottes bei Jesu genießen konnte, und habe also erfahren was es ist: Auf einen Felsen bauen. Und ohngeachtet ich durch die Wirksamkeit so ermüdet und abgemattet war, so war doch mein armes Herz kaum zum Glauben zu bereeden.

(Schluß folgt.)

Correspondenz.

Unser lieber Bruder Christian Langenecker von Lancaster Co. Pa. ist nicht mehr hinieden. (Siehe Todes-Anzeige am Ende dieser Nummer.) Schon lange hat uns ein Todesfall nicht so empfindlich gerührt, so unerwartet überrascht und niedergeschlagen, und zu solchem tiefen Nachdenken über die Wunderwege des Herrn geführt, wie dieser. Obgleich wir ihn schon

fünf und zwanzig Jahre kannten als einen theuren Bruder in Christo, und treuen Arbeiter im Weinberge des Herrn, so war doch diese Bekanntschaft in den letzten zehn Jahren, nachdem so viele ältere Brüder, einer nach dem andern, durch den Tod vor uns hingerückt worden waren, genauer, vertrauter und inniger geworden.

Kaum sind drei Monate verflossen, seitdem wir mit diesem und vier andern Brüdern aus der Nähe und Ferne in einer Gemeinde zusammen trafen, und beschäftigt waren miteinander, um Liebe, Friede und Eintracht zu pflanzen. Und siehe, schon jetzt, noch ehe man sehen konnte, ob das Gepflanzte wachsen und gedeihen würde, oder ob der kalte Winter-Frost das zarte Pflänzlein am Aufkommen hindere, ist einer dieser fünf Knechte des himmlischen Gärtners von seinem irdischen Tagewerk abgerufen. Er hat sein Zeugniß mit seinem Tod versiegelt, und o wie bald, wie bald! wird auch die Reihe an uns kommen!

Acht Tage nachher, am zweiten Sonntag im December waren wir noch in der Versammlung an seinem Hause. Es war vielleicht die letzte Versammlung, die vor seinem Tod in seinem Hause war. Es war wenigstens die letzte für uns. Wie rüstig und munter war er damals! Als ob er mit Jünglings-Kraft angethan wäre, war er beflissen, seinen Brüdern und der Gemeinde zu dienen. Nach der Versammlung fuhren wir mit ihm in seinem Fahrzeug zu einer Abend-Versammlung, und am nächsten Morgen schieden wir von einander—für dieses Leben. O meine Brüder! „Hoffeten wir allein in diesem Leben auf Christum,“ hätten wir kein anderes, kein besseres, kein ewiges Leben zu hoffen, so wären wir die elendesten unter allen Geschöpfen! —

Wenn wir nicht sehr irren, so leben noch zwei ältere bestätigte Diener dieser Gemeinde, die schon lange aus Alters- und Leibes-

Schwachheit nicht mehr dienen können, und ohne Zweifel mit Verlangen auf ihre Erlösung von dem Leibe dieses Todes harren, und sich darnach sehnen. Aber an ihnen gieng der Todes-Engel bis jetzt vorüber, und nahm denjenigen hinweg, der noch in voller Kraft und Wirksamkeit stand. O wie wunderbar sind die Wege des Herrn, und wie gar unbegreiflich sind seine Gerichte!

Schließlich fügen wir noch folgende Zeile bey, die uns nach Lesung der Trauer-Botschaft eingestossen sind:

1.

Christus, der Herr, Er lebet noch!
Hieran halt fest, mein Herz-
Reich oder arm, das Todes-Joch
Ist nimmer ohne Schmerz.

2.

So theuer auch das Nützzeug war,
Thut doch Gott, wie Er will;
Ihm, nicht uns, ist es offenbar,
Ach darum, Herz, sey still!

3.

Niemals hat Gott es je versch'n;
Er machet alles gut.
Läßt alles uns zum Heil gescheh'n;
Auf, fasse Glaubens-Muth!

4.

Nur um ein Kleines ist's zu thun,
Gehn wir denselben Gang;
Er ruht, und wir auch werden ruh'n,
Nicht lang währt es, nicht lang.

5.

Ein jedes denn bereite sich,
Christus wird kommen bald;
Komm, Seele, eil' und schicke dich!
Er richtet jung und alt.

6.

Nicht du dich selbst, dann fällst du nicht
Samt andern Sündern gar,
In Gottes ewiges Gericht,
Das allen ist furchtbar.

7.

Drum, wer noch unbekehret ist,
Der denk an Grab und Dahr!

Und werde eilends auch ein Christ,
Wie unser Bruder war.

„Gedenket an eure Lehrer, die euch das Wort Gottes gefragt haben, welcher Ende schauet an, und folget ihrem Glauben nach.“ Heb. 13, 7.

Aus dem Schreiben eines theuren alten Bruders in Virginia.

Lieber Bruder in dem Herrn! Mit einem Gruß der Liebe und des Friedens an dich und die Deinigen, und alle die mit and bei dir sind schreibe ich diese Zeilen, erfüllt mit Herzens-Dankbarkeit zu Gott für die Gabe der Gesundheit des Leibes, aber noch vielmehr für die Gabe der Gesundheit der Seele, welche ist das Wort Gottes, das alles heilet, wenn wir darnach hungern und dürsten, und dasselbige genießen in wahren Glauben und Bekehrung zu Gott.

Was den englischen Gospel-Bisiter betrifft, so ist mein Sinn noch, wie ebendessen, ihn nicht zu vergrößern, und die Lectionen kurz und gut zu machen. Es dünkt mich, die Mitglieder sind überhaupt zu laß und träg, Gottes Wort und erbauliche Schriften zu lesen; Manche können auch nicht gut lesen, und dann wird ihnen die Zeit gleich zu lange. Aber vielleicht wird es auf die Mehrheit der Stimmen ankommen; ich bin demnach gelassen in der Sache.

Uebrigens was das Deutsche angehet, so so scheint das bald unterzugehen in unserer Gegend. Es sind keine deutsche Schulen mehr, und nicht mehr viel deutsch Predigens. Es scheint, als wenn die jungen Leute keine Geneigtheit hätten, etwas deutsches mehr zu hören, und ebenso auch viele Alte, obgleich sie von Haus aus Deutsche sind. Aber wenn der deutsche Bisiter gedruckt wird, magst du mir für fünf Thaler schicken. (Herzlichen Dank für

diese Unterstützung des Deutschen.) —

Man weiß ich nicht, ob dir die apocryphischen Bücher Neuen Testaments (sie sind in der Berlenburger Bibel;) bekannt sind, aber es dünkt mich, es sind einige lehrreiche Schriften darinnen. Es ist eine Schrift darin, genannt: „Das Evangelium Jacobi.“ Es sind 23 kurze Capitel darin verfaßt. Ich will dir die Vorrede abschreiben.

„Das Evangelium Jacobi. Dasselbe wird sonst eigentlich Vorbereitungsevangelium genannt, und ihm darin noch einiger Vorzug zugeeignet. Der Jacobus aber, dem es zugeschrieben wird, ist der Kleinere, des Herrn Bruder, der den Zunamen des Gerechten geführt, und zu Jerusalem Bischoff gewesen. Von Einigen nun ist dasselbe wehl zu allen Zeiten geliebt und hochgehalten worden, wemunter auch der ehrliche Michael Kean der aus unsern Zeiten ist. Von Andern aber, und den Meisten, ist es auch verurtheilt und verworfen worden. Inmittlest soll es gleichwohl ebendessen öffentlich gelesen worden seyn in den Orientalischen Christlichen Gemeinden.“

„Gilt es nun aber bei uns wenig oder nichts, oder halten es doch Manche für notwendig; so wissen wir, wie es auch manchen andern Schriften, als zum Exempel der Epistel an die Hebräer, der zweiten Epistel Petri, der Epistel Judä, und auch der Offenbarung, noch vor kurzem, und auch selbst zu unsern Zeiten ergangen, die doch endlich auch sogar in canonischen Credit gekommen sind; da man doch dieses (das Evangelium Jacobi) nur unter den apocryphischen nicht zurück zu lassen begehret.“

Nun noch etwas von dem Inhalt der Capitel.

Cap. 1. Joachim, der Jungfrau Maria Vater, hat keinen Erben.

Cap. 2. Anna, der Jungfrau Maria Mutter, trauert, und bittet Gott um Fruchtbarkeit.

Cap. 3. Sie beklaget ihre Unfruchtbarkeit.

Cap. 4. Beide, Anna und Joachim, werden durch Engel ihrer Fruchtbarkeit halben versichert.

Cap. 5. Joachim bringet sein Opfer. Anna gebietet die Maria.

Cap. 6. Maria wird von ihren Aeltern Gott geheiligt, und priesterlich gesegnet.

Cap. 7. Maria wird, 3 Jahr alt, in den Tempel gebracht.

Cap. 8. Nachdem Maria 12 Jahr alt ist, wird auf ihre Verheirathung geschickt.

Cap. 9. Maria wird dem Joseph vertraut.

Cap 10. Maria hilft mit an den heiligen Kleidern des Tempels arbeiten. 2c. 2c.

Diese Schrift ist im 4ten Band und 8ten Theil der Berlenburger Bibel. Vielleicht könntest du etwas Erbauliches darin finden und mittheilen.

D. V.

(Nachschrift des Herausgebers. Mich dünkt, es ist diese Schrift noch nicht gar lange in einem Buch erschienen, betitelt: „Das Apocryphische Neue Testament,“ und, wenn ich nicht irre, bei Johanna Bär in Lancaster, Pa. gedruckt worden. Ich besitze das Buch selbst nicht; denke aber, es werde unter denen, die noch Deutsch lesen, ziemlich bekannt seyn. Ob der jetzige Pabst, der im vergangenen December den Lehrsatz, „daß die Jungfrau Maria ohne Erbsünde geboren sey,“ zum Glaubens-Artikel in seiner Kirche gemacht hat, diesen Lehrsatz aus dem Evangelium Jacobi genommen hat, kann ich auch nicht wissen. Wenigstens, dünkt es mich, hätte er zuerst dieses canonisch machen sollen. Wir glauben nach der Schrift, daß der unglaubliche Mann durch das (glaubige)

Weib, und das unglaubliche Weib durch den (glaubigen) Mann geheiligt wird, sonst wären unsere Kinder unrein; nun aber sind sie heilig." 1 Corinth. 7, 14.)

Eine Bitte.

Wir müssen die Bitte im Englischen Visiter auch hier wiederholen, daß unsere liebe Brüder uns doch verschonen möchten mit Privat-Geschäften an der Jährlichen Versammlung. Wir wollten wünschen, daß unsere liebe Leser die dort angeführten Ursachen beherzigen möchten, und fügen nur bei, was wir dort am Schluß gesagt haben, daß, wenn Brüder nicht gerne ihre Briefe auf die Post geben zu einer Zeit, wo sie uns bald persönlich zu sehen erwarten, sie doch die Briefe schreiben, und was dazu gethan werden soll, dazu thun und versiegeln, und dann an die Versammlung mitbringen möchten, wo wir dann, so wir leben, sie selbst in Empfang nehmen könnten.

Wegen unserer Lieberbücher.

Die neue Ausgabe derselben ist zwar endlich fertig, aber der Buchbinder kann sie nicht so schnell einbinden, als die Bestellungen kommen. Brüder, die gerne welche hätten auf Commission zu verkaufen, bitten wir um Geduld, indem wir diejenigen zuerst versorgen müssen, die das Geld voraus bezahlt haben. Schulden müssen, wie es recht ist, zuerst bezahlt werden.

Unser Deutsches Blatt.

Der Evangelische Besuch, hoffen wir, soll doch noch endlich zu Stande kommen. Zwar kommen die Unterschreiber nur sehr langsam ein, ihre Zahl hat noch keine zwei hundert erreicht. Wenn es aber so fortgeht, wie seit Neujahr, so möchte doch bis Ende des Jahrs eine hinlängliche Anzahl sich finden. Neue Unterschreiber werden immer mit den Nummern von Anfang des Jahrs versehen, weil keine Subscription anders, als vom Neujahr an, angenommen werden kann. Wir haben bis jetzt monatlich 16 Seiten gegeben, und werden auch fortzufahren so zu thun; doch wird die eine Hälfte, wie diesmal, etwas aus früherer Zeit seyn.

Todes-Anzeige.

Als schon der englische Visiter für diesen Monat fertig gedruckt war, kam uns folgender Brief zur Hand, welcher uns sehr schmerzlich überraschte. Es ist im Englischen geschrieben, und wir geben den wesentlichen Inhalt im Deutschen.

Lieber Bruder. Ich bringe dir traurige Botschaft.

Starb am 8ten März unser lieber Bruder Christian Langenotter, Aufseher der Weiß-Eichen-Gemeinde in Lancaster Co. Pa. Er war nur etliche Tage krank mit entzündlichem Seitenstichen. Am Sonntage vor seinem Abschied predigte er noch. Er brachte sein Alter auf 63 Jahre, 4 Monate und 24 Tage.

Am Sonntag den 11 März wurde seine sterbliche Hülle dem Mitterschnee der Erden übergeben unter dem Geleite einer großen Menge von Mitgliedern und Freunden, die alle seinen so schnellen und unerhofften Abschied beklagten. Die Leichenreden, von Bruder David Verlach und Jacob Reinhold gehalten, waren auf die Worte Pauli gegründet, 2 Timoth. 4, 7. 8. „Ich habe einen guten Kampf gekämpft, ic.

Er war nicht nur werthgeschätzt in der Gemeinde, in welcher er wohnte, sondern allenthalben in unserer so weit ausgebreiteten Brüderschaft, wo er hinkam, oder bekannt war, als ein treuer Haushalter über die Geheimnisse Gottes und in der Gemeinde des Herrn; und wurde daher öfters erwählt als ein Mitglied der stehenden oder Ältesten Committée in der jährlichen Versammlung. Sein Wirken auf Erden aber ist nun zu Ende, das Haus seiner sterblichen Hütte ist zerbrochen; sein Kampf, seine Leiden, sein Lauf ist vollbracht; doch hoffen wir, seine Seele hat gefunden das Haus, nicht von Menschenhänden gemacht, sondern von Gott erbaut, das ewig ist im Himmel, wo eine höhere Wirkksamkeit seiner wartet, und wo wir, wenn wir treu bleiben bis ans Ende, ihm bezeugen, uns mit ihm unserer Erlösung freuen, und gemeinschaftlich mit ihm und allen theuererkauften Seelen, aus allem Volk, Geschlecht und Ort, das ewige Hallelujah anstimmen werden Gott und dem Lamm.

Der Evangelische Besuch.

Band I.

July 1853.

17ro. 8.

Die Gemeinde in der Wüste, oder:

Zeugnisse von dem Daseyn einer apostolischen Gemeinde vom Anfang des Evangeliums bis auf unsere Zeit.

Die Böhmischen Brüder.

Das Glaubensbekenntniß der Böhmischen Brüder, stimmte in den Haupt-Artikeln mit dem der Waldenser überein, und so gleicher Weise ihre kirchliche Einrichtung und Ordnung, worin die apostolische Kirche ihnen allezeit als Vorbild diente. Besonders strenge beobachteten sie die Sucht des Evangeliums, welcher alle Brüder ohne Unterschied sich unterwerfen mußten. Bei geringeren Fehlern wurde die geheime Erinnerung und Bestrafung angewandt, welche die Brüder untereinander beobachteten; bei größeren fand öffentliche Bestrafung vor der Gemeinde, u. in ganz schweren Fällen gänzliche Ausschließung von der Gemeinde statt.

Um die Ansichten und Grundsätze dieser neuen Böhmischen Brüder noch vollständiger ins Licht zu stellen, fügen wir noch selbendes Zeugniß aus einer andern Quelle bei.

„Die Böhmischen Brüder sind eine Secte christlicher Leute, welche in Böhmen aufstanden im Jahr 1467. Sie sahen den Papst mit seinen Cardinälen als den Antichrist, und die Römische Kirche als die Hure an, von welcher in der Offenbarung die Rede ist. Sie verwarfen die Sacramente der Römischen Kirche, und erwählten Laien zu ihren Predigern. Sie hielten die Schrift für ihre einzige Glaubens-Regel, und verwarfen die päpstlichen Ceremonien in der Begehung der Messe: noch machten sie Gebrauch von irgend einem andern Gebet, als dem Gebet des Herrn. —

Sie taufte alle diejenige wieder, welche sich an ihre Gemeinde angeschlossen. Sie verabscheuten die Anbetung der Heiligen und Bilder, Gebete für die Verstorbenen, Eheseligkeit, Gelübde und Fasten (durch Menschengesetze verordnet,) und beobachteten keine Feiertage als die des Christtags, der Ostern und Pfingsten.

In 1503. wurden sie von den Katholiken bei König Ladislaus dem Zweiten angeklagt, welcher ein Edikt gegen sie ausgeben ließ, und ihnen verbot, weder heimliche noch öffentliche Versammlungen zu halten. Als Luther sich gegen die Kirche von Rom erklärte, suchten die Böhmisches Brüder mit seinem Anhang Gemeinschaft. Anfanglich zeigte dieser Reformer großen Widerwillen gegen sie. Als aber die Böhmen ihre Deputirten an ihn sandten im Jahr 1535. mit einem ausführlichen Bericht ihrer Lehre, so erkannte er sie als eine Gesellschaft von Christen, deren Lehre der Reinheit des Evangeliums am nächsten käme. Diese Secte publicirte ein anderes Glaubensbekenntniß in 1535, worin sie der Wiedertaufe entsagten, welche sie anfänglich geübt hatten, worauf eine Vereinigung gestiftet wurde mit den Lutheranern, und nachher mit den Zwinglianern, deren Meinungen sie von da an fortzuführen zu setzten.“

Aus diesem erhellet, daß die Böhmisches Brüder Baptistsche Grundsätze behaupteten bis auf das Jahr 1535, in der Periode der Reformation des sechzehnten Jahrhunderts.

Wäre irgend jemand geneigt dieses zu bezweifeln, der lasse sich erinnern an das, was sie selbst bezeugten in ihrer „Rechtfertigung des Glaubens, Gottesdienstes u. Gebräuche der Brüder in Böhmen und Mähren Anno 1532.“ wo sie sagen;

„Es ist offenbar, daß die Kindertaufe von keinem Tughen, noch nach der Einsetzung Christi ist, sondern von dem herkommt, der solche erfunden hat nach seinem eigenen Willen und Gutdünken. Aber Christus will seine Taufe haben nach seinem Wort zur Vergebung der Sünden, worauf er auch Seligkeit verheißt, wenn Er spricht: „Wer da glaubet und getauft, wird der wird selig werden.“ Siehe Eteriks Geschichte der Taufe und Taufgesimten. Seite 117.

Aus diesen Zeugnissen, welchen wir noch viele andere beifügen könnten, ist es hin-

länglich klar, daß die Böhmischn Brüder gegen die Kindertaufe waren, und alle die wiederum taufeten, welche zu ihrer Gemeinde kamen. Die Frage wie sie die Taufe verrichteten, ob durch Eintauchung, oder Begießen, und wenn durch Eintauchung, ob durch einmalige oder dreimalige Eintauchung, kann nicht zweifelhaft seyn, wenn wir uns erinnern, daß die Böhmen erstlich zum Glauben des Evangeliums gebracht worden waren durch die Predigt von Griechischen Christen, welche allezeit die dreimalige Eintauchung für wesentlich hielten zur Taufe; (siehe oben)—daß dreimalige Eintauchung noch allgemein gebräuchlich war selbst in den böhmischen Gemeinden von Böhmen, Deutschland u. s. w. bis auf die Zeit der Reformation, wovon, wenn wir keine andere Zeugnisse hätten, die Taufsteine in den ältesten Kirchen-gebäuden Zeugen wären, welche meistens groß genug sind, nicht allein ganz kleine Kinder einzutauchen, sondern auch solche von einem höheren Alter; und daß die Reformatoren, Luther und andere, solche übten, lernen wir aus einem Bericht von Pomernus, einem Freund und Mitarbeiter Luthers, den er uns gibt von der Weise einen Juden zu taufen, und welche wir unsern Lesern mittheilen, um ihnen zu zeigen, wie selbst die Lutheraner die Taufe verrichteten in den Tagen der Reformation.

Pomernus sagt: "Wenn ein Jude bei uns die Taufe Christi begehret, so glauben wir ihm nicht so bald. Er muß uns etliche Sprüche aus Mose und aus den Propheten von Christo auftragen, und besonders, was er aus der Predigt des Evangelii Christi gelernt habe? Daraus wir mögen merken, ob es sein Ernst sey zc. Dann befehlen wir ihn etlichen Catechisten, die ihn den christlichen Catechismus lehren."

"Darnach auf einen bestimmten Tag zur Taufe lassen wir mitten in unsere Kirche legen einen Braukübel mit Wasser, so voll daß ein Mensch könne darin sitzen auf den Knien und das Wasser ihn bedeckt bis an die Schultern. Solcher Kübel soll um und um und dareben behangen werden mit Tüchern, doch also, daß auch für dem Kübel mit denselben Tüchern werde ein Raum eingenommen, da sich der Jude verdeckt, ausgeht zur Taufe, und wieder anziehet, nach der Taufe. Darum werden

die Tücher an allen Zeiten also umhangen, daß man sie kan aufwerfen, wenn der Jude im Wasser auf den Knien sitzt, und wieder niederziehen, wenn er getauft ist.

"Zur rechten Zeit bringet der Pfarrherr oder Prediger den Juden, und stellet ihn mitten in die Kirche für allen Leuten, und fraget ihn offenbarlich: Jude, wie willst du gerne heißen? Er antwortet: Johannes oder N. Der Prediger saget: Johannes sollst du heißen. Johannes, sage her die zehn Gebote Gottes aus Mose. Da hebet er also an: die zehn Gebote Gottes sind, das erste zc. Darnach spricht der Prediger: Johannes, diemvil du willst getauft seyn mit der Taufe Christi, so bekenne deinen Glauben für der ganzen Gemeinde, Er antwortet: Ich glaube an Gott den Vater, Allmächtigen Schöpfer zc. Weiter spricht der Prediger: Johannes, willst du auf den Glauben, den du jetzt bekennet hast, getauft seyn?—Er antwortet: Ja, von Herzen gerne."

"Bald gehet der Jude hinter den Fühhang zu dem Kübel, und weil er das Wammes und Hosen dabei gelassen hat, so zeucht er da die Schuhe aus, wirft den Rock ab, steigt ins Wasser, und wirft das Hemd zum Rock, und setzet sich bald ins Wasser auf die Knie. Dann wirft man auf den Umhang, daß Jedermann öffentlich könne zusehen und zuhören."

(Wie es kam, daß man die Taufklinge nackt taufen zu müssen glaubte, gegen alle Gefühle der Ehrbarkeit und Schamhaftigkeit, und ohne einen Schatten von Autorität in der Schrift, ist nur dadurch zu erklären, daß nachdem einmal die Kindertaufe mehr und mehr eingerissen war, wo man das Nackend-Taufen am bequemsten fand, man dieses auch bei Erwachsenen zu thun anfieng, um dadurch die Kindertaufe mehr und mehr allgemein zu machen.)

"Da faffet der Täufer mit der rechten Hand Johannes bei dem Kopf, und spricht laut: Und ich taufe dich im Namen des Vaters, (hier drückt er ihm den Kopf ins Wasser, und zeucht ihn bald wieder herfür;) und des Sohnes, (hier drückt er ihn ins Wasser zum andernmal wie zuvor;) und des heiligen Geistes, (hier drückt er ihn ins Wasser zum drittenmal wie vorher;)—der getaufte Johannes spricht: Amen."

„Bald zeucht man den Umhang wieder zu, daß man nicht darcin sehen kann, und der Getaufte steigt aus dem Wasser, zeucht sich an, kommt herfür, und steht wieder mitten in der Kirche, wie zuvor. Er hebet aber seine Augen und Hände in den Himmel, und spricht mit lauter Stimme langsam und deutlich: Daß walte Gott der Vater, und der Sohn, und der heilige Geist, Amen. Damit fällt er auf seine Knie, und betet öffentlich: Vater unser etc. Amen. Darnach leget der Priester seine Hand auf des Getauften Haupt, und spricht das letzte Gebet über ihn, aus unserm Taufbüchlein: Der Allmächtige Gott und Vater etc. Amen. Des nächsten Sonntags darnach gehet der getaufte Jude voran, mit den andern Christen, zum Nachtmahl unsern Herrn Jesu Christi.“

So weit Pomeranus in Lutheri Schriften Tom. 12. Wittenberg 1603. fol. 196. u. folgend.

Wenn solche richtige Ansichten von der Taufe Christi noch herrschend waren bei den Sächsischen Reformirten, wie diese einfache Erzählung beweist, und viel ausführlicher bewiesen werden könnte durch eine Wolke von Zeugnissen aus ihren eignen Schriften, obschon sie Nachkommen waren jener alten Sachsen, welche gezwungen oder durch Soldaten getrieben wurden auf Befehl des Römisch-Catholischen Kaisers, Christen zu werden, und sich taufen zu lassen; — wie viel mehr Grund ist vorhanden zu glauben, daß die Böhmischen Brüder die nämlichen richtigen Ansichten behaupteten u. übten, die sie, so zu sagen, von ihren Voreltern geerbt hatten, welche wie oben erzählt, zum Christenthum bekehrt wurden durch die einfache Predigt des Evangeliums, vermittelt zweier Griechischen Christen.

Wir können uns nicht enthalten, hier unsern herzlichsten Dank gegen unsere alte Lutherische Brüder dafür auszudrücken, daß sie eine solche deutliche, unmißgreifliche Beschreibung der Taufe Christi, wie sie sie selbst, und wir mit ihnen nennen, aufgezeichnet und aufbewahrt haben. Zur nemlichen Zeit können wir es nur beklagen, daß ihre Kinder heutiges Tages so weit in die Irre gegangen sind, als zuweilen lächerlich zu machen, was ihre Väter allein nannten, sondern auch beobachteten, als die Taufe Christi.

Zum Schluß dieser Bemerkungen müssen wir einen Umstand anführen, der sich zutrug, während wir das Obige aus dem deutschen Original-Werk abschrieben, und ins Englische übersetzten, (für den Gospel-Mißer.) Ein deutscher Mann, auch ein Lutheraner, der für uns arbeitete, und zu Zeiten zu uns auf die Stube kam, nahm als ein Liebhaber vom Lesen zuweilen ein Buch zur Hand während der Rubestunde. Eines Tages ergriff er zufällig das Buch aus dem der obige Artikel genommen ist und fiel gerade auf diesen nemlichen Artikel. Er las ihn aufmerksam, und als er damit fertig war, sagte er: „Gewißlich, wenn das die Taufe Christi ist, wie die Väter unserer eigenen Kirche bezeugen, so ist es die unsere nicht, d. h. nicht Christi Taufe.“ Und nach einigen weitern Aeußerungen, deren wir uns nicht genau erinnern, beschloß er mit den Worten: „Warum sollten wir nicht getauft werden mit der nemlichen Taufe Christi, wie dieser Jude wurde?“ Wir wollen nur sagen, was wir damals innerlich seufzten: „Möchte der Geist Gottes diese Ueberzeugung nicht allein in ihm, sondern in vielen andern seines Namens erhalten, die dieses lesen.“ (Fortsetzung folgt.)

Etwas

vom ersten Anfang und Fortgang der Brüder scharft der Deutschen Täufer.

Mitgetheilt für den evangelischen Besuch von Theophilus.

Es hat dem guten Gott gefallen, beim Eingang des vorigen Jahrhunderts, da man begann zu schreiben Siebzehnhundert, nach Christi Geburt, viele seiner Menschenkinder zu erwecken, die hin und her Privat-Versammlungen hielten nebst dem gemeinen Kirchenwesen; bis der geistliche Priesterneid die Herzen der Obrigkeit erbitterte und hin und wieder Verfolgungen entstanden. Nemlich in der Schweiz, in dem Wartenbergerland, in der Chur-Pfalz, im Sassenland, und mehre andern Orten.

Diesen verfolgten Erulanten zeigte nun der Herr einen Zufluchtsort, oder ein kleines Pella, in dem **Witgensteiner Land**, wo dazumahl ein gelinder Graf u. etliche erweckte Gräfinnen wohnten; da wurde Gewissensfreiheit gegeben zu **Schwarzenau**, ohngefähr eine Stunde von **Berlenburg**, daher obwohl das **Witgensteiner Land** ein armes und rauhes Land ist, so kamen doch viele und mancherlei Menschen in **Schwarzenau** zusammen, und wurde gar bald der sonst wenig geachtete Ort in eine ganz andere Gestalt verändert, so daß es in wenig Jahren ein weit und breit berufener Ort wurde.

Die aber aus der Verfolgung daselbst zusammen kamen, ob sie wohl in mancherlei Meinungen unterschieden und auch in Sitten und Gebräuchen unterschiedlich waren, so wurden sie doch zuerst alle **Pietisten** genannt; sie selbst nannten sich aber untereinander Brüder.

Da fanden sich einige kräftig angezogen die Spuren der ersten Christen wieder aufzusuchen und sehnten sich herzlich die befohlene Zeugnisse Jesu Christi nach ihrem rechten Verstand u. Werth im Glauben zu ergreifen. So ward es ihnen dann auch zu gleicher Zeit, und mit tiefem Nachdruck aufgeschloffen, wie nothwendig der Gehersam des Glaubens ist für eine Seele, die da selig werden will.

Solcher Aufschluß brachte sie dann auch zugleich an das Geheimniß der Wassertaufe, welche ihnen verstände als eine Thüre in die Gemeinde, nach welcher sie sich so herzlich sehnten. — Von der Taufe aber wurde unter den **Pietisten** damals sehr unterschiedlich geachtet, welches zwar manchemal den Wahrheitsliebenden Seelen wehe that.

So gieng es bis im Jahr 1708. Da haben sich dann 8. Personen mit einander verbunden, einen Bund eines guten Gewissens mit Gott aufzurichten und alle Befehle Jesu Christi als ein sanftes Joch auf-

zunehmen, und also dem Herrn Jesu, ihrem guten und getreuen Hirten, in Liebe und Leid als treue Schäflein nachzufolgen, bis zu einem seligen Ende.

Diese 8. Personen waren nemlich: fünf Brüder und drei Schwestern. Die Namen der Brüder waren wie folgt: der erste war **Georg Grebi** von **Hessencassel**, der zweite **Lukas Vetter** auch vom **Hessensland**; der dritte war **Alexander Mack** aus der **Pfalz** von **Schrißheim** zwischen **Manheim** und **Heidelberg**, der vierte war **Andreas Bony** von **Basel** aus der **Schweiz**, der fünfte **Johannes Ripping** von **Borreit** aus dem **Württemberg**; und die Schwestern waren **Johanna Nöthigerin** oder **Bonyfin**, **Anna Margaretha Mackin**, u. **Johanna Rippingin**.

Diese 8. Personen verbunden sich als Brüder und Schwestern zu einer Christgläubigen Gemeinde. Und als sie in bewährten Historien fanden, daß die Christen in den ersten Jahrhunderten sich nach dem Befehl Christi durch ein dreimaliges Eintauchen in das Wasserbad der heiligen Taufe haben einpflanzen lassen in den Kreuzestod Jesu Christi; — so forscheten sie sodann fleißig in dem Neuen Testament nach, und fanden Alles vollkommen damit übereintreffend.

Daher bekamen sie ein sehnliches Verlangen durch dieses von Christo selbst geübt u. von Ihm befohlene Mittel, nach seinem so heilsamen Rath zur Erfüllung aller Gerechtigkeit auch hierin gefördert zu werden, und begehrten deswegen von dem, der das Wort führte, nach dem Exempel der ersten und besten Christen auf ihren Glauben eingetaucht zu werden.

Weil er aber sich selbst als einen ungetauften anfahe, so begehrte er zuerst von ihnen getauft zu werden, ehe er einen andern taufen sollte. — In solchem Vertrauen dann auf Gottes theure und gewisse Verheißung, daß wo zwei oder drei in seinem

Namen versammelt wären, er mitten unter ihnen und bei ihnen seyn wollte, leseten sie bei Fasten und Beten, welcher von den vier Brüdern den Bruder taufen sollte.—

Sie gaben aber untereinander ihr Wort von sich, daß es Niemand verrathen sollte, welcher der erste Käufer unter ihnen gewesen, damit Niemand Ursache nehmen möchte, sie irgend nach einem Menschen zu kennen, weil sie selbde Thorheit sehen von Pauls an den Corinthern bestraft fanden.

Als sie nun dazu bereit waren, so giengen sie des Morgens in der Einsamkeit selbde achte hinaus an das Wasser, genannt die „Neder,“ und der Bruder, auf den das Loos gefallen war, taufte zuerst den Bruder, und als er getauft war, taufte er den, der ihn getauft hatte, und die übrigen 3. Brüder und 3. Schwestern, und so wurden sie alle 8. getauft in der frühen Morgenstunde.

Nachdem sie aber aus dem Wasser heraufgestiegen waren, u. sich wieder angekleidet hatten, so wurden sie auch inwendig mit großer Freudigkeit angezogen. Dieses ist geschehen in dem oben gemeldeten Jahr 1703. von dem Monat oder von dem Tage des Monats oder Woche haben sie uns keine Nachricht hinterlassen.

Nach diesem wurden die obgemeldeten acht Personen in dem einmal angetretenen Geheersam des Glaubens, mehr und mehr kräftiglich gestärket, auch öffentlich in den Versammlungen von der Wahrheit zu zeugen, wozu ihnen der Herr seine Gnade sendendlich mittheilte, daß Ihrer bald mehr dem Glauben unterthänig wurden, also daß in Zeit von sieben Jahren, nämlich bis in das Jahr 1715. nicht allein in Schwarzenau eine große Gemeinde wurde, sondern auch hin und wieder in der Pfalz fanden sich Liebhaber, und sonderslich zu Marienborn sammelte sich auch eine bedeutende Gemeinde.

Denn als sich in der Pfalz eine Gemeinde sammeln wollte, so wurden sie verfolgt, und kamen nach Marienborn; und als die Gemeinde daselbst sehr groß wurde, so wurden sie da auch verfolgt, und sammelten sich dann zu Greysfeld unter dem König von Preussen. Da fanden sie Freiheit.

Es hat aber der Herr in denen sieben Jahren auch hin und wieder Mitarbeiter erwecket und in seine Ernte ausgestoßen, unter welchen waren Johann Heinrich Kalklöser von Frankenthal, Christian Liebe und Abraham Duboy von Epslein, Johannes Tass und mehr andere von Norden, Peter Becker von Dielsheim, und zu diesen gesellten sich auch Johann Heinrich Traut und seine Brüder, wie auch Heinrich Holzapfel und Stephan Koch sammt vielen andern.

Die meisten von diesen kamen innerhalb diesen sieben Jahren nach Greysfeld: Johann Heinrich Kalklöser, aber und Abraham Duboy kamen nach Schwarzenau. Dahin kam auch noch Georg Belsersganz von Umstadt und Michael Eckerling von Straßburg.—

Wie sie aber auf der einen Seite Gnade hatten bei Gott und den Menschen, so fanden sich auch auf der andern Seite Feinde der Wahrheit, und entstanden hin und wieder heftige Verfolgungen um des Wortes willen. Da denn einige zwar den Haub ihrer Güter mit Freuden erduldeten; andere aber mußten auch Bande und Gefängnisse erdulden.

Einige zwar haben nur einige Wochen, andere aber auch unterschiedliche Jahre in den Gefängnissen zugebracht. Christian Liebe hat etliche Jahre auf der Galeere angeschlossen unter den Uebelthätern müssen am Ruder ziehen. Doch sind sie alle durch Gottes senderbare Hülfe mit gutem Gewissen wieder los worden, und wurden durch die Verfolgungen, Armuth,

Trübsal und Gefängnisse, womit sie gedrückt wurden, nur desto freudiger, u. s. w.

N. B. Obiges ist zum Theil aus etlichen Papieren, welche von Alexander Mack und Peter Becker hinterlassen wurden, gezogen.—Zum Theil ist auch hie und da etwas von dem mit eingezogen was unter den Alten erzählt ist worden von denen, die da Augenzeugen waren, welches mündlich bewahrt ist blieben zur Aufmunterung, und Trost der Nachkommenlinge.

Fernere Fortsetzung. Die erste Ankunft von Brüdern in Amerika war im Herbst von 1719. Damals kamen ungefehr 20. Familien in Philadelphia an: zerstreuten sich aber bald, einige nach Germantown, Skippack, Oley, Conestoga und sonst wo. Diese Zerstreuung verhinderte sie, sich öffentlich zu versammeln; daher geriethen sie auch bald in Laugheit bis im Jahr 1722.

Da machten sich die Brüder Gomery, Becker, Gang, und die Trauts auf, um die zerstreute Brüder zu besuchen, welches den gesegneten Erfolg hatte, sie überall zu erregen und zu verneuertem Ernste aufzumuntern, insofern daß sie sich in Gesellschaften bildeten zur öffentlichen Gottesverehrung, wo auch nur etliche Familien sich befanden.

Im Jahr 1729. aber kamen noch 30. Familien ihrer verfolgten Mitbrüder hier an, welches erquickte die Herzen der Uebrigen und hielt sie zu immer noch größerer Tapferkeit an, in so weit daß sie sich sehr vermehrten, wuchsen und nahmen überhand, überall weit und breit im Lande umher, bis daß aus dem kleinen Tausend wurden und aus dem geringen Haufen ein mächtiges Volk. Nach Jesais 60, 22. „Ja Ich der Herr will solches zu seiner Zeit eilend aufrichten.“

Obige waren ursprünglich alle Glieder von der einen Gemeinde, die in Schwarzenau 1708. entstand, allwo Alexander Mack ihr Versorger war, und sich bald

ausbreitete bis nach Marienborn, Epstern, u. s. w. wosie Johann Rans und Christian Liebe als Bergesetzte oder Lehrer hatten.

Verfolgung, vertrieb sie aber bald, einige nach Holland, und einige nach Creysfeld; die Mutterkirche aber wich von Schwarzenau nach Zerusterwin in Friesland, und von da machten sie sich dann nach Amerika im obgenannten Jahre 1729.

Die von Creysfeld und Holland machten, dann ihre Reise auch mit nach dem segensvollen Amerika, wo sie, Gott sey's gedankt! bis daher als wie unter ihrem eigenen Feigenbäumen u. Weinstöcken umgeben, dem Herrn Gott und Schöpfer dienen konnten nach dem Laut ihres eigenen Gewissens. O hilf uns dann, getreuer Vater! die Thore weit und die Thüren in der Welt hoch zu machen, daß der König der Ehren einziehen und in seiner majestätischen Pracht herrlich unter uns wohne. Amen.

Was Jeremias Felsinger schon vor zweihundert Jahren bezeuget.

Von der heiligen Taufe.

Taufen und eintauchen ist einerlei, also auch die Taufe und Eintauchung. Taufen hat den Namen von tief oder tiefen, daher kommt das zusammen gesetzte Wort wert vertiefen. Denn wenn man jemanden recht taufen will, so muß man ihn in die Tiefe des Wassers hinabstoßen, also daß das Wasser über ihm zusammen schlage. In den Griechischen Büchern des neuen Bundes steht das Wort *baptizein*, welches auf lateinisch heißt *mergere*, auf deutsch aber eintauchen: daher kommt *baptisma* und *baptismos* eine Eintauchung, *baptistes* ein Eintaucher.

Und das Eintauchen oder Taufen kann von vielen Dingen gesagt werden, nicht allein von Menschen, als wenn der Herr Jesus befehlt, daß seine Apostel sollten die Völker eintauchen, Matth. 28, 19. sondern auch von einem einigen Gliede des menschlichen Leibes, als von Händen, Füßen, vom Haupte, und so ferner: imgleichen von unliebhaften Dingen, von Bech-

gen, Krügen, eernen Gefäßen, Bettsträtten, und dergleichen Art zu reden wir finden Marc. 7, 4. da also stehet: „Und wenn sie (nämlich die Juden) vom Markte kommen, wenn sie nicht eingetaucht haben, (verstehet die Hände, wie aus dem nächst vorhergehenden dritten Verse klärlich zu sehen ist,) so essen sie nicht; viel andere Dinge sind, welche sie haben angenommen zu halten, als die Eintauchung der Becher, und Krüge und eernen Gefäße, und Bettsträtten.“

Dieser Vers wird insgemein also verstanden, daß die Juden, wenn sie vom Markte kommen, nichts essen, sie waschen sich denn; und daß sie den Gebrauch haben, ihre Trinkgefäße und Krüge, und eerne Gefäße und Tische zu waschen.

Aber Marc. 7, 4. stehet nicht, daß sich die Juden waschen, sondern, *cum me baptizaverint*, wenn sie nicht eingetaucht haben, auch stehet nie nicht, was sie eintauchen, sondern der nächstvorhergehende dritte Vers zeigt an was sie eintauchen, ehe sie essen, nämlich die Hände, welche sie vor dem Essen pflegten mit der Kaust zu waschen. So stehet nun zwar im dritten Vers, daß sie die Hände waschen, aber im vierten daß sie eintauchen, versteht die Hände.

Und wenn denn ja eintauchen so viel sollte heißen als waschen, (welches doch, wie allen halb erwachsenen Kindern bekannt ist, unterschiedliche Dinge sind,) so muß doch nie notwendig ein solch Waschen verstanden werden, welches mit eintauchen geschieht: wie man weiß, daß die Hände ins Wasser gestreckt, und ganz und gar feuchte gemacht, und also nach geschehener Eintauchung mit der Kaust gewaschen werden: würde aber jemand nur die Finger vorne eintauchen, von demselbigem kann man mit Wahrheit nicht sagen, daß er die Hände ganz, sondern nur das Fingerspitze der Finger eingetaucht habe, dergleichen Art zu reden gefunden wird, Luc. 16, 24.

Ferner, daß zwischen eintauchen und waschen Unterschied sey, ist auch daher offenbar, weil eine Kaust, das ist eine Eintauchung, gar wohl geschehen kann, ob gleich keine Abwaschung dabey geschieht: solches zeigt Petrus wenn er schreibt 1. Pet. 3, 21. daß die heilige Eintauchung nicht eingeseht sey zur Abwaschung und Ablegung des Unflaths am Fleische: diese kann wohl zur andern Zeit, und vor der heiligen Eintauchung geschehen.

Darnach sage mir einer, ob nicht auch die Deutschen und Holländer und andere Völker ihre Trinkgeschirre, Gefäße und Tische waschen? Ist dem also: wie ihm freilich also ist: denn kein Volk ist so schlau, daß seine Trinkgeschirre und Speisegefäße und Tische nicht reinige und wasche: mit was Schein darf man denn dem Evangelisten Marcos andichten, daß er dieses Waschen von den Juden dergestalt gesagt haben, gleichsam wäre es nur bei ihnen allein gebräuchlich; so muß demnach Marcus kein Waschen der Trinkgeschirre u. d. allhie verstehen, welches so wohl bei allen andern Völkern als bei den Juden gebräuchlich ist: sondern er will so viel sagen, daß die Juden ihre Becher, und Krüge, und Kessel und Bettsträtten (also stehet im Griechischen Testamente) nicht gebrauchen, ob sie gleich gewaschen wären, es sey denn daß sie dieselbigen zuvor ins Wasser eingetaucht haben, und dieses (wie auch das Eintauchen und Waschen der Hände vor dem Essen) haben sie nach der Uebergang der Aeltern gethan, und zwar unter dem Schein eines sonderbaren Gottesdienstes, wie zu sehen ist aus Marc. 7, 3-8. Matth. 15, 2-9.

Aber aus solchen und dergleichen Dingen machen andere Völker keine Gottesdienste: sie gehen wohl nach Gelegenheit der Zeit und des Orts zur Tafel mit ungewaschenen Händen, sie essen und trinken auch wohl aus gewaschenen Gefäßen, und schlafen in gewaschenen Spannbetten, ob dieselbigen gleich nicht nach dem Waschen in das Wasser eingetaucht sind. Hierin bestehet dieses Theils der Unterschied zwischen den Juden und andern Völkern.

Gleichwie aber ein merklicher Unterschied ist zwischen Eintauchen und Waschen, also ist noch viel ein größerer Unterschied zwischen Eintauchen und Besprengen. Das Besprengen kann mit etlichen wenigen Tröpflein geschehen, aber willt du etwas großes eintauchen, zum Exempel einen erwachsenen Menschen, so mußt du viel und tief Wasser dazu haben: darum meldet die heilige Schrift, daß Johannes der Eintaucher gewesen sey und eingetaucht habe zu Enen, nahe bei Salim, dieweil viel Wasser daselbst war. Joh. 3, 23. Merket, der Evangelist meldet von vielen Wassern, in der mehrfältigen Zahl: hätte er sollen besprengen ein wenig am Verhaupte, so wäre ihm dieser wasser-

reiche Wohnplatz und die vielen Wasser unnöthig gewesen.

Dieser Erinnerung bedürfte es nicht, wenn nur die Christen in Bedienung der Taufe nebst dem Worte Gottes die gesunde Vernunft wollten zu Rathe nehmen, denn obwohl der Unterschied zwischen Taufen und Eintauchen und zwischen Bessprengen allen vernünftigen Menschen bekannt ist, oder zum wenigsten bekannt seyn kann, so befindet sich doch, daß hie und da eines für das andere, nemlich das Bessprengen für das Eintauchen, und zwar ohne dringende hohe Noth gebraucht wird.

Wem Gottes und Christi Ehre, und seine selbst eigene Seligkeit zu Herzen gehet, der untersuche mit mir in der Furcht Gottes sein Christenthum, seinen Glauben, und insonderheit auch seine Taufe, ob sie mit der Einsetzung Christi übereinkomme; sündet er sich auf dem Irrwege, welchen ihm das heilige Evangelium, im Fall er demselben nur glauben will, bald zeigen wird, so gebe er Gott die Ehre, und kehre bey Zeiten um, und folge nach seinem Seligmacher Christo, nicht allein in denen Stützen, die hoch und vollkommen scheinen, sondern auch in denen, die geringe und unansehnlich zu seyn scheinen.

Niemand kann zum Ende kommen, ohne den Anfang; und der Meister, welcher uns die Christliche Vollkommenheit anbezeuget, eben derselbige hat uns auch die ersten Anfänge unsers Bekenntnisses zu halten befohlen. Heb. 6, 1. 2. Matth. 5, 48. und 29, 19. 20. Marc. 16, 15. 16. Will aber Jemand die ersten Anfänge als geringfügige vorbeigehen u. schlechterdinge nach der Vollkommenheit (wie er meint) trachten, der sehe zu, daß er in seinem Dünkel nicht betrogen werde: denn der im geringsten treu ist, ist auch in vielem getreu, und der im geringsten ungerrecht ist, ist auch in vielem ungerrecht, bezeugt Christus selbst, Luc. 16, 10.

Darum indem wir nunmehr von dem Eintauchen reden wollen, so mag ein jeder wissen, daß wir hie kein Gaukelspiel treiben werden, wie etliche heutiges Tages das Eintauchen für ein unnöthig Ding und gar für eine lächerliche Thorheit halten, da sie doch billig erwägen sollten, daß diese heilige Ceremonie ihren Ursprung von Gott selbst her habe, und von unserem Meister und

Herrn Jesu Christo selbst eingesetzt sey, auch ohne Ausrufung und gläubige Annehmung des gnadenreichen Evangelii nicht könne bedienet noch würdiglich empfangen werden.

Johannes der Eintaucher, der Verläufer des Herrn Jesu, ist von Gott gesandt, daß er sollte eintauchen ins Wasser, Joh. 1, 33. und er war die rufende Stimme in der Wüste, davon Gott lange zuvor durch den Propheten Jesaias seinem Volk verkündigt hatte. Matth. 3, 2. Jesa. 40, 3. welches auch der Herr Jesus bezeuget, Luc. 7, 27. und aus Matth. 21, 25. Marc. 11, 30. Luc. 20, 4. erscheinet klärllich, daß die Eintauchung Johannis aus dem Himmel sey. Gleichwohl sollte es bei der Eintauchung Johannis nicht verbleiben; denn hinter ihm her kam ein Stärkerer, der ihm zuvor kommen ist, denn er war vortheilhafter als Johannes, und dieser ist Christus, der Sohn Gottes, der im heiligen Geiste eintaucht. Marc. 3, 11. Joh. 1, 26–34. Christus mußte wachsen, Johannes aber vermindert werden. Joh. 1, 30.

Derwegen indem Johannes mit mehrlichen seinen Lauf vollendete, und als eine brennende Kerze begennte abzunehmen, da begennte der Herr Jesus erst recht zu wachsen, denn alle kamen zu ihm, seine Lehre zu hören, und ließen sich eintauchen, also daß er mehr Lehr-Jünger machte und ihrer mehr eintauchte als Johannes; wiewohl Jesus nicht selbst eintauchte, sondern seine Lehr-Jünger, aber mit seinem Wissen und Willen; denn anders könnte diese Eintauchung dem Herrn Jesu nicht zugeschrieben werden. Joh. 3, 22–26. Joh. 4, 1. 2. Und diese Eintauchung ist zur selbigen Zeit nur den gläubigen Israeliten gereicht worden, wie erscheinet aus Matth. 15, 24. Joh. 3, 22. und 4, 1. 2. und aus allen Umständen der Lehre Christi vor seinem Leiden und Tode.

Fortsetzung folgt.

Wie sehr oft geben wir unsere Vernunft den Leidenschaften gefangen! Wer aber will sie dem Glauben gefangen geben?

Auf Welt paßt: Geld, auf Teufel: Zweifel.

THE MONTHLY GOSPEL-VISITER.

VOL. V.

June 1855.

NO. 6.

ANOTHER LETTER FROM PALESTINE.

(The following came to hand, after the first part of the last No. was printed. It gives a still further insight into the views, objects, trials, manner of living &c. of the little company, of which the writer is a member. While we hope, our dear readers will make good use of these letters, and try to imitate these people in every good work, and to make themselves useful to those around them *here, in our own country*, we shall continue to give such letters in our columns, and would desire to have them communicated *as early as possible*. But should we find, that some of our dear brethren were induced by these letters to look to PALESTINE as the only place, where "milk and honey flows," as the only place to meet the Bridegroom in his coming, & to exchange the Christian's 'Lord's day,' for the 'Jewish Sabbath' &c., we would feel sorry indeed. Remember, we have *here* unthrifty, ignorant people, who need instruction, and we have *here also* Heathens, Jews and Arabs (Indians), whom we may teach the word of God, and the Gospel of our Lord Jesus Christ!)

PLAINS OF SHARON,

January 1st, 1854.

My very dear sister Leah!

It is now almost a year since I received the last lines from you, or heard any particulars from home. I have waited and hoped in vain for a letter. So I thought I would write once more, begging you to let me hear from you. This day 3 years ago (51) I enjoyed a good meeting with you at brother Keck's. Little did I think then that we should be separated from each other, but so it is, our ways are not as God's, and his thoughts not as ours. In 52 I was on

the Atlantic Ocean near the Strait of Gibraltar; 53 in Artos, and this year on the Plains of Sharon, and where I shall be next year is not revealed to me; perhaps with my blessed Jesus for whom I wait.

I am now sitting with the door open, with the same clothes on I would wear in summer at home, quite comfortable. the thermometer 64. The coldest day we had was on the 23d of December, 51 degrees. We have no stove nor fire except a little charcoal in a grate to cook by. Here on the plains is no frost all winter; we have put glass in one of our rooms for the winter, but it is difficult to keep it from being broken by the birds, as they are so tame, flying in and out at pleasure. I think I described the house we live in in a letter I sent by br. Thatcher.

It will no doubt be interesting to you to have me tell about the way and manner of living, and about the beautiful orange-groves laden with their golden fruit, and here and there the lofty palm waving its spreading limbs. The oranges are now ripe and are very cheap,—50 for one *piaster* (4 cts.) I often wish I could hand you over a basket full to give you a taste, as they are superior to those you get in America; we bake pies of them, and they taste similar to peach pie, also stew for sauce, with a kind of syrup, called *dibbis*, that the Arabs make out of the juice of the grapes, boiled down till it becomes thick like molasses.

Our food and the way of preparing it is different to what it is at home. we

use the sheep's tail and olive oil in place of lard; we bought one tail not long ago of clear fat, which weighed 18 pounds.

I relish oil almost as well as butter on my bread; we eat very little meat, mostly fruit and vegetables, and bread, and eggs, and rice; eggs are very cheap except a few months in winter 25 for one *Piaster* is the cheapest, and double that price in winter.

We still employ poor Jews to work on the land, who live in the house with us, and we have all the care for them, of their beds, clothing and cooking. They often come so naked and filthy and lousy that they must be washed & clothed the same day. Sometimes we have to make them a whole suit in one day or lend them things until we can make them, and the poor things are so weak from hunger that they can work but little the first few weeks. We have also many occasional visits from them begging clothes and food. It takes a great deal of patience and wisdom to get along with them as the are so ignorant.

Our garden looks very flourishing; we have now green peas, beans, tomatoes, cabbage, salad, beets, sweet and white potatoes, turnips, corn, egg-plants and oranges. We have also raised a little cotton of which I will enclose a sample. We had green corn, peas, beans, egg-plant and tomatoes, freshly picked from the garden for Christmas-dinner.

On the 20th of December Br. Walter Dickson and wife and 4 children arrived from America to settle here for life. They all commenced immediately to keep the sabbath with us. Their object is the same as ours, to help Israel, to show them how to cultivate their land. He has already rented a plantation adjoining ours, for one or two years,

until he can look around to buy one. They live with us in the house at present till the house they rented is repaired.

January 6. Last night Mr. Jones arrived, a farmer sent out by the Jewish Society of Newyork to co-operate with us. He is much pleased with the appearance of things here, and appears to be a very good and useful man. We expect also in about a month the arrival of Elder Jones, a 7th day missionary and his wife and child, and a farmer and his wife & child, to settle near us to labor in the same work.

Truly our hearts are encouraged to see the work of the Lord go on, after Satan has done so much to hinder it.— Oh that all the dear children of God would see their duty and debt to suffering Israel! Emma has learned Arabic very rapidly, and is now assisting sister Williams to teach her school in the city of Jaffa, in the chief Rabbi's house. She has from twelve to fifteen scholars, all little Jewish girls except two or three Arabs. I go often to see them & they improve very much.

We have twice meeting on the sabbath, in the morning at half past 10, and in the afternoon at 3. We are thirteen in number that keep it. You may imagine, how happy we were to see some of our countrymen, after being so long among half-civilized people, and what rejoices us the most is, that they appear to be humble good Christians.

Sister Minor's health is much improved. You would be astonished to see her; she used to get up before sun-rise and go to the garden and work three hours in the morning and three in the evening. She is very kind and feels a motherly care for me. I see to the washing and cooking and keeping the house in order. My health has been very good all summer except a few weeks

in November, when I had an attack of
ague, but am now very well and grow-
ing so fat that all my clothes are getting
too tight.

Some of my clothes were stolen this
summer. We used to sleep with the
door unlocked, thinking that there was
no danger of thieves coming in. But
one night they came in and took my
trunk and carpet-bag from the side of
my bed, and a good many other things,
such as sheets, towels, table-cloths, pil-
low-cases, &c. Sister M. woke up, and
saw a person walking in and out; she
called who it was, but received no an-
swer; so she jumped out of her bed and
called our men; then the thief cleared
out. I must say that it was carelessness
in us to leave the door open; after that we
had a bolt made. We know not who or
where the thief is.

I have heard, that Albert was inten-
ding to spend a few weeks this season
in Macuzgie. Be very kind to him for
my sake, as he and his mother have not
withholden any good thing, that was in
their power, from me; they have treated
me as a sister and a child.

I am more and more convinced that
the Lord has called me to come to this
land; but I do not know, how long it is
His will for me to remain. I desire to be
still on his altar, ready to go or to stay.
It is my meat and drink to know and
do my heavenly Father's will.

My sheet is almost full and I must
come to a close. Sister M. says, tell
Leah and mother that I often think of
them, and wish they could have some
of our oranges, and give my love to
to them. Do write often and tell me
every thing you can think of. Let me
know all about the Millers-town breth-
ren, and how you all get along at home;
tell me how the flowers grow in the
garden; every thing will be interesting

to me. Write close and fine, give my
love to all inquiring friends, and reserve
much for yourself. May the good Lord
be with you, is the prayer of your devo-
ted sister,

LYDIA SHULER.

Communicated for the Visiter.

"Why NOT LET YOUR BEARD
GROW."

*"And God said, Let us make man in
our image, after our likeness."*

Having cast my eyes over the min-
utes of Y. M. 1854. I saw the question
(Query 19) "How will it be considered,
if a brother serving in the office of a
deacon, does not let his beard grow,
and when admonished, opposes and asks
scripture on that question?" This in-
duced me out of love to write the follow-
ing.

Dearly beloved brethren, we find in
the above passage, that God in creating
man, created him in his own image.
God also created other creatures, such
as fourfooted beasts, birds and fowls,
fishes, &c. but this one creature or im-
age of God called man, was created ca-
pable of instruction, and power was giv-
en him to rule over every creature, that
the Lord God had made. There was a
great deal of honor bestowed upon man
in this, that he is the image of God,
and that all God's works are in his hands.
Heb. 2: 7. 8. "Thou madest him a
little lower than the angels; thou crown-
edst him with glory and honor, and didst
set him over the works of thy hands.
Thou hast put all things in subjection
under his feet, and even the woman,
which was made for him a help-meet,
was to be ruled over by him; but not to
be abused or despised; for she was ta-
ken from under his arm, near to his
heart, that he should love, protect and

cherish her, and not from his foot, that she should be trampled upon.)

Now the question arises, Was man created with a beard or without a beard? There are some, who fancy the beard to have been a consequence of sin, of the fall; but such might be asked, Why then hath woman no beard, who fell first?—And again, why was Christ, who is the express image of God, "made in the likeness of men, and being found in fashion as a man," (with a beard no doubt;) who never did sin?—All, then, it is supposed, will admit, that man was created with a beard, that it was a part of that image of God, in which he was created. God, in creating man, created him a being perfect in all its parts; even in his body, all the different members are useful to the ministering to the body, and the beard is useful, as I shall show hereafter.

"Let us make man in our image." The beard is part of that image, and consequently those that cut off their beard, mar and disfigure the image of God. It is an outward token of that honor, authority and power given to man in his creation. It distinguishes him from all other creatures under heaven, and also from children, youth & women. In children and youth, we could not distinguish their different sexes, if they were to dress alike; but man can not hide his manhood altogether, if he were to try.

Now God's ancient people were commanded to wear their beards. Lev. 19: 27. readeth thus: "Ye shall not round the corners of your head, neither shalt thou mar the corners of thy beard." Here is a positive forbidding to disfigure the image of God. Should one say, that this command was given under the Mosaic dispensation, and does not concern us, I would answer, that if man's

beard had stopt growing since the beginning of the New Testament, then the command would also have ended; but as the beard is growing still, we should remember, that if God declared the cutting off of the beard only in part as marring or disfiguring the image of God, in the Old Testament, we should not think of mending by shaving or trimming it according to the fashion of the world, under the dispensation of the New Testament.

Again, Ezekiel prophesying of yet future times, says chap. 44: 20. "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads." The priests were particularly charged "not to make baldness upon their head, neither shall they shave off the corner of their beard." Levit. 21: 5. And inasmuch as Christians are called in the New Testament 'a royal priesthood,' 1 Pet. 2: 9, every Christian man should consider himself a priest, and also consider what is required of him in this office; and if he is not willing to obey God in such a small matter, as letting the beard alone, it is much to be feared that he will also neglect those higher duties as a priest in his own house, as reading and explaining the word of God to his own family, praising God by singing hymns and spiritual songs with them, and praying with and for them.

If any one should be disposed to say, either from real or feigned humility, 'I know, God made man in his own image, and I believe, he created him with a beard also; but I feel, we have lost that image by sin, and hence I am unworthy to bear that mark of distinction and honor;'—I would answer as follows: Don't you believe, that whatever we lost in Adam, we can regain fully in Christ? Don't you wish to be a follower of

Christ, a member of his church and an heir of his salvation? Do you think to be more worthy of baptism, of feet-washing, of saluting your brethren with the holy kiss, of partaking of the Lord's supper and the communion, of all the glorious privileges, we may enjoy here, and of the still more glorious promises, to be enjoyed hereafter, than you are worthy of wearing that natural sign and token, which God gives you still, and which you can mar, but not entirely destroy?—Consider well Hebr. 1: 3. James 3: 9. Col. 3: 10. 1 Cor. 11: 7. Ephes. 4: 24. which all go to show, that man is still the image of God.

(To be continued in our next.)

H. C. of Indiana.

FOR THE GOSPEL-VISITER. SECTARIANISM.

A Dialogue between a Physician and a Friend.

PHYSICIAN. Dear friend, permit me to have a little conversation with you on the subject of *Sectarianism*, and while I am only giving my views upon the subject, if they do not coincide with yours, I hope you will take no offence at my peculiar notions and sentiments.

FRIEND. I have no objections to this, though my time is limited; provided we do so with the proper object in view, which is or ought to be to elicit truth and correct error, and provided also it is carried on in the proper spirit, neither giving nor taking offence.

P. There are many men of many minds, and while some minds have been by proper facilities of better training expanded, &c.—thereby enabling them to appreciate things in quite a different light from those persons, whose advantages have been *minus* (less) in obtaining the proper cultivation; hence we

can very readily account for the different opinions of different men and women, who are yet equally honest in their individual capacity. It is a want of perfection, a want of a more mature education in all the various departments of the sciences.

F. While I grant, that it is from a want of perfection, that men have different opinions, I must differ with you in the latter sentiment, and maintain with all possible candor, that in all ages those, who claimed to be most learned in the various sciences, were differing far more with each other in opinions, than those with less learning and more simplicity. Whence did the different sects rise, but from those who thought themselves a little wiser, a little more learned &c. than the rest of mankind? This is not only true of religious sects, but also of the sects in moral, philosophical, political and almost every other science, your own, the medical, not excepted.

P. I almost believe, you are right, but bear with me, if I present you an instance, where learning seems to be out of the question. It is often the case, that we find in a family a great diversity of opinions in religious matters, and see the husband belonging to one church, the wife to a second, the son to a third, and the daughter to a fourth. Each of these will be set in his or her own way, and judge of all others as being out of the way. Suppose none of them has more learning than the rest, what has learning to do in this case?

F. My dear friend, if you enquire into the origin of this diversity of opinion in one family, and more still into the origin of those different sects, you will soon find what learning had to do with your case. You will find, by tracing every sectarian notion to its proper

source, some living or dead man, who was thought by his followers a paragon of wisdom and knowledge, and whose sayings, opinions &c. were implicitly adopted. Now the husband, who has been perhaps brought up in one sectarian creed, and the wife probably in another, while none of them possesses the reality of religion, they, being divided among themselves, cannot expect otherwise, but their children may differ from them too.

P. The results of this diversity of opinion in religious matters are often lamentable in a very high degree; they give rise to disputations, bickerings, discords, and often by them love is turned into hatred.

F. Very true, this is too often the case; but not always. In matters of doubtful disputation even Christians may have different opinions, without love being wounded in the least, or without a thought of separating from the body, the church, for mere opinion's sake.

P. Yes, while the members of different sects are at war with each other; while the wife cannot partake of the Lord's supper at the same table with her husband, nor the son at the same with the daughter, or the children with their parents, all, inevitably all are to go down into the same grave, and each one hopes to arrive at last in the same heaven. But instead of doing that which would make us fit for heaven by having charity one toward another, they let animosities rankle in their heart.

F. As I gave you to understand already, I consider this as an evidence, that such people have in fact no religion, no faith, even no opinion of their own; all is borrowed from the sect or sectarian, whom they join. Sectarianism is really no more than a counterfeit

of religion, apt to deceive the unwary, but easily detected by proving it with the word of God.

P. True religion, I admit, knows no hatred, nor jealousy, nor envy, nor uncharitableness; it is filled with affection towards mother, father, husband, wife, brother or sister, son or daughter.—

F. True religion is more than that; it does not stop by teaching us to love those, who love us; for such love is manifested by the heathen and publican; it is nothing but a natural affection, self-love reflected. But our Saviour teaches us “to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us, and to prove our love to him by keeping his commandments.”

P. It scruples not to bend the knee in worship of Jehovah at the same altar with those, who differ in non-essentials; it prays alike with its own members and with the members of another church.

F. What, my friend, is there another church but the church of Christ? Are we to bend the knee at the same altar with the worshipper of wood and stone? Are we to pray alike with him who calls upon saint Francis or saint Patrick? Are these things non-essential? Or are those things non-essential, which have divided and subdivided the rest of Christendom so-called into numberless sects? Do you not see, that these non-essentials are the very essence of sectarianism?

P. Why, I always thought, if a man is filled with love to all and for all, and worships God not after forms, but out of a truthful heart and from pure love to God and Christ, he would make no difference among the sects, but would acknowledge one God for all and one Saviour for the redemption of all.

P. Am I to understand you, dear friend, that our love should extend to all mankind without regard to sect, as the love of God extends over all, and the redemption of Christ is for all, then I say, Yea and Amen. But if your idea should be, that there is no difference, to which sect we belong, if we are only sincere and honest in our profession, or that there is no real difference between the sects;—then I would be far,—far indeed from agreeing with you.

P. I confess, that sectarianism is not of God, but of man; nor will God in the hour of judgment judge men as the members of a church, but on the contrary by their righteousness or wickedness of their hearts.

P. And I must confess, that in every one of your remarks there is something that pleases me, something that I can approve of, and which gives me hope, that you are not far from the kingdom of God. Yet allow me in candor and love to observe, that your ideas are of a mixed nature like the image which Nebuchadnezzar saw in his dream, (Dan. 2: 32. 33.) and which was part of fine gold, part of silver, part of brass, part of iron, and part of iron and clay mixed, and since you are an M. D. and as such acquainted with CHEMISTRY, I would kindly advise you, to apply its principles, and bring every idea to the infallible test of the word of God, without fear of losing any thing by the process.

For instance, that idea you just now express, "Sectarianism is not of God, but of man," will not lose any thing by being tested with the word of God, but will gain in weight and importance thereby immeasurably. Reason of itself will perceive, that if sectarianism is not of God, it cannot please God; it cannot lead to God. But the word of God goes farther still, and tells us, that

it belongs to "the works of the flesh," Gal. 5: 20. and "that they which do such things, shall not inherit the kingdom of God." v. 21. If we consider, that here 'HERESY' or SECTARIANISM is classed with the most heinous crimes, of which human nature can be guilty, how awful is it for any one to participate in the same! And how much more awful to think, how many millions are doing this without being aware of it!

As to your other idea, that in the hour of judgment God will not judge men as members of a church, but on the contrary by the righteousness or wickedness of their hearts; in bringing it to the same infallible test of the Word of God, it will have to undergo a very remarkable change. The apostle (1 Pet. 4: 17.) tells us, "that judgment must begin at the house of God, AT US," the members of the church, who have believed and obeyed the Gospel of God. This is in perfect unison with what the Saviour said, foretelling his future judgments. Matt. 25. There he likens the kingdom of heaven, his church, unto ten virgins, which took their lamps, and went forth to meet the Bridegroom, and tells us, five of them were wise, and five were foolish. And when finally the Bridegroom came, they that were ready, the wise, went in with him to the marriage; and when the other virgins came afterward, they received the sentence, Verily I know you not. Here we see, how the members of the church are judged first of all as such, and separated. Verse 1-13.

Again "his own servants" were judged, and rewarded and punished according to their faithfulness or unfaithfulness in his service, consequently as members of his household. Verse 14—30. And lastly in the general judgment, when all the rest of mankind are

gathered before the judgment-seat, they are separated, and rewarded and punished on the principle, how they have acted towards the least of Christ's brethren, the members of his body, the church. Verse 31-46.

And let it not be forgotten, that every where in the New-Testament it is declared, that judgment shall be rendered 'to every man according to his deeds.' Rom. 2 : 6. &c. &c.

P. Sectarianism is a fruitful cause of consumption and early death. Therefore I would warn all from or against the indulgence of the feelings, it too often breeds. The seed of disease once planted in the system from this cause, the person is much less likely to recover health, than if some local disease gave rise to the complaint. The healthiness of the mind should be preserved by pure religion and harmony as well as the body protected from disease.

F. I have no doubt, that sectarian views, feelings and practices have even their influence upon the health of the body. But on account of the health of the soul I would feel still more anxious to warn my fellow-men against Sectarianism. The consumption of the soul is much more to be feared than the consumption of the body, inasmuch both kinds of consumption have that insidious symptom in common, that the patient sees not his danger, feels well, and thinks, all is well, while death doeth his fatal work.

P. For the benefit of mankind it would be well to have a *Union-church*, where all the children of God could be gathered together under the shadow of the cross, by the love of Christ;—a church, where all could be united;—where they could pray in unison, and partake of the supper of the Lamb together;—where baptism should be in

accordance with the dictates of their own conscience;—where husband and wife, son and daughter,—all could unite in supplication unto the Lord of hosts as well in the church, as at the family-altar; where there would be one God, one Saviour, one love with unity and harmony.—Pure religion is a love of God for all heaven, for all earthly communion, and happiness for all. Sectarianism is love for a part, God for a part, hatred for a part, church for a part, communion for a part, heaven for a part and hell for a part. What do you say to this?

F. I will not interrupt you. Say all what you wish to say, and then I will answer.

P. Then I would say, the seeds of consumption should not be sown in the body by Sectarianism. But in the way these matters are often managed, this result too frequently happens. Strifes arise from discord and hatred, and these are followed by consumption, by insanity, sickness and death. Again let me warn you against this indulgence of ungodly sectarianism, which is from the aspirations of men, and *men only*, and NOT OF GOD.—I am done.

F. Well, my friend, for your and the benefit of mankind permit me to inform you, that there is such a union-church, where all the children of God can be gathered together under the banner of the cross, and that this church was established more than eighteen hundred years ago;—that this church is still in existence, inasmuch as the Almighty Founder yet lives, and has said, that the gates of hell should not prevail against it;—that it may be compared to a *hospital*, where every kind of moral disease can be completely cured, provided we avail ourselves timely of its privileges, and submit to all its rules

and regulations, to all the remedies and treatment ordained by its illustrious Founder and Physician.

(Conclusion crowded out.)

FOR THE VISITER.

IMAGES AND LIKENESSES.

In the April No. of the Visiter page 94 the following query is presented: How is it considered, when members are getting their likenesses or daguerreotypes, or those of others taken, even in sickness, and sometimes after death?

In my humble judgment it would be more in unison with the order of the church, to have this query referred to our general conference, than to have it discussed through the columns of the Visiter; yet as the query is presented, and a brief answer is requested, I, for one, will endeavor in the fear of the Lord, to comply with the request, (and I hope that some abler writers will do the same.) And in order to do this, it will be necessary to 'search the scriptures.' Now I believe it is universally admitted, that the moral law was not abrogated by the coming of Christ, but, that it was brought over into the new or Gospel dispensation, and indeed, without Morality there can be no Christianity.

In the first place then, we will refer to that code: and what do we find there? "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Exodus 20: 4. Here we see that the making of images and likenesses is expressly forbidden by Jehovah himself, and not only the worshipping of the same, which we find in the succeeding verse. "Thou shalt not bow down thyself to them, nor serve them." But, says one, you

are too fast; it is only the worshipping of images that is forbidden, and I don't worship mine.

But we find, that when the curses against the disobedience were pronounced from Mount Ebal, they were commenced thus: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the crafts-man, and putteth it in a secret place, and all the people shall answer and say, Amen." Deut. 27: 15. And this was to be spoken 'with a loud voice.' (verse 14.) This, methinks, is conclusive evidence against the above objection, and will fully sustain me in the position I have taken, as there is nothing said here of worshipping or serving images, but the making of them; and it is evident that he who employs the artist or 'craftsman' to make an image of or for himself, is equally guilty with him, and that all the people of God will to this day say, 'Amen' to the curse that is pronounced against it.

What I have quoted is part of the moral law, and being brought over into the Gospel dispensation, it is as binding now, as it was in the day when it was spoken by the great Lawgiver on mount Sinai; who has also declared and said, My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89: 34. Again we find, by searching the scriptures—that the Lord commanded the children of Israel through Moses, that when they are passed over Jordan into the land of Canaan, that they should drive out the inhabitants of the land, and break and destroy all their images and pictures. Exod. 34: 13. & Num. 33: 52.

But notwithstanding all these injunctions, the Israelites made images of their own, against which the prophets testi-

fied abundantly. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, &c. and upon all pleasant pictures." Isai. 2 : 12—16. "Israel is an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of their land they have made goodly images. Their heart is divided; now shall they be found faulty : he shall break down their altars, he shall spoil their images." Hosea 10 : 1. 2. Read also Ezek. 6 : 4. and chap. 16, verse 17. These were some of the abominations, which the Israelites had copied or learned from the heathen nations, notwithstanding the Lord had strictly forbidden it.

Let us also hear Him who 'spake as never man spake.'— "For that which is highly esteemed among men, is abomination in the sight of God." Luke 16 : 15. Among the many inventions of the day, the daguerrean art is one that is held in high estimation among the vain and worldly-minded; and great merchandise made of it, yes, this idolatrous traffic is carried on to an almost boundless extent. In every town and village, almost, they have their daguerrean galleries, and with their travelling-saloons they are going from one town to another, carrying with them their abominable inventions and machineries; and all this is heralded through the country by the public prints in the most glowing colors, and the people rich and poor, in great numbers flock to their idol-shops, in order to procure these vile abominations; so that miniature-cases are in some families more plenty than Bibles.

But this is not all; likenesses are sometimes taken of those who are on the very brink of eternity, when the soul is

about to be ushered into the presence of a dishonored and offended God, and even, after the spirit has taken its everlasting flight, likenesses are often taken of the worm-food that is left; and all this, the idol-makers would have us believe to be a duty, yea, almost a christian duty we owe to ourselves and our families. I cannot find language sufficient to portray this horrid iniquity in its true colors.

Dear brethren, let us stand aloof from this iniquity : and to those who are already taken in I would say, in the language of the apostle, "Come out from among them, and be ye separate."— These likenesses, in my opinion, deserve no better treatment than the golden calf received at the hand of Moses. Can we not, dear brethren, recognise this odious science as an abomination in the sight of God? Yes, surely, if we stand in the light of the Gospel we can not mistake it. And why should we honor our flesh so much, which is destined shortly to become food for worms?

Christ says, 'Learn of me !' and Paul says, 'Mind not high things.' Now if we learn of Christ, and abide in his doctrine, we will abstain from these foolish things, which are so highly esteemed among men. The watchmen on Zion's walls should sound the alarm, and warn the people against this impending evil.

And to the dear young reader I would say, with the poet, reflect, thou hast a soul to save : you are not here that you should indulge in the lust of the flesh, the lust of the eyes, and the pride of life. It is God's design that you should here be prepared for a better & happier abode; you know that you must die, and would you desire to have your likeness placed before you in your dying agonies? O! no, you will then wish to have the image of God, namely the Sav-

your in your heart ; yes, that dear friend whom you now perhaps despise, or at least slight and neglect, and you can now obtain that precious image "without money and without price."

D. B.

Selected for the VISITER.
PRAYER.

Prayer is the application of want to Him who only can relieve it, the voice of sin to him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness ; not the definition of helplessness, but the feeling of it ; not figures of speech, but compunction of soul. It is the "Lord, save us, we perish," of drowning Peter ; the cry of faith to the ear of mercy.

Adoration is the noblest employment of created beings ; confession, the natural language of guilty creatures ; gratitude, the spontaneous expression of pardoned sinners. Prayer is desire ; it is not a mere conception of the mind, nor a mere effort of the intellect, nor an act of the memory ; but an elevation of the soul towards its Maker ; a pressing sense of our own ignorance and infirmity ; a consciousness of the perfection of God, of his readiness to hear, of his power to help, of his willingness to save. It is not an emotion produced in the senses, nor an effect wrought by the imagination ; but a determination of the will, an effusion of the heart.

Prayer is the guide to self-knowledge, by prompting us to look after our sins in order to pray against them ; a motive to vigilance, by teaching us to guard against those sins which, through self-examination, we have been enabled to detect.

Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the Divine perfections, or the heart will not be led to the adoration of them. It would not be a *reasonable* service, if the mind was excluded. It must be rational worship, or the human worshipper would not bring to the service the distinguishing faculty of his nature, which is reason. It must be spiritual worship, or it would want the distinctive quality to make it acceptable to him who is a Spirit, and who has declared that he will be worshipped "in spirit and in truth."

Prayer is right in itself as the most powerful means of resisting sin and advancing in holiness. It is above all right, as every thing is which has the authority of Scripture, the command of God, and the example of Christ.

* * *

POETRY.

Written for the Gospel-Visiter.

1. Peace be with you,
Ye happy few,
Who love to do
The Father's will,
With filial fear
His counsel hear,
His word revere,
His law fulfill.
2. Much toil, 'tis true,
And trials too,
To dare and do,
You may expect ;
But faith sincere
May banish fear,
For God is near,
And he'll protect.
3. Though friends should fail,
Though foes assail,

You will prevail;
 For Christ is your's;
 His truth sustains,
 His love remains,
 He ever reigns,
 His strength endures.

4. Your Saviour pleads,
 He intercedes,
 His bosom bleeds,
 He dies for you;
 Reciprocate
 His love so great,
 Love will create
 Your heart anew.

5. You then will be
 From sin set free,
 And live and see,
 Your Saviour King;
 Guide, holy dove,
 To heaven above,
 Where all is love,
 Where angels sing.

6. Where sorrows cease,
 Where joys increase,
 Where perfect peace
 Forever reigns;
 Hope turns to sight,
 Faith ever right,
 Truth purely bright,
 And love remains.

7. Lost ones are found,
 Victors are crown'd,
 O hear the sound,
 Triumph above;
 All, great and small,
 All freed from thrall,
 God all in all,
 God, who is love.

J. R. P.

WHAT IS IT TO DIE?

Have I considered what it is to die,
 In native dust with kindred worms to
 lie;

To sleep in cheerless cold, be left to rot
 My body loathed, my very name forgot?

How stands my great account? my soul,
 survey;

The debt of nature Justice bids thee
 pay.

Should I frail memory's records strive
 to blot,

Will heaven's tremendous reck'nings be
 forgot?

Prepare thy heart, thy house in order
 set,

Prepare, the judge of heaven and earth
 to meet,

Am I prepared, and can I meet my
 doom,

Nor shudder at the dreadful wrath to
 come?

Is all in order set, my house, my heart?

Does no besetting sin still claim a part?

No cherished error, loath to quit its
 place,

Obstruct within my soul the work of
 grace?

Did I each day for this great day pre-
 pare,

By virtuous deeds, by sin-subduing
 pray'r;

Did I each night, each day's offence re-
 pent,

And each unholy thought and word la-
 ment?

Did I still live as born one day to die,
 And view th'eternal world with con-
 stant eye;

How happy should I feel at peace with
 thee,

Living in faith, in hope of immortality.

P. L. S.

FOR THE VISITER.

OUR DUTY TOWARD THE OPPRESSED.

Religion is designed to make us have feeling hearts, that can be touched with suffering of our fellow-mortals; and it is the duty of every christian man, when he beholds his brother mortal oppressed and in a suffering condition, to act the part of the good Samaritan, and try to ease the condition of the one that is in distress. Now there are many who talk very eloquently about the suffering condition of many of the sons and daughters of Adam; but this is all they do: for in their hearts they hold prejudices against them, and have a feeling of false pride, that will not let them condescend low enough to even try to pour the balm of consolation into the hearts of them, that are miserable.—Never had these a kind hand to wipe the tear of distress from their eyes; they have never been knowing the kind and unremitting care of a lovely mother; they never have heard the kind admonitions of a kind earthly parent; but in all their lives have been down-trodden and abused as brutes of the field, having their sides ploughed with violence, and had to eat their hasty meals in bitterness of heart with no hope of happiness on this side of the grave where the weary are laid at rest, and the wicked cease to trouble.

Now we are well aware, that nothing but the heaven-born religion, handed down by inspiration unto us, is the only thing that can bring comfort to them; for a man to see happiness he must have hope;—if he has no hope, he can have no happiness, for they are connected. Then it is the duty of every professor that is a possessor to try to bring them to this hope, which, after their trials and sufferings end here, they can enjoy a lasting pleasure in the world to

come. Then if we wish to bring this hope unto those children of oppression, or to bring them unto this hope that ends in happiness, we must lay aside this false pride, which proceeds from the prince of this world, and descend down into the valley of humility, as God has designed for us to walk in, & not be ashamed to call the child of oppression our brother, and when we see he has the blessed hope richly set within his soul, then he is indeed our brother and should be treated as such; for God is no respecter of persons, and out of the dust of the earth He has created all the nations of the earth. One soul is as dear to God as another, and the soul of the down-trodden and abused is just of as much value before our heavenly Father, as the soul of a prince; for the soul of a prince goeth forth as naked as the soul of a way-side beggar.

Then to act as the good Samaritan we must minister to those that have fallen among thieves, who have stripped him of all that makes this present life desirable, of our hope in Christ Jesus, and also administer to them of our temporal blessings as far as needed, and we are able. And when we bow before the throne of grace to supplicate the great good Spirit, we should pray for those, that are brought low under the iron arm of tyranny, and we believe, that God will ere long grant us our request; and by action and word we should ever show, that we stand opposed to all oppression and all its miserable consequences. It is true, by so doing we may gain the ill-will of some; but we are not to fear those, who have power to kill the body only; but rather fear Him, who is able to destroy both soul and body in hell-fire. Then to all who profess the name of Christ let me say, Try to carry the sweet comforts of the Gospel to all both High and low, and

oh for the love of God do not think any too low, too degraded and too vile, to have any part in your teachings! For these may be the very ones, that will give diligent heed to the word, and give their thorny road some sunshine here, and make them happy hereafter. Give to all a large degree of your pity, and show them they have one friend here below, and they may see more pleasure than you are aware and God will repay you tenfold.

CEPHAS.

Communicated for the Visiter.
CHRISTIANITY.

There is no other subject in the whole catalogue of momentous questions, that so deeply interests mankind as that of Religion! and none probably, that has originated such a diversity of opinions and sentiments; and none, judging from the present condition of Christendom, that is as little understood!—The superscription upon our sanctuaries appears to be "*To the unknown God*!" and each respective sectary proclaims to his fellow-men: "whom ye ignorantly worship Him declare I unto you;" "the blind leading the blind." It would seem as though mankind still had the 'Ark of the covenant upon a new cast,' a driving hither and thither through the world, without any fixed purpose or place. What a sad condition of things, most particularly so, with us Americans, who profess to be a reflecting, generous, liberal-minded people; the true followers of a meek and lowly Saviour, the words of whom are verified truly, when he said, "I came not to bring peace upon earth, but a sword."—

From the foregoing the question naturally arises, What is religion? True and evangelical religion is nothing more

nor less than a strict, implicit obedience to the mandates of the Almighty.—The language of the Scripture is the natural language of all nations upon the face of the globe, and is adapted to the capacity of every rational creature, who has arrived to the age of discretion.—The rude Barbarian, the African, the untutored savage, and the inhabitants of the Isles of the Sea, are entirely capable of comprehending the revealed will of the Almighty concerning his creatures, and merit salvation as richly as those who are conversant with the sciences, and familiar with the original languages. To deny this would be equivalent to excluding the largest portion of the human family from free salvation, by the Gospel itself, which none will pretend to say was the design of the sacred Scriptures. To admit the adaptation of Scripture to all sane capacities, is equivalent to an entire rejection of philosophers and linguists,—who are now deemed indispensable for the expounding the scriptures to the unlearned, an idea as absurd as ever existed among the scribes and pharisees, and fraught with as many evil results as the superstitious of the ancients.

I am an advocate of learning, and a friend of the sciences, because it enables us to comprehend the works of creation, it elevates us in the scale of animated nature, makes us more useful citizens, and above all is a source of our greatest terrestrial pleasures and enjoyments.—But to argue that a knowledge of the sciences and languages, is essential to the comprehension and exposition of the scripture, as advocated by H. B. W. (an intelligent contributor to December No. of Visiter,) is devoid of logical reason, as is unfortunately illustrated by all churches in christendom, that advocate such views; for they are divided, and subdivided, on nearly all the impor-

tant points of scripture, and that because they have left the simplicity of the Gospel, and substituted "*worldly wisdom*" for a knowledge of the Creator.

That simplicity is the ruling feature of the Gospel, none I presume will be so arrogant as to deny. Admitting this, we must believe that professing Christians must square their lives by those principles they profess to advocate, and if those principles are, as they certainly are, in contradiction and diametrically opposite to the customs of the world, of course, it is incumbent upon us to denounce the world with its customs. That the scriptures are plain, and comprehensive, as far as relates to our duties toward God, and the plan of salvation, none will deny. The way then being plain, why should we tax the sciences and dead languages, to render the scriptures incomprehensible? For we discover, that when king James' translators (whom it is presumed were using their vernacular tongue,) had completed their labors, there was harmony in their translations. If men would condescend to live thereby, and not try to adapt the scriptures to their respective notions and opinions, and call such notions and opinions "*faith in Christ Jesus*," there would be more harmony in the churches also.

There are no translators in modern times, who can make the scriptures harmonize, and until that is the case, I shall adhere to king James' translations as correct unquestionably. That our ministers of the Gospel, should be required to acquaint themselves with the original languages, in order that the laity might be certain they were right, is a far-fetched argument, and would constitute substantially a sectarian ministry, diversely arrayed against the de-

liberate council of king James, which council possessed wisdom and knowledge, and was devoid of the prejudices now existing.

My own opinion, substantiated by the Gospel is, that no man can worship God acceptably who is not strictly an humble man, and obedient to all the requisitions of the Gospel, for humility is the adorning feature of a Christian. Men of learning & renown, assume positions and presume upon the goodness of God, vainly imagining their wisdom superior to the humble character of the scripture, not remembering *that the wisdom of this world is foolishness with God*.— If all Christian professors were truly humble in the sight of God, and entirely willing to submit to all the commandments and ordinances blameless, like Zacharias and Elizabeth, then, and not until then, will there be a unison of sentiment in the churches, and one Lord, one faith, and one baptism be acknowledged.

There is a beautiful harmony in the scriptures, and the same harmony might and should exist in the churches, and would exist, did men but submit to the plain teaching of the Gospel, as for instance, when commanded to be buried with Christ in baptism, begin to say within themselves, that immersion is not adapted to the cold climate of the Spitzberger and Iceland, and therefore reject immersion and substitute sprinkling, which is better suited to the inhabitants of northern countries, when, in fact, it suits their own convenience, and they are thus not required to humble themselves in order to be initiated into the church.

Again, when our Saviour had washed his disciples' feet, and instituted the Lord's Supper, he told them, "if ye know these things, happy are ye if ye

if ye do them." But in those days, it is said, they wore sandals and consequently their feet required washing; we now wear shoes &c. and consequently don't need washing; whereby we temporalize an ordinance that has a spiritual import, and most particularly relieve ourselves of one of the most humiliating ordinances in scripture.

As for the kiss of charity, this was only a salutation or greeting sent. How could brethren send a kiss to each other? or what similarity is there between a kiss and an interchange of civility at meeting and parting of friends? And we may add, 'What concourse has Christ with Belial, or what part hath he that believeth with an infidel?'—

My views in regard to the simplicity of the Gospel, and the strict obedience necessary to constitute a dutiful Christian, can not be better illustrated, than in the case of Naaman and Elisha as recorded in 5th chap. 2 Kings, also Samuel and Saul 15th chap. 1 Sam. (Read the chapters.) Had Naaman refused a compliance with Elisha's commands, as he resolved upon at first thought, doubtless, he would have remained a leper for ever;—and what simple means employed to accomplish great ends through faith and obedience!—

The case of Saul is a striking illustration of the condition of a majority of Christian professors at the present day. In their *zeal* and *good motives* they do that which they are forbidden, and leave undone as *nonessential* those things that are required of them.

We must conclude, as Saul through disobedience was deprived of his kingdom, that we by rejecting the plain teachings of our heavenly Father, will deprive ourselves of the kingdom of ultimate glory, prepared for the faithful and obedient from the foundation of the world.

M. A.

P. S. The limited size of the Visitor admonishes its contributors to be brief; insomuch that we are required to abridge our views until they are frequently rendered ambiguous. As, in December No. on Education I remarked, that "one of the glorious results of learning was, to enable us in a good degree, to scan the mysteries of Almighty God to advance towards perfection, &c.;"—which I thought entirely comprehensive although abbreviated. From an article on Education in January No. by Rufus, I discover he has misconstrued my meaning widely. The sentence complete should be: "To scan the mysteries of the laws of nature, the extent of creation, of infinity, and of an endless eternity;"—which, of course, the natural sciences elucidate measurably, and so on with the rest of my remarks, to which friend Rufus and others have taken exceptions.

* * *

ANOTHER ANCIENT DOCUMENT.

(The following writing as we learn in a preface of the year 1774, was published about the same time with those *Ground-searching Questions &c.*" by the church in SCHWARTZENAU, and is therefore of the same age, i. e. about 140 years old. We deem it worthy to be preserved as an evidence of that filial spirit, that wisdom and grace, which the Lord had granted to our brethren from the beginning; *but not* as a confession of faith or Catechism, which we might and should follow implicitly, inasmuch it has never been acknowledged, and much less used as such by the Brethren. Yea so far from using any thing of the kind as a rule of faith, many of our dear brethren are strongly opposed to even publishing the least of our faith and doctrine for fear that it might be *abused* for that purpose. But as this little book is already so many (over 140) years in print, and has never been abused in this way, and moreover an abuse should never prevent the right use, we rejoice in our hearts, that

this is understood more and more, and that there is less and less misapprehension about our work and labor, in which we have no other design than to give into the hands of our younger brethren, of our children, and of all our readers generally such things, which have grown from the seed of the word of God on the ground and soil of our fraternity, and may be profitable for doctrine, &c.)

The title of this little book is, "*Brief and simple exposition of the outward yet holy institutions and ordinances of the house of God, as they were ordained by the true Father of the Family, Jesus Christ, and left on record in his Testament. Presented in a conversation between a father and his son &c. by Alexander Mack, one of the called to the great supper.*"

"*It is time for thee, Lord, to work; for they have made void thy law.—The entrance of thy words (into the heart) giveth light; it giveth understanding unto the simple.*" Psalm 119 : 126. 130.

PREFACE.

Beloved reader.—Since God is Almighty and omnipotent, and has been at all times very dreadful to all the disobedient, who has punished the disobedience of the first man in Paradise, and afterwards the transgression of his own (chosen) people under the law so severely, that when any one despised Moses' law, he had to die without mercy under two or three witnesses. Yea, God said by his servant Moses, Deut. 4 : 1. Now therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you; ye shall not add unto the word, which I command you, neither shall ye diminish ought from it,

that ye may keep the commandments of the Lord your God which I command you."

Here we see, how zealously God required that to be observed, what he had commanded by his servant Moses to his people. From this we may easily conclude, that God most surely & much more will have to be observed all those things which he has revealed in these last days by his dear Son unto the whole world, namely that all who call themselves Christians, should walk as children of one family, to whom the good Father has given rules and laws, which they should well and wisely keep and observe, and has promised unto them eternal life, if they would be obedient unto him in all things, as well in small as in great things, though we may consider nothing at all as small in the doctrine and ordinances of the Lord Jesus, because it is commanded and ordained by such a great and all-powerful monarch and king.

And hence because of the greatness of him who commanded it, even Water-Baptism, which by Jesus has been commanded to be performed in his name, together with all his other institutions, must be considered as great. And as the Lawgiver in the New Testament is great, so are also his laws, statutes, and promises which he has added thereunto, very great, namely, An eternal life, together with all other gifts of grace from the holy Ghost, which believers possess.

Thus also the punishment of the disobedient, who have acted contrary to the Gospel of Jesus Christ, will be great and very dreadful. For Paul says 2 Thess 1. "that the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that

obey not the Gospel of our Lord Jesus Christ." And in Rev. 22: 18. 19. John testifies, "If any man shall add unto these things, (contained in the doctrine of Jesus,) God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life &c.

Therefore we have desired out of love to set before the kind reader *the true and proper use* of those things, which Christ has commanded his own to do in his house;—and also to say a little *of the great abuse and corruption*, which has flooded all so-called Christendom;—and then to leave it to every one for reflection and examination. And this will be done in a conversation between a father and his son, who are considered as fellow-travelers together on the same road.

* * *

A CONVERSATION

BETWEEN A FATHER AND HIS SON.

SON. Dear father, since we are so lonely here in this wilderness, I will relate unto thee, what happened to me in a company, when I was not with thee. I was attacked on account of baptism, and was called an Anabaptist, because we baptize those, who were already baptized in their infancy. Yes, I was also attacked very severely of those, who have been baptized in their adult years, yet only by being sprinkled, and we baptize them also, if they desire to come into our communion; also on account of keeping the supper, and of the ban, and that we were so legally-minded in feet-washing, also about the unleavened bread in communion. I was so much assailed "by profane and vain babblings, and oppositions of science falsely so called," that I could not defend myself suf-

ficiently. Therefore I pray thee, father, that thou wouldst instruct me still more according to the testimony of holy Writ and primitive Christianity in all those things, which are now in dispute, and on account of which we are assailed the most, in order to strengthen me in my faith, and to enable me to give to other men also a true scriptural and well-founded reason of the same, for which I will be grateful to thee all my life.

FATHER. My dear child, I am willing to give thee quite simple and sufficient information on these things, if thou wilt hear me diligently, and ask me about those points, which thou wast unable to answer. Thus we will have a simple conversation.

SON. Dear father, I am glad that thou art inclined to instruct me, and now I will diligently enquire and hear. Tell me then, where outward water-baptism is founded in holy Scripture?

FATHER. The eternal and omnipotent God is the proper author of water-baptism. He has already commenced in NOAH'S time to reveal a type of water-baptism in the New Covenant; for when mankind became so wicked, the Lord God sent a flood, so that all wicked men had to be drowned in water. Of this the apostle Peter speaks, 1 Pet. 3: 20. 21. "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Note further, when the Lord God wanted to make his servant MOSES a type for a testimony of that what should be revealed by the Son, Heb. 3: that Moses had to be drawn out of the water by the daughter of Pharaoh, wherefore she said, that he should be called 'MOSES,' "because I drew him out of the

water." Exod. 2: Again, when God by this self-same Moses with a mighty hand led the seed of Abraham out of Egypt, and they escaped from the Egyptians, this escape was accomplished through the sea, which was a strong figure of baptism in the New Covenant. As even PAUL calleth it a baptism, "And were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 2.

Again, when the Lord God caused a tabernacle to be erected by Moses, which was a figure and type of the house and church of the Lord Jesus, Moses, according to the command of the Lord, was to make a great laver or cauldron, before the tabernacle, in which the priest AARON and his sons had to wash themselves first, before they were permitted to enter the tabernacle. Exod. 30: 18-20. 40: 12. This was also a plain type of that water-baptism, which Jesus commanded, that no one can enter into nor serve in the church of the Lord, before he has been baptized in water upon his faith in Jesus. Thou canst further see, what the Lord God has commanded in the law, Levit. 14: 8. 9. that when a leprous man was cleansed, he had to wash himself in water. And when women were to purify themselves, they had to bathe or wash themselves in water. There were many other water-baptisms commanded in the law, all of which pointed to water-baptism in the New Testament.

Now I will also inform thee, how it is with water-baptism in the New Covenant; note it well. When God the Father would reveal his beloved Son to the world, there had to come a forerunner before him, namely JOHN, who came by divine authority into Judea, and preached, that men should repent; and he baptized also the people in water unto repentance, in order that they might

believe in Him, who should come after him, that is, in Jesus, the Son of God. "And John also was baptizing in Enon, near to Salem, because there was much water there."

Son. Did it not cause a great excitement among the people, because John did such an extraordinary work, as to baptize people in water?

Father. At that time water-baptism was no such strange work among the Jews, because it had been customary before in the law, for an outward purification. Hence in regard to baptism no great surprise was caused; but concerning his preaching this baptism was something new, because he called men unto repentance, and spoke of the Son of God, that He would come, and that men should believe on Him.

Son. Did the learned scribes and the great ones in the world also get baptized?

Father. O no! To them it was an altogether too despicable work. Hence they "rejected the counsel of God against themselves, being not baptized," as thou canst read Luke 7: 30. But Jesus, the Son of God, was obedient in this to his Father, because he knew, that the baptism of John was from heaven, and therefore he came a considerably long way from Galilee to John on Jordan, to be baptized of him. Matth. 3: 13.

Son. This was indeed a remarkable thing and great humility in our Lord Jesus, that he was baptized by his servant John in water.

Father. Truly it was a wonderful thing and a great humiliation of the Son of God, which he has left to us and all his followers as a bright pattern, that we should imitate him.

Son. Was Christ then baptized only for the purpose, that we should follow him?

Father. The Son of God knew right well the counsel and will of his Father, and therefore said to John, "Thus it becometh us to fulfil all righteousness." Now since the Son of God would also ordain and institute in his whole church a washing of water, as a strong seal and outward sign to all those who should believe in him; hence he (the Son of God) has fulfilled in the first place the will of His Father, because John's baptism was ordained of God, and at the same time has made a commencement of that water-baptism, which was to be no longer unto repentance, but such a baptism as belongs to those who have repented already, who believe already in Jesus, the Son of God, & who should be baptized upon this their faith and confession in the name of the Father, and of the Son, and of the holy Ghost. For when the Lord Jesus was baptized, and went up straight-way out of the water, a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." And the holy Spirit was descending like a dove upon the Lord Jesus. Thus then this commencement of water-baptism of the New Testament has a most powerful author and founder namely God the Father, and the Son and the holy Ghost, in which three sublime names the Lord Jesus also has commanded to perform baptism.

(To be continued.)

Communicated for the Visiter.

THE LOST SISTER.

Among the inhabitants of a beautiful valley, at the period of its invasion by a bloodthirsty band of savages who murdered its inhabitants, was a man by the name of whose peaceful disposition and many acts of kindness to the Indians, saved his dwelling from the

torch, and his family from annoyance, while his neighbors were butchered, their houses burnt, and their children taken captive. This impunity, however was of short duration.

One morning in November, some months after the bloody massacre which made the valley almost a desolation, a swarthy Indian stepped into the house. Looking about him for plunder, he discovered nothing worth the risk of carrying off, but a little son, who stood in his way as he turned to the door. Seizing him in his arms he was about to depart, when the mother, with all a mother's feelings caught him by the arm, and besought him, in tones of earnest entreaty, not to deprive her of her boy. "See," said she, "he can do you no good, he is lame.

Dropping the boy, he took up a little daughter of about five years, and was making his way out when the mother again stopped him, and pleaded for her child. In the most pathetic tones, she implored him to leave her bright-eyed darling, the light of her home, and the joy of her household. As well might she have wasted her words upon the rocks or the wind; the rugged nature of the savage was not to be moved by the earnest appeals of the pale-faced squaw.

Grasping with one hand the mantle which enwrapped him, and with the other the dress of her child, she clung to both, still pleading for her child. Finding himself impeded in his exit, and fearful of approaching assistance, the savage drew his tomahawk and raised it, to finish at a blow her importunity and her life. Reading in his eye his stern determination, and wrought to a pitch of agony beyond which her system refused to go, she yielded her grasp and sank in a swoon at his feet. The Indian relieved from annoyance, now

took his departure with the little darling. All this was but the scene of a few moments yet how much of terror and heart-breaking agony was embraced within that short period of time. How many years of terrible suspense and deep despair had their birth in those few brief moments.

In a short time after the above melancholy bereavement, the mother was called upon to part with her husband & father, who were both shot and scalped by a party of Indians. Thus in the short space of a few weeks, was that happy household broken up and destroyed, and its surviving members wrapped in misery as with a mantle. Her religion sustained the mother in her day of trial, and she threw herself and her remaining children upon the mercy of her heavenly Father and bowed her head, without a murmur, to his decrees.

For the dead she did not mourn; she believed them to be in glory, and no sorrow or useless repining could restore them to her again. But her lost daughter, her darling jewel, was ever present in her thoughts. Like Rachel weeping for her children, she refused to be comforted, and entertained a lively hope that she would one day be restored to her arms again. Her spirits seemed buoyed up with this hope, and she lived in the anticipation of again seeing and pressing her to her bosom.

Days, months and years rolled on, and the lamp of hope burned as brightly as ever. No tidings ever reached her of her child, and all gave her up for lost but the poor heart-stricken mother.—When peace was declared, and many captives returned to their homes and families, she sent two of her sons in search of their lost sister. They sought her wherever there was the slightest chance of her presence. They offered

rewards for her recovery, but all in vain; and they returned to their mother with cheerless tidings, convinced of her death. Not so with her. She felt satisfied that her darling still lived, and would not listen to any other supposition.

At length her long cherished hope seemed to be realized, as a woman was found among the Indians, who had been carried away when a child from that valley, and she was sent for by the mother, who cherished her, and endeavored to feel that her child was restored. But the invisible link which binds a mother to her offspring was wanting, and the bereaved mother was bereaved still.—The foundling too, felt that she was not the long-lost daughter, ultimately returned to her Indian friends again.

Years rolled on. Time had whitened the locks of the confiding mother with age; her sons had passed the meridian of life, & their children grown to manhood, and yet she still entertained the belief that her child still lived. At length she was called away to join her husband in another world, and she went “down into the grave mourning” that she was not permitted this side the grave to embrace her darling.

Some years after her death, when her brothers were gray-haired men, and when all had ceased to entertain a thought of the lost sister, their feelings were aroused by an announcement which placed beyond question the fact that she still lived, and remembered her former home and friends. An Indian Agent in . . . wrote to the Editor of a Newspaper in Philadelphia, informing him that he had seen and talked with a white woman among the Indians, who had told him that her name was . . . , that her father was a quaker and wore a broad-brimmed hat, that he lived at a place near a Fort on the Susquehannah river,

which was near a town, and that she was taken from thence when a child by the Indians. This letter the Editor—who deemed the matter a hoax—threw among his waste papers, where it lay for a year or more, until his wife one day in looking them over, came across it. Her sympathetic feelings were aroused, and she sent it to the Printing-office and it was published. It happened that on account of a temperance address it contained, an extra number was printed, one of which found its way to—— and the two brothers and the two sisters immediately started for the West to find the long-lost sister. They found her, but oh! how changed. She was now an aged woman, with grand-children about her, and fast approaching the grave. The interview which took place between the long-separated brothers and sisters was affecting in the extreme.

She informed them through an interpreter, (she had lost her native language) that after her capture she was treated in the most tender manner by the Indians, who took her to their towns, where she soon became attached to their roving romantic life, and came to dread, being discovered by her friends. When she grew up and her foster parents died, she married a young Chief of the—— (the tribe to which her captors belonged,) and after his death she joined the—— with her people, and married again. She had been a widow now for many years, children and grand-children were growing up around her, and herself was passing pleasantly away. She was comparatively wealthy, having a large stock and all the rude comforts of an Indian life in abundance, besides one thousand dollars in specie that she saved from the annuity which as an Indian, she had drawn from the government. After

spending several days with her, her brothers and sisters bade her a final farewell.— She died a few years since, and was buried with considerable pomp, for she was regarded as a queen among her people.

J. E. S.

* * *

QUERY FROM IOWA.

Extract of a Letter.— — — While the opportunity presents itself I thought to ask you a question, that is, Whether it would not be better for the brethren to make use of one general form of words in administering the ordinance of baptism? For instance, when we have the candidates for baptism in the water to baptize them, the question is asked, Do you believe that Jesus Christ is the Son of God, and has brought his Gospel with him from his heavenly Father? (Now here is the difference.) Some say, Are you willing according to that Gospel to renounce the service of sin and Satan, the world, the flesh and all in-dwelling sin and corruption? Others will say, Are you willing according to that Gospel to deny yourselves of all ungodliness and worldly lusts, to live soberly, righteously and godly until death? And some, again make use of other words.

It is true the words convey nearly the same meaning, but they are not the same words. Now I view it in this light, There is one Lord, one faith, one baptism, &c. and as we are all baptized by one spirit into one body, it seems reasonable to me, that the administrators of that one baptism ought to have one uniform order of words to administer the same. Hence the query has presented itself to my mind, Could not the brethren, when convened together in annual meeting, adopt a form of words to

be used by the administrators of baptism, so that we could still come nearer to a oneness as the apostle recommends the brethren "to be of one mind and to speak the same thing?"

Much might be said on the subject, but it was not my intention to reason on the same at present merely to ask the question.

I will submit it to your judgment and would like you to give me your opinion on the same. No doubt, you will think it a simple question for a brother to ask, but believe me, I have often looked at it as of importance.—No more at present but remain your weak but well-wishing brother in the bonds of Christian love and fellowship.

J. G.

REPLY.

Your query has been anticipated and answered at the Yearly Meeting of 1848 held in Wayne co. O. Art. III. where it reads as follows,

"Considered, that inasmuch as there has been hitherto a difference in the practice and in the form of words used in this ordinance, and inasmuch it is desirable to be in all such matters of one mind and do and speak the same things, this meeting has unanimously agreed upon the following course and form of words, and recommend the same for adoption in all the churches:

"First the applicant to be examined by two or more brethren; then the case to be brought before the church-council, before whom the applicant is to declare his agreement with us in regard to the principles of being defenceless, non-swearing, and non-conforming to the world;—then in meeting or at the water to read from Matt. 18 : 10—22. in public, the candidates being asked, if they will be governed by those Gospel-rules. Then prayer at the water, and in

the water the following questions to be asked: *Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving Gospel?*—(Answer: Yea.) *Dost thou willingly renounce Satan with all his pernicious ways, and all the sinful pleasures of this world?*—(Answer: Yea.) *Dost thou covenant with God in Christ Jesus to be faithful until death?*—(Ans. Yea.) *Upon this thy confession of faith which thou hast made before God and these witnesses thou shalt—for the remission of sins—be baptized in the name of the Father,—and of the Son,—and of the Holy Ghost.*—After baptism, while in the water the administrator to lay his hands on the head of the candidate, and offer up a prayer to God in his behalf, and then the member is to be received by hand and kiss into church-fellowship."

Here then you see, dear brother, that the Yearly Meeting has adopted and agreed, and recommended to all the churches a course and form of words, as nearly corresponding with the word of God and the practice of primitive Christianity, as they could make it, and consequently as acceptable for general adoption in our churches, as possible. In order to come to a full union on this subject, many brethren dropped the words formerly used by them "*into the death of Christ,*" and if others would follow their example, and the churches generally adopt the above, there would be uniformity. Yet, we should not be too strenuous in such matters; memory is sometimes treacherous, and we cannot repeat the very same words at all times. Hence if only the intent and meaning is expressed, and the ordinance duly performed, without aiming at being singular, or purposely deviating from the general course, we should bear with one another in love.

AN ORIGINAL LETTER WRITTEN MORE THAN 100 YEARS AGO.

(In our late journey we were so fortunate again to find some old documents, which are worthy to be preserved. We give at this time the following original letter of an age of more than One hundred years, which has a bearing on a question, that occurred this year again.)

To the Church in GERMANTOWN, Pa.

CONESTOGA, Dec. 9, 1747.

Grace be with you, and peace from God the Father and the Lord Jesus Christ, who has loved us with his pure love, and is still loving us with his fervent love. Of him I wish you in his pure love—peace, and unity, holiness and steadfastness in the faith to hold out, and to continue laboring in the work of the Lord with all the laborers and warriors of Jesus Christ, Amen.

All my very dear and much beloved brethren in GERMANTOWN, old and young together with the whole church, brethren and sisters, be heartily greeted with the love of Jesus. Amen.

Further, dear brethren, I let you know that I have received duly by the loving brother CONRAD HARTMAN your kind letter and respectful enquiry in love, and because the dear brother is hastening away, I could not counsel much with other brethren upon which you would like to have an answer, namely, Whether there could be given you authority according to the Gospel, to break bread without elders, or not? My simple answer is, not that it should be conclusive or a firm covenant, what I write, for I can well leave it over to other brethren, yet my mind, conclusion and counsel is, when it is done for want of an elder, it might well be permitted, and if in a church a brother has been put on a trial by the church to serve instead of an elder, and has been tried. But if there is no brother forwarded in a church, as

is now mentioned, then the church may vote on two or more brethren, as the church may see fit, and in the name of the Lord let it be decided by lot, and let him that is thus chosen serve in the fear of the Lord, in whatever is to be administered at that time; not as if he was ordained, but at another time do again even so. But if a brother is standing on trial for the ministry as an elder, let him first be proved, then let him use the office of an elder, being found blameless, as Paul says 1 Timoth. 3.

To let you know, dear brethren, from experience, that it once happened some years ago with us in Conestoga, that baptism was to be administered; at that time I was sick, and could not do the work. Then two ministers have drawn lots, and he upon whom it fell, performed baptism at the time, and all went well. Then there was a brother who stood on trial as one ministering unto the poor, and there was a communion to be held, and it was entrusted to a brother without lot. At this time things went on disorderly, and it was referred to the ancient church at Corinth, that Paul had permitted them to break bread without Elders. I believe it was done from want of elders, for Paul afterwards commanded Titus, to ordain elders in every city. Tit. 1. Here, in the Corinthian church, we see plainly, that there was much disorder, because they had no elder or overseer.

But I hope better things of you, dear brethren, and not such as occurred in Corinth. Therefore I wish you much peace, love and diligence, to preserve the union in the Spirit, and to remain steadfast in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers. Acts 1.

With this I conclude greeting you with all mine, and commend you to the word of his grace, yea to God and the living word, He to give you and us by his Spirit to keep house according to the counsel and word of God in the love of Jesus. I remain by the grace of God your brother and co-laborer according to the doctrine of Jesus Christ in the fellowship of love. Amen.

MICHAEL FRANTZ.

OUR LATE YEARLY MEETING.

Once more we were permitted by the tender mercy of God to meet our beloved brethren and sisters from the East, South, West and North, and to spend a few days in their society, in love and peace, in business and labor, but also in the enjoyment of the blessing and promise of the Lord, where he says, "Behold I am with you always even to the end of the world."

We have been hopefully all strengthened anew in the resolution to remain faithful in filial love to our good Lord, who has bought us not with gold or silver, but with his holy precious blood, and to whom we have vowed to live, to suffer and to die in His service and to His glory;—and also further to hold fast to His word alone, which has led us hitherto safely through so many a storm, and past so many a rock, upon which we might be wrecked, as our firm, infallible and unerring ground of faith, as the only, tender and yet indestructible bond of love, by which our far and wide-scattered brotherhood can be held together,—and as the strong and immovable anchor of hope, from which our little ship may not break loose without being in danger to be cast away among the ice-regions and the sandbanks of infidelity, or the wild billows, whirlpools and cross-currents of superstition, sectarianism and fanaticism.

However we intended to say only a few words of our late yearly meeting, which was at this time not visited by nearly so great a multitude as heretofore, and therefore proved to be the most pleasant, which we attended for many a year. Our loving brethren, who received and entertained us so kindly, had prepared for a much greater company, and were afraid, that many brethren and friends were prevented from visiting them, fearing, not to be welcome, because there had been so much said previously in the 'VISITER' against these great multitudes of people, that

had been formerly gathered at such occasions. We therefore take this opportunity to testify the truth, that our dear brethren in Huntingdon co. Pa. had not the least part or share in what we felt in duty bound and constrained to say with regard to this matter, and if we in our zeal and awkwardness should have given offence here and there by our performance, we are heartily sorry, and hope, all our loving brethren and sisters will bear with our weakness.

The proceedings at this time went along better & more smoothly, than for a long time before. It appeared, as if all the brethren had been resolved, *to say* as little as possible, and *to do* the more. Hence the business proceeded more than ever without much speaking *pro & con*, without irritating or exciting the feelings, and what was best of all, without any being hurt or wounded. The anointing from above seemed to prevail in all, and to make each one willing to esteem his brother higher than himself, and to sacrifice his own,—his own view and opinion, his own will and own mind on the altar of love. To the Lord alone be all the glory.

Among the queries and points sent in there occurred indeed some which we would have covered with the mantle of love rather than published them by printing. They are testimonies, that we & our members are yet men of flesh and blood, and surrounded with weakness and temptations. They are spots and wrinkles which expose the church of God to shame, but also serve to our humiliation. But they are also testimonies, that we notwithstanding all our weakness are not indifferent against the evil, and that we strive to observe order and discipline according to the word. And as regards the public exposure of such crimes and sins, we have an example in the word of God, where the errors and sins of the saints of the Old and New Testament stand recorded by the holy Spirit as a warning for all times.

The preaching of the Gospel at this meeting proved itself again as the power of God unto salvation to all who believed, inasmuch almost every day, as long as the meeting lasted, souls were made willing to give themselves to the Lord, and to be baptized for the remission of sins according to the apostolic order. Even on the last day three souls made application, and upon their urging request were baptized, after many brethren had already departed for their respective homes. May they and we all remain faithful unto the end, and be baptized more and more by the Lord himself with the gifts of the holy Ghost!

In conclusion, though there are many critical and depressing signs of the times, which alas! may be observed here and there even in our own churches, yet we cannot conceal our joyful hope and conviction, that our churches and the brotherhood upon the whole appear to be more in love, peace and unity of the spirit with one another, and even to grow therein, the more and better we again become acquainted with each other, & the more our acquaintance is becoming a fellowship with the Father, and with his Son Jesus Christ, (1 John 1.) and a fellowship of the Holy Spirit. Therefore we would recommend to all our dear brethren and sisters, wheresoever they be, those means, which our heavenly teacher has prescribed to us for this purpose, namely: True, sincere prayer in the closet, in the family and everywhere; the reading and contemplating of the word of God with a view to obey it as far as the Lord may grant us light and grace;—and the brotherly spiritual fellowship and ministering, where we are in duty bound to help each other forward on the road of salvation, even as love teaches us the like in bodily necessities. And, beloved, when it is well with you, and you have free access in the spirit to the throne of mercy, then we beg you also to remember us, your very weak fellow-pilgrim in the sweet bonds of the Gospel.

(The following letter was sent by mail to our brethren in that far-distant region OREGON, but for fear it might be lost by the way, we have concluded to insert a copy here, hoping that at least one of 6 or 7 Visitors going there, may bring this message to those concerned.)

LETTER OF Y. M. TO OUR BRETHREN IN OREGON.

Dearly beloved!

Your case having been presented to our consideration (see Vis. vol. 5. page 41—2.) we have paid some attention to the same in the fear of the Lord, and would say, if necessity should require, that baptism was to be performed, the church should take the matter into consideration in the absence of the speaker now among you, and the oldest deacon should ascertain from the members whether they would have confidence in the speaker so as to advance and empower him to baptize, solemnize marriages, and break the bread of communion, if no elder teacher was present. And then if the members are in favor of the measure, to call in & present the brother to the church, and telling him what the church has agreed to lay upon him, to receive him as usual with hand and kiss from the brethren, and with the hand by the sisters, not forgetting to set before the church also the sister, his wife, and receiving her by the brethren with the hand, and by the sisters with hand and kiss.

Moreover we would exhort you in love to be watchful, to hold fast to the faith of our common salvation and the practice and order of the church of the living God as transmitted to us from our forefathers through the grace and power of our Lord and Saviour Jesus Christ, and thus to remain in union of the spirit with us, who are so far from you in body. May the blessing of God rest upon you all, and bless you especially with grace, to be a light unto the world and a salt of the earth in your far-away country.

Signed by the standing committee.

GEORGE HORE of Ohio,
and 11 other names.

CORRESPONDENCE.

EXPLANATION.— That other letter from Palestine on page first of this No. was intended for May-No. but finally crowded out. Hence the introduction or at least the first few lines ought to have been changed so as to read, "*The following came to hand after the greatest part of May-No. was printed.*"

PREPAY YOUR LETTERS.

According to a new law passed by Congress, ALL letters must be prepaid, and if letters are dropped in the letter-box of a Post-office without being postage-paid, they will not be sent on, and consequently be lost. Please, bear this in mind!

TO OUR SUBSCRIBERS.

We have had occasion to examine our books, since we issued the May-No. and have found that more than 600 subscriptions are now run out, and we are at a loss, whether they wish them continued or not. A large number are in arrears for vol. 4. and even some for vol. 3. We are aware of the present hard times, and would feel willing to bear our share of them. We would not press those for pay, who cannot conveniently do so now, but we should like to know, whether we shall send on or stop. In the latter case we could not afford more than 24 pages a month. A goodly number of new subscribers coming in, and some of the old ones also renewing since we examined our books, is encouraging and gratefully acknowledged, but we should like to hear from all. We will take no offence, if you say, "Stop, till a better time is coming, and I can pay up arrears," though we should like to continue our monthly intercourse with all our dear brethren and subscribers.

OBITUARY.

DIED in STARK co. O. March 28 sister CATHARINE COLLER, aged 29 y. 6 m. 27 d.

DIED in TUSCARAWAS co. O. March 16 last Brother PETER SHOWALTER, the oldest speaker in Sugarcreek-church, aged 59 y. 5 m. and 6 d. Funeral-text 2 Tim. 4: 7. 8.

DIED on the 14th of May in BEDFORD co. Pa. SNAKESPRING-VALLEY church sister MARGARET SNYDER, widow of JACOB SNYDER, aged 66 years 4 mo. and 27 days. She was much beloved by all her brothers and sisters, who had ever had any acquaintance with her. Her husband died about 7 years ago at the Toll-gate one mile East of Bedford, being well when he left home in the morning, and in the afternoon he was brought home dead. He was an overseer of our church and minister of the Gospel. The text the brethren had in consideration was 2 Cor. 5.

Fell asleep in sweet innocence on the 25th of May RACHEL, daughter of brother GEORGE and sister MARY SWINE, aged 1 y. and 4. mo.

As vernal flow'rs that scent the morn,
But wither in the rising day,
Thus lovely was this infant's doom,
Thus swiftly fled her life away.

She died before her infant soul
Had ever burnt with wrong desires,
Had ever spurn'd at heav'n's control,
Or ever quenched its sacred fires.

She died to sin, she died to care,
But for a moment felt the rod,
Then rising on the viewless air,
Spread her light wings and soar'd to God.

This blessed tune now cheers my voice,
The grave is not the loved one's prison,
The stone, that covers half my joys,
Is roll'd away and lo she's risen.

P. L. S.

FOR THE VISITER.

*Composed on the death of
Christian Longenecker.*

I will relate my feelings,
Yes here I'll write them down,
The sudden news I's reading
Still in my ear doth sound.

2.

While I the piece was reading,
I quickly stopp'd and said,
Dear cousin, cousin Christian
So number'd with the dead.

3.

With solemn, solemn feeling
The news I've read to-day,
To think that cousin Christian
Lies mould'ring in the clay.

4.

Dear cousin, thou art gone
To the land of peaceful rest,
Whence trav'lers never come
Thou art forever blest.

5.

No doubt thou wast prepared
To meet thy God above,
Believing thou art seated
To sing redeeming love.

6.

My friends are dropping off,
And I am living still,
It's strength'ning me the more
To do my Master's will.

7.

Yes, yes, my friends are dying,
Soon, soon we will be all;
Oh may we all be ready,
When Jesus, he doth call.

8.

Come let us be prepared,
We truly too must die,
Perhaps the Lord will call us,
It may be you or I.

9.

We soon must bid farewell,
My dear beloved friends,

Perhaps before to-morrow
Our lives in death may end.

10.

Soon, soon we'll land on Canaan,
That peaceful happy shore,
Where troubles and temptations,
And parting is no more.

THOUGHTS.

No swelling is so dangerous as a heart
swollen with pride, lust, or ambition.

If God be for us, who can be against
us! If God be against us, who can be
for us?

To die of thirst in sight of a fountain,
to have feet and never walk, to have
powers and never use them, are kinds
of folly quite common in religious con-
cerns.

Thoughts, even more than overt acts,
mark the character.

If he shall have judgment without
mercy who hath showed no mercy, what
shall be the end of those who are tyrants
in their own families?

Anarchy is worse than any despotism.
It is as great a mercy to be kept from
error, as to be delivered from it.

If the poorest and most suffering child
of God has, for all his sacrifices, a hun-
dred-fold in this life, and in the world to
come life everlasting, the gain of godli-
ness must be immense.

If a cup of cold water shall have its
reward, none but God knows the bles-
sedness of the man who goes about do-
ing good.

Benevolence to our race, and want
of sympathy for EACH ONE of the species,
mark the character of many besides
novel-readers, and novel-writers.

TEMPTED TO BE A CHRISTIAN.

A venerable lady in New York of the
olden time, speaking of the influence
which first won her heart to God, said
that "Mr. Whitefield was so cheerful
that it tempted her to be a Christian."

Der Evangelische Besuch.

Jahrgang 3.

Poland, D. Juny 1855.

Nro. 6.

Das Kämmerlein. Matth. 6, 6.

Ein Plätzchen weiß ich—meinem Herzen
theuer,
Da bin ich gern in Freud und Trübsals-
feuer:

Wo mag es seyn?

Es ist im stillen Kämmerlein.

Da schütte ich der Leiden ganze Fülle,
Da gieße ich die Thränen in der Stille
In's Herz hinein—

Dem lieben Herrn im Kämmerlein.

Auf Erden gibt es Vieles ja zu klagen!
Um alles dieß dem rechten Mann zu sa-
gen,

Geh ich hinein,

Nach Jesu Wort, in's Kämmerlein.

Auch giebt es oftmals Sünden zu be-
kennen,
Und sollt ich sie zuerst den Menschen nen-
nen?

O nein, o nein!

Ich sag's zuerst im Kämmerlein.

Und weil ich arm, so hab ich viel zu
bitten,
Und meinem Vater viel in's Herz zu schüt-
ten;

Ein Plätzchen sein
Find' ich dazu im Kämmerlein.

Und wenn mein Herze krank und schwer
verwundet,
Wenn mir die Himmelspeise nicht mehr
mundet:

Dann geh' ich ein

In's liebe, stille Kämmerlein.

Und wenn der Feind versuchend mich
umschleicht,
Wenn er der Erde Lust mir lockend zeigt:

Wie soll's denn seyn?

Ei nun, ich flieh' in's Kämmerlein.

Und wenn er Feuerpfeile auf mich schie-
ßet,

Und seinen Lasterstrom auf mich ergießet:

Dann berg' ich fein

Bei Jesu mich im Kämmerlein.

Und wenn der Hölle Schrecken mich
umgeben,
Wenn meine Seel' in Todesangst muß
schweben.

Hinein, hinein!

Heißt's dann bei mir, in's Kämmerlein.

Da hab' ich Rath und Hülfe stets ge-
funden;

Da öffneten sich mir des Heiland's Wun-
den;

Da kehrt Er ein

In's arme Herz im Kämmerlein.

Und wenn mein Heiland mir das Herz
erfreuet,

Und seinen Bund mit meiner Seel' erneuet:

Auch dann hinein

Geh' ich in's liebe Kämmerlein.

Wo wird mit stiller Demuth fein ver-
woben

Der ungestrümmten Freude lautes Loben?

Wo wird sie rein?

Bei meinem Herrn im Kämmerlein.

Drum ist's denn auch mein fester Schluß
und Wille

Dies Plätzchen dieß, so einsam und so stille,
Soll stets mir sein

Mein liebes, theures Kämmerlein.

Mein Jesu, dir sey Lob und Preis und
Ehre,

Daß du mir gabst die theure gute Lehre

Im Worte dein,

Vom lieben stillen Kämmerlein.

Dank! daß du selbst mein Herz hinein
geleitet,

Daß früher sich an Erdenlust geweidet,

Und hältst mich klein,

Zu geh'n in's niedere Kämmerlein.

Mein Vater! Hör nach deinem Wort
mein Flehen,

Gieb Gnade mir, zu jeder Frist zu gehen
Hinein, hinein

Auf dein Gebot in's Kämmerlein.

Ev. Besuch, Jahrg. 3. 6.

Und wenn die kurze Wallfahrt hier be-
endet,
Und auch der Tod sein Werk an mir voll-
endet,
Dann laß mich ein
Bei dir in's kleinste Kämmerlein.

Etwas für verzagte Herzen.

Saget den verzagten Herzen: Seyd ge-
trest, fürchtet euch nicht! Sehet, euer
Gott, der kommt zur Rache (sich an euren
Seelenfeinden zu rächen); Gott, der da
vergilt, kommt und wird euch helfen (nicht
verdammnen). Jes. 35, 4. Tröstet, trös-
tet mein Volk! spricht euer Gott. Riedet
mit Jerusalem freundlich und prediget ihr,
daß ihre Ritterschaft ein Ende hat, denn
ihre Missethat ist vergeben. Jes. 40, 1. 2.

Das ist das Evangelium für arme,
blöde, weinende, traurige, über die Sünde
Leidtragende, und mit Verzagttheit und
Verzweiflung ringende Seelen; aber nicht
für lustige, leichtsinnige Sünder, oder für
schlafende, sichere, laue und träge Christen,
die sich gern alle Trostworte der Schrift
aussuchen und sich zueignen, was sie gar
nicht angeht, um nur ruhig fortschlafen,
sicher bleiben und sich mit falschem Trost
beruhigen zu können. Denen aber, wel-
chen es Ernst ist, die mit der Sünde und
Schuld ringen, in ihrem Gewissen zerschla-
gen sind, und sich nicht trösten lassen kön-
nen, denen kann man diese Trostsprüche
nicht oft genug wiederholen, um ihnen
Muth einzusprechen. Ja liebe, gebeugte,
zermalmte Seele! Muth, Vertrauen zum
unendlich freundlichen Erbarmen ziemt dir!
denn das hilft dir, das rettet dich; das ge-
fällt dem Herrn. Aber deine Verzagttheit
und Muthlosigkeit dienet ihm weder zur
Ehre noch zur Freude; und dir, bringt sie
den gewissen Tod an Leib und Seele.
Wag' es ein mal, wirf dich dem, der dich
in ebenen Sprüchen so freundlich einladen,
so göttlich mild trösten läßt; wirf dich de-
nem Erbarmen in die Arme, die er durch

diese Worte dir öffnet und nach dir aus-
streckt. Stürze dich nicht durch Mißmuth,
Verzagtheit und Verzweiflung dem Fein-
de und Mörder deiner Seele in die Klauen,
der dich mit allen deinen mißmuthigen Ge-
danken nur verderben u. zu sich in den Ab-
grund ziehen will; stürze dich lieber ins
Meer der Erbarmung Gottes, der Liebe
und Gnade Christi, welches tief, groß, breit
und hoch genug ist, um dich noch aufzuneh-
men, dich zu waschen, zu reinigen und zu
beseelen.

Mel. Ach wie tief bist du gefallen.

Ist denn keine Gnad' vorhanden?
Wird mein Bitten ganz zu Schanden?
Bin ich ewig denn verloren?
Hat mich Gott zum Hohn erkoren?—
Seele, schweig mit den Gedanken;
Seh der Gnade keine Schranken.

Gott bleibt Liebe, Liebe nur!

Glaub', so findest du seine Spur.

2.

Du bist gottlos, voller Sünden,
Daß kein ärgerer Mensch zu finden!
Nun, es sey! ich laß' das gelten;
Dein Verderben sollst du scheitern.
Ist nicht Jesu Blut geflossen?
Ward's für Heilige vergossen?—
Nein, für Sünder, auch für dich
Gab der Sohn der Liebe sich.

3.

Deine Schuld ist nicht zu zählen?
Wahr ist's. Wird sie darum fehlen
In der Hand-Schrift, die zerrissen,*)
Da der Sohn hat zahlen müssen?—
Nicht ein Heller ist geblieben,
Quittung ist schon unterschrieben,
Daß durch die durchbohrte Hand
Aller Fluch wie Nebel schwand.

4.

Hätt' dich Gott dahin gegeben,
Würdest du ganz sicher leben.
Über dich drückt dein Verderben,

*) Col. 2, 14.

Du willst nicht in Sünden sterben.
Dief sühlst du ja deinen Schaden,
Dürftest nach dem Geist der Gnaden.
Sieh, das ist schon Gnadenstand—
Bald reicht Gott dir seine Hand!

Aus dem Englischen Visiter übersezt.
Americanische Ausfiedler in
Palästina.

(Das folgende, publizirt in einer New-York-Zeitung, wurde uns zugesandt durch einen Freund und Bruder, als eine Antwort auf unsere Fragen, die wir letzten Sommer im Englischen Visiter machten, in Absicht auf den eigentlichen Zweck der kleinen Gesellschaft, von welcher Lydia Schuler, die Schreiberin der interessanten Briefe aus Palästina, ein Mitglied ist. Da wir viel mehrere Briefe von Palästina lesen, als wir in den Visiter einrücken können, und auch unsere Bibel lesen, um in solchen Fällen unsere Pflicht zu lernen, und die Zeichen der Zeit zu prüfen, damit wir uns selbst hüten, und andere warnen mögen vor Irrthümern und Mißschlägen, wodurch wir in Versuchung und Gefahr gerathen könnten, so haben wir bereits gesucht und werden fortfahren solche Winke zu geben, geschöpft aus dem Worte Gottes, und sonderlich aus den Weissagungen, als etwa dienen möchten zum Wohl unserer Leser, und zur Warnung vor dem Hebel.)

Ungefähr vor zwei (oder drei) Jahren faßten acht Americanische Christen die neue Idee auf, eine Americanische Colonie in das heilige Land zu verpflanzen, und führten sie auch aus. Sie ließen sich zuerst in der Nähe von Jerusalem nieder, zogen aber späterhin auf einen Platz bey Döppe in den Ebenen (Plains) von Saron. Hier widmeten sie sich dem Ackerbau und der Bildung eines freundlichen Verhältnisses mit den Ara-

bern. Die Türkische Regierung gab ihnen jegliche Aufmunterung, erlaubte ihnen Land anzukaufen, und gab ihren Beamten im Distrikt Anweisung, denselben den vollkommensten Schutz zu gewähren. Sie hat sogar der kleinen Colonie, die indessen durch acht andere vermehrt werden war, erlaubt, aus den Vereinigten Staaten in das Land zu führen alle Ackerbau- und Haus-Geräthschaften, die sie bedürfen.

Diese neue Unternehmung, welche wichtige und wohlthätige Resultate verspricht, fangt an die Aufmerksamkeit derer auf sich zu ziehen, welche ein lebhaftes Interesse an dem zukünftigen Zustand von Palästina fählen. Den Colonisten ist es gelungen sich auf den freundschaftlichsten Fuß mit den Arabern zu setzen, welche eine auffallend freundliche Stimmung an den Tag legen. Ihre Neugier und Erfraunen wurden aufs höchste gesteigert durch die Ackerbau-Geräthe, die von America gebracht wurden. Es erschien dem Arabischen Gemüth wundervoll zu sehen wie viele Arbeit u. mit welcher Leichtigkeit wurde durch die Americanischen Erfindungen, und bewog sie zur tiefsten Achtung für ein Volk, welches solche Wunderwirkende Maschinen verfertigen konnte. Diese (Ackerbau) Geräthschaften wurden besorgt durch A. L. Allen von dieser Stadt, (Newyork.)

Die Emigranten geben in ihren Briefen die lebhaftesten und anziehendsten Beschreibungen von der Fruchtbarkeit des Landes. Sie sind im Stande drei Erndten zu ziehen im Jahr,—zwei im Sommer mittelst der Wässerung (irrigation,) und eine im Winter, wenn ihnen die Winter-Regen zu Hülfe kommen. Alles wächst üppig, und der Ertrag ist reichlicher als in den Vereinigten Staaten; und beinahe jede Art von Gewächsen, Obst oder Frucht, die in diesem Lande gezeget wird, kann auch in Palästina producirt werden.

Wenn wir die von diesen neuern Einwohnern in dem Canaan des Alterthums

gegebenen Verichte lesen, von der Fruchtbarkeit des Landes, und dem großen Ertrag der Weintrauben, so erinnern sie uns an das Zeugniß der alten Hebräer, niedergelegt in heiliger Schrift. Wir lesen im 4ten Buch Mose von den Männern, welche Moses sandte das Land auszuforschten, daß sie kamen an den Bach Eschol und schnitten eine Rebe ab mit einer Weintraube, und ließen sie zweien auf einem Stecken tragen." Und sie erzählten nach ihrer Zurückkunft: "Wir sind ins Land gekommen dahin ihr uns sendetet, da Milch und Honig innen fließet, und dies ist ihre Frucht." Und nun, nach dem Verlauf von mehr als dreitausend Jahren: nachdem Canaan für Jahrhunderte lang ein Ort des Ruins und der Verwüstung gewesen, haben wir Zeugniß, daß es noch ein Land ist, das "mit Milch und Honig fließet."

Es würde eine merkwürdige Erläuterung der Wege der Vorsehung seyn, wenn durch diese kleine Americanische Colonie in Palestina ein Weg sich endlich öffnen würde für die Juden, in ihr eigenes Land zurückzukehren. Es ist wohl bekannt, daß die Araber es allezeit den Juden zu einem des Todes würdigen Verbrechen machten, wenn sie es versuchten, sich in dem heiligen Land niederzulassen. Seitdem sie indessen Freundschaft gemacht haben mit dieser kleinen Schaar Americanischer Christen haben sie nachgelassen in ihrer tiefen Eifersucht u. Mißtrauen, und während sie sich so feindselig als jemals einer Jüdischen Colonie widersetzen würden, bieten sie keinen Widerstand an gegen Personen von irgend einer Secte oder Classe, welche von Americanern in ihre Nachbarschaft eingeführt würden.

Wir zweifeln nicht, daß die Colonie an Zahl zunehmen wird. Land ist wohlfeil, nur sechs oder sieben Thaler der Acker bei Toppe, und noch weniger in weiterer Entfernung von der Stadt. Obschon die

Städte von Palestina ungesund sind wegen den unreinlichen Gewohnheiten der Einwohner in einem Klima, welches Reinlichkeit erfordert, so sind die Landsgenden sehr gesund. Der künftige Fortschritt und wohlthätige Einfluß unsrer Landsleute in Palestina wird mit großem Interesse beobachtet werden beim christlichen Publicum, und es wäre sehr zu wünschen, daß der gegenwärtige Krieg im Osten nicht so ausschlagen möchte, als auf eine ungünstige Weise das Werk zu berühren, das so anspruchlos angefangen worden ist.

"Es ist Alles neu geworden."

"Ich merke wohl," sagte John Cunday, der bekehrte Indianer-Häuptling, zu einer Versammlung in Plymouth (1837), die er anreden sollte, ich merke wohl, daß viele unter Euch hier nicht zufrieden sind weil ich meinen indianischen Anzug nicht mitgebracht. Vielleicht würdet Ihr Euch fürchten, hätte ich ihn angelegt. Wollt Ihr wissen, wie ich mich kleidete, als ich ein heidnischer Indianer war? Ich will es Euch sagen. Mein Gesicht war roth bemahlt. Mein Haar war mit Federn geschmückt. Um den Leib trug ich einen Schurz. Silberner Schmuck bedeckte meine Brust, eine Büchse hing über meine Schulter, ein Tomahawk (Streitart) und ein Skalpiermesser steckten in meinem Gürtel. So war ich damals gekleidet. Wollt Ihr nun wissen, warum ich mich nicht mehr so trage? Die Antwort steht 2 Cor. 5, 17. "Darum ist Jemand in Christo, so ist er eine neue Creatur. Das Alte ist vergangen, es ist Alles neu geworden."—Als ich ein Christ wurde: fort mit Federn und Farbe; meinen silbernen Schmuck gab ich der Mission; fort mit dem Tomahawk, fort mit dem Skalpiermesser! Das ist jetzt mein Tomahawk, rief er, indem er eine Abschrift der zehn

Gebote in seiner Muttersprache emporhielt. „Fort mit dem Schurz.“ Seht, rief er, mit einem Wesen, in dem sich eben so viel Einfachheit als Würde aussprachen, „seht es ist Alles neu geworden!“

Hier hören wir ein Bekenntniß eines Heiden, den das Licht der ewigen Gnaden-sonne erleuchtet, seinen natürlichen Heiden-schmuck und seine Waffenrüstung geschmolzen und in einen geistlich himmlischen umgestaltet hat.

Nun meine Geschwister alle, ist unser Bekenntniß dem obigen gleich? Ja, man sollte es billig erwarten können. Allein es muß bekannt werden, daß oft die That noch fehlt. Wie so die That? höre ich hie und da fragen, wie sind ja keine Jünger! Ja gerade um desto mehr soll bei Dir, der Du in einem Lande wohnst, wo die Bibel in Haus, Schule und Kirche im reichsten Maße aufgetischt wird, die äußere That es beweisen. Der oben erwähnte Heide sagt, daß er, nachdem er die Wahrheit erkannte, die Federn von seinem Haupte nahm; hast auch du deinen Kopfschuß, der in zu vielem Haarsflechten oder in Bekränzung künstlicher Blumen, oder gar wohl einer Feder obenauf besteht, abgelegt? und ist hinweg die Schminke und der Schurz der Scheinheiligkeit? Bist du gleich gekommen jenem Heiden im Ablegen deines Brusts, Halses, Ohrens, Arms und Fingers-Geschmides; und bist ihm gefolgt mit demselben zu dem Ort der Missionen, kasse, wohin er's gelegt hat? Ist ferner der Femahamf und das Skalpiermesser (die eigene Gerechtigkeit, Hülfe und Kraft) zur Vertheidigung, und ist jener in Ephes. 6, 10—18. deine jetzige Kleidung und „ist das Wort deines Fußes Leuchte und ein Licht auf allen deinen Wegen?“ O folge diesem Beispiel! „Wer Ohren hat zu hören, der höre.“

Noch etwas von Palestina.

Aus einem Schreiben des Bischofs Gobat in Jerusalem. d. Nov. 6. vor. Jahr.

„Dieses Land ist von zwei schweren Ge-
richten heimgesucht worden: Pestilenz in
der Heim der Pocken und, wenn nicht
Hungernöth, so doch eine außerordentliche
Theuerung des Brodes.—Im vergangenen
Winter richteten die Pocken eine fürchter-
liche Verheerung in Jerusalem an, so daß
aus einer Bevölkerung von 18,000 zwi-
schen 15—1800 Personen dahingerafft wur-
den; welches ungefähr den zehnten Theil
der Bewohner ausmachen würde. Wäh-
rend diese Seuche Verheerung und Elend
in Hunderte von Familien brachte, so er-
reichte der Mangel und die Theuerung der
Lebensmittel den höchsten Grad in den Ta-
gen des Spätregens und Schnees im
März. Es war herzzerreißend anzusehen,
wie Tausende von ausgehungerten Wesen
ihre Hände um Hülfe ausreckten, so oft
Almosen ausgeheilt wurden. Da die
Klöster Mittel genug besaßen, um ihre Ar-
men zu unterstützen, und auch die Mus-
hammadaner aus den Einkünften der Mos-
cheen ihren Glaubensgenossen beistehen
konnten, so litten die armen Juden und ein-
gebornen Protestanten am meisten, bis für
die Juden Hülfe von Europa kam, von Ju-
den sowohl als von Christen. Doch Gott
seyn gepriesen, Hülfe ist gekommen sowohl
in Almosen als auch in einer reichlichen
Ernte.—Die Preise, obschon nun zur
Hälfte herabgesetzt, sind immer noch sehr
hoch, so daß die Hand Gottes noch schwer
auf manchen Familien liegt, welche der
Unterstützung bedürfen.“

„Wenn man mich nun fragen würde,
welchen moralischen Einfluß diese Heim-
suchungen auf die Gemüther der Leute im
Allgemeinen ausgeübt haben, so müßte ich
antworten: Gar keinen, so weit ich urthei-
len kann. Wo einmal das moralische Ge-
fühl so vollkommen durch Aberglauben und
Er. Besuch, Jahr. 2. 6“

Unsittelichkeit herabgesunken ist, da scheint ein Gericht Gottes, statt das Herz zu erweichen und das Gewissen zu schärfen, und so eine Umwandlung zum Bessern in dem Menschen hervorzubringen, denselben nur für weitere Gerichte Gottes reif zu machen. Nur das Wort Gottes, persönlich den Menschen erfassend, ist im Stande, sein Gemüth zu erleuchten, sein Herz zu erweichen, sein Gewissen zu schärfen und so ihn, als verlorenen Sünder, hinzuleiten zu dem Lamm Gottes, das der Welt Sünden trägt. Die Juden schienen letztes Frühjahr für einige Zeit durch die Liebesbeweise der Christen sehr ergriffen zu seyn, und ihre Vorurtheile schienen zu weichen. Da ergriff die Juden in Europa Furcht vor den möglichen Folgen christlicher Liebe, und sie sammelten große Summen Geldes, welche theilweise zu sofortiger Hülfe unter die Armen vertheilt werden sollten. Der größte Theil jedoch dieser Summen war bestimmt, unsern Instituten ähnliche Anstalten zu errichten, um auf diese Weise die Bande abzuschneiden, welche in einem gewissen Sinn eine große Anzahl Juden mit unserer Mission verbinden."

Von den Folgen des Krieges für und wider das türkische Reich, fügt dann Bischof Gobat bei, hätten sie noch kaum etwas erfahren, außer daß in Folge der mohammedanischen Bigotterie einige unbedeutende Ruhestörungen in Sassa und Beyrut vorkamen; diese Aufstände seyen aber bald durch die Localregierung unterdrückt worden, und sie hätten in diesem Jahre, das sonst ein Jahr großer Prüfungen und Leiden gewesen, in Ruhe und Frieden leben dürfen, obschon die Provinzial-Regierung so schlecht sey, als sie nur seyn könne. Sollte auch, sagt Gobat weiter, dieses Reich ganz und unangetastet aus dem gegenwärtigen Krieg hervorkommen, so muß es doch, ungeachtet der guten Absichten des Cult.ans, bald zerfallen, es werde denn eine gründliche Reform in der Regierung der

Provinzen durchgeführt.—Um einen Begriff von der Local-Regierung zu geben, wird es genügen zu erwähnen, daß bei zwei Gelegenheiten, als die feindlichen Parteien vernünftig genug waren, sich auszusöhnen, in dem einen Fall sogar, ehe noch Feindseligkeiten begonnen hatten, der verstorbene Pascha die Häupter der Parteien in's Gefängniß werfen ließ, weil sie Frieden gestiftet hatten ohne seine Dazwischkunft.

(Hier können unsere liebe Leser ein Gegenbild sehen von dem gegenwärtigen Zustand im gelobten Lande, und wenn etwa durch die reizende Schilderungen von Amerikanischen Ansiedlungen in Palestina, von der Fruchtbarkeit des Landes u. u. die Lust angekommen wäre, auch dort sich anzusiedeln, der lese das Obige noch einmal bedächtig, und frage sich dann, ob es weislich und rathsam wäre, sein Americanisches Vaterland, wo er in Freiheit, und unter dem Schutz guter Ordnung und Gesetze wohnen kann, zu verlassen, um in ein Land zu ziehen, wo Tyranny und Gesetzlosigkeit das Ruder führen, und Aberglaube, Verstockung und moralische Verderbniß auf den höchsten Grad gestiegen sind?—Wäre der Vater nicht gewissenlos und großer Verantwortung schuldig, der seine Familie, Weib und Kinder, in ein solches Land führte?—Der Raum erlaubt uns für jetzt nicht, mehr zu sagen.)

Unsere dießjährige Jahres-Versammlung.

Noch einmal war es uns vergönnt, durch Gottes unverdiente Huld und Gnade, unsern lieben Brüdern und Mitglidern von Osten, Süden, Westen und Norden zu begegnen, und mit ihnen etliche Tage in Gesellschaft, in Liebe und Frieden, in Mühe u. Arbeit, aber auch im Segen u. Genuß der Verheißung des Herrn zu verweilen, da er spricht: "Siehe, Ich bin bei euch alle Tage, bis an der Welt Ende."

Wir sind hoffentlich alle aufs neue in dem Vorsatz bekräftigt worden, dem guten

Herrn, der uns erkaufte hat, nicht mit Gold oder Silber, sondern mit seinem heiligen, theuren Blut, und dem wir uns verlobt haben, in Seinem Dienst und zu Seiner Ehre zu leben, zu leiden und zu sterben, in kindlicher Liebes-Treue anzuhängen, und Sein Wort allein, das uns bisher sicher durch so manchen Sturm, an so mancher Klippe, woran wir scheitern konnten, vorwärts führte, auch ferner als unsern festen, unschlbaren und darum auch untrüglichen Glaubensgrund, als das einzige, zarte und doch unzerreißbare Liebesband, durch welches unsre so weit ausgebreitete Brüder-Gemeinschaft zusammen gehalten werden kann, und als den starken und unbeweglichen Hoffnung-Anker festzuhalten, von dem unser Schifflein nicht losgerissen werden darf, wenn es nicht Gefahr laufen soll, in die Eis-Regionen und auf die Sandbänke des Unglaubens, oder aber in die wilden Wogen, Strudel und sich kreuzenden Strömungen des Uberglaubens, Sektenwesens und der Schwärmeren verschlagen zu werden.

Wir wollten indessen nur ein paar Worte sagen von unserer dießjährigen Jahres-Versammlung, welche dieses mal bei weitem nicht wie sonst von einer Volks-Menge heimgesucht wurde, und darum auch die lieblichste war, der wir seit manchem Jahr beizuhöhen. Unsere Brüder, die uns so gastlich aufnahmen und bewirtheten, hatten sich auf eine viel größere Gesellschaft vorgesehen, und waren bange, daß viele Brüder und Freunde vom Besuch abgehalten worden wären in der Meinung, sie seyen nicht willkommen, weil so manches vorher im Visiter gegen die allzugroße Volks-Menge bei solchen Gelegenheiten gesagt worden war. Zur Steuer der Wahrheit müssen wir daher bezeugen, daß unsere liebe Brüder in Huntingdon nicht den geringsten Antheil hatten an dem, was wir aus Pflicht sagen zu müssen uns schuldig fanden, und wo wir im Pflicht-

Eifer und aus Ungeschicklichkeit hin und da Anstoß gegeben haben, ist es uns von Herzen leid, und wir hoffen, alle unsere liebe Brüder und Schwestern tragen Geduld mit unserer Schwachheit.

Die Verhandlungen gingen diesmal besser von statten, als schon lange. Es schien, als ob alle Brüder darauf bedacht gewesen wären, so wenig als möglich zu sagen, und desto mehr zu thun. Daher gieng es auch mehr als je ohne vieles Hin- und Widerreden, ohne Aufregung der Gefühle, und was das beste ist, ohne Druck und Wunden ab. Die Salbung von oben schien Alle zu durchdringen, und Jedem willig zu machen, seinen Nächsten höher zu achten als sich selbst, und sein Eigenes, seine eigene Ansicht und Meinung, seinen Eigenwillen und Eigensinn zum Opfer zu bringen. Dem Herrn sey dafür allein die Ehre.

Unter den eingesandten Fragen kamen freilich einige vor, die wir lieber mit dem Mantel der Liebe zugedeckt, als durch den Druck veröffentlicht hätten. Sie sind Zeugnisse, daß wir und unsere Mitglieder noch Fleisch und Blut an uns tragen, und mit Versuchungen und Schwachheiten umgeben sind. Sie sind Flecken und Runzeln, die der Gemeinde Gottes zur Schmach, aber auch zur Demüthigung dienen. Doch sie sind auch Zeugnisse, daß wir bei-aller unserer Schwachheit nicht gleichgültig sind gegen das Uebel, und daß wir nach dem Wort noch Sucht und Ordnung zu halten bemühet sind. Und was das öffentliche Bloßstellen solcher Verbrechen und Sündenfälle betrifft, so haben wir das Vorbild im Worte Gottes, wo die Fehltritte und Sünden der Heiligen Alten und Neuen Testaments durch den heiligen Geist zur Warnung für alle Zeiten aufgezeichnet stehen.

Die Predigt des Evangeliums bei dieser Versammlung bewies sich aufs neue als eine Göttes-Kraft zur Seligkeit aller, die

daran glauben, indem fast jeden Tag, so lange dieselbe dauerte, Seelen willig wurden, sich ihrem Heilande zu ergeben, und taufen zu lassen zur Vergebung der Sünden nach apostolischer Ordnung. Noch am letzten Tage fanden sich drei Seelen ein, und sie wurden getauft, nachdem schon viele Brüder ihre Heimreise angetreten hatten. Möchten sie und wir alle treu bleiben bis an unser Ende, und mehr und mehr getauft werden mit den Gaben des heiligen Geistes!

Schließlich können wir, bei allen bedenklichen und niederschlagenden Zeichen der Zeit, die sich auch hin und wieder, leider! in unsern Gemeinden erblicken lassen, doch die freudige Hoffnung und Ueberzeugung nicht verhehlen, daß unsere Gemeinden und Bruderschaft im Ganzen mehr in Liebe, Friede und Einigkeit des Geistes miteinander zu stehen und darin zu wachsen scheinen, je mehr und besser wir wieder miteinander bekannt werden, und je mehr unsere Bekanntschaft eine Gemeinschaft mit dem Vater und mit dem Sohn, (1 Joh. 1.) und eine Gemeinschaft des heiligen Geistes wird. Darum möchten wir allen unsern lieben Brüdern und Schwestern an allen ihren und unsern Orten die Mittel anpreisen, die uns der himmlische Lehrer dazu vorgeschrieben hat, nämlich das wahre erkennliche Gebet, im Kämmerlein, in der Familie und wo es sey; das Lesen und Betrachtung des Wortes Gottes, mit dem Eifer es zu befolgen, so viel der Herr uns Licht und Gnade schenkt;—und die brüderliche geistliche Gemeinschaft und Handreichung, wo wir einander auf dem Wege des Heils fortzuhelfen schuldig sind, wie die Liebe uns auch ein Gleiches lehrt in leiblicher Noth.

* *

Tauflied.

Auf, zum heil'gen Wasserbade
Laßt uns, Brüder, Schwestern, zieh'n!
Preisend, rühmend Gottes Gnade,

Laßt des Geistes Triebe glüh'n.
Stehend an der tiefen Fluth,
Zeugen vom des Lammes Blut.

Seyd willkommen, theure Seelen,
Heute an des Heilands Grab!
Der mit euch Sich zu vermählen
In des Kreuzes Tod Sich gab;
Mit Ihm sollt ihr anferstehen,
Seine Herrlichkeit dort sehen.

Auf den dreimalheil'gen Namen
Ist des Lammes Braut getauft,
Und ein tausendfaches "Amen"
Tönt Dem zu, Der uns erkauf't;
Haltt dort in der Sel'gen Reich'n,
Hier in Jesu Kreuzgemein'.

Hallelujah sey gesungen
Dir, o Lamm, in Ewigkeit!
Satan, Höl' und Tod bezwungen
Hast Du in dem blut'gen Streich.
Leicht wird unsere Nitterschaft
Durch der Gnade Siegeskraft.

Drücke deines Geistes Siegel
Tief nun in die Herzen ein;
Brich entzwei der Weltlust Riegel,
Laß dein Heiligthum uns seyn.
Durch der Feuertaufe Macht
Werd in uns dein Werk vollbracht.

Reicht den neuen Bundesgliedern,
Froh und liebend Herz und Hand;
Unter Schwestern, unter Brüdern,
Sey gepflegt der Eintracht-Band.
Und am Tisch des Herrn gedenkt,
Was euch L i e b e hat geschenkt.

E. A.

(Wir haben etliche Stücke in dieser Nummer aufgenommen, die zwar in der Hauptsache uns nützlich und erbaulich zu seyn schienen, aber bei genauer Durchsicht doch nicht dem Worte Gottes und unserm Glauben ähnlich sind, und daher Berichtigung bedürfen. Will's Gott, so werden wir etwas mehr darüber sagen bei einer andern Gelegenheit, da jetzt die Vereitlung der Verhandlungen unserer Jahres-Versammlung unsere Zeit und Aufmerksamkeit ganz in Anspruch nimmt.)

Der verschmähte Hausgottesdienst.
(Auszug aus einer englischen Zeitschrift.)

Man liest im Tagebuch eines Predigers folgenden Zug: Auf einer Reise durch Deutschland wurde ich zu einer Familie eingeladen, wo der Vater durch einen Tractat zum Glauben gebracht worden war; er wünschte einige Rätze hinsichtlich der Sendung eines Reisepredigers nach der Moldau. Da er in diesem Lande vor seiner Bekehrung sich aufgehalten hatte, fühlte er sich durch die Unwissenheit und Sittenverderbniß der Einwohner bewogen, ihnen einen jener Segens-Boten zu schicken! Dieser eifrige Jünger des Herrn ging im ersten Jahr seiner Bekehrung durch viele Leiden. Von der Liebe Gottes befeelt, fängt er sogleich einen Hausgottesdienst an; aber bald werden seine Frau und seine Mutter dessen überdrüssig, und wollen nicht mehr bewohnen. Umsonst versucht er sie dazu zu überreden und spricht den Pfarrer des Orts um Hülfe an. Dieser findet, daß der Hausgottesdienst jedenfalls eine gute Sache sey, jedoch zu einem häuslichen Zwiste nicht Anlaß geben dürfe; der beste Beweis von der Nichtigkeit der religiösen Gesinnungen bestehe darin, daß man seinem Eigenwillen entsage. Der Jünger Jesu, über diesen Schluß bestürzt, beräth einen andern Geistlichen der Nachbarschaft. Dieser unterhält sich mit Frau B. über die Nothwendigkeit, das Wort Gottes zu lesen und das Gebet nicht zu unterlassen, und fragt sie, ob sie dem Hausgottesdienst bewohne? „Nein“ erwiderte sie. — „Ach, ich hätte nie geglaubt,“ bemerkte ihr der Pfarrer, „daß Sie ein so köstliches Mittel verschmähen, den Herrn zu suchen und seiner Segnungen theilhaftig zu werden! Das ist schrecklich! Was werden Sie am Tage der Angst und Betrübniß zu erwarten haben, wenn Sie Seinen Trost und Seine Hülfe haben müssen? Dann wird Er Ihnen nicht antworten und Ihre Bitte nicht erhören.“ — „Besser ist es ja, nicht zu ge-

hen, als davor einzuschlafen,“ murmelte die widersstrebende Frau B. — und verließ, an der treuen Warnung des Geistlichen sich ärgern, das Zimmer. —

„Da seht Ihr es,“ bemerkte ihr Gatte, sie will nichts hören; alles was mir zu thun bleibt, ist, für sie zu beten!“ — „Thut es, mein Lieber,“ versetzte der Pfarrer, „ich werde Euch mit meiner Fürbitte unterstützen.“ — Beim Nachhausegehen flehte dieser in seinem Gemüthe eifrig: „Ach Herr, du allein bekehrst die Herzen; treibe doch dein Gnaden-Werk in dieser Seele, und verhüte, daß die Schwachheit deiner Diener ihr zum Anstoß sey.“ Kaum waren drei Wochen verflossen, so wird im Pfarrhaus Frau B. angemeldet; sie wird eingeführt, und beeilt sich, zu sagen: „Verzeiht, mein Herr, wenn ich so plötzlich bei Euch erscheine; aber ich bin sehr in Angst, es kommt mir vor, es sey unmöglich, daß ich jemals selig werden könne. Ihr habet mir gesagt, daß wenn ich in der Stunde der Noth würde beten wollen, ich es nicht würde thun können, — und das erfahre ich nun. Ich habe den Ruf des Herrn verschmäht; nun will er mich nicht erhören, so bin ich denn verloren! ich kann keine Gnade finden! . . . Seit drei Nächten ist aller Schlaf weg, ich höre immer jene schrecklichen Worte in meinen Ohren: 'So will ich auch lachen in eurem Unfall, und eurer spotten, wenn da kommt, das ihr fürchtet.'“ (Epr. 1, 26.) Da komm ich schier von Sinnen. — „Ach, ich werde verdammt.“ — „Habet Ihr es Eurem Gatten gesagt?“ fragte der Pfarrer. „Ja mein Herr; aber er wiederholt immer: Es ist keine Gefahr!“ — „Und ich auch,“ fuhr der Pfarrer fort, „kann Euch sagen, daß keine Gefahr vorhanden ist, verloren zu gehen, so lange Jesus noch da ist in seiner Gnade,“ und erklärte ihr aus dem 3. Capitel des Evangeliums Johannes die Nothwendigkeit und die Merkmale der Bekehrung, und wies sie an das vollbrachte

Opfer, an das reinigende Blut und an die vollkommende Gerechtigkeit Christi.—Frau B. fand bald die Ruhe ihrer Seele und die Gewißheit ihrer Sünden-Vergebung. Ein Herz mit ihrem Gatten, beteten sie nun vereint zu ihrem Erlöser. Christliche Nachbarn fanden sich bei ihnen ein und bald hielten sie alle Wochen eine öffentliche Vortragsstunde.

Wer zu beten anfängt, wird auch bald Früchte bringen, das zeigte sich in der glücklichen Familie. Sie widmete sich der Krankenpflege, der Ausbreitung von Bibeln und Tractaten, und machte auch Haus-Besuche in der Nachbarschaft.—Bald genügten Herr und Frau B. ihr Wirkungskreis nicht mehr und sagten, wie ich es Anfangs gemeldet, den Entschluß, einen Reiseprediger in die Moltau kommen zu lassen.—

Solches ist die Wirkung des Evangeliums: „Es ist einem Sauerteig gleich, welchen ein Weib nahm, und verbarg ihn unter drei Scheffel Mehl, bis daß es gar sauer ward.“ (Luc. 13, 21.)

Ein Besuch am Niagara-Fall.

(In einem Familien-Brief mitgetheilt.)

Eine Beschreibung ist nur Beschreibung, nicht lebendiger Genuß, das weiß ich wohl; sie ist nicht das eigene Sehen, Hören und Genießen; wie ich denn so viel vom Gegenstande, darüber ich dir schreibe, hörte, las und auch im Gemälde sah, aber doch nicht empfinden konnte, was ich an dem Tage empfand, als ich vor dem mächtigen erstauenswürdigen Niagara-Falle stand. Mag es seyn, daß meine Gefühle weit verschieden waren von den Gefühlen vieler Tausenden, die dorthin wandern und ein Vergnügen suchen, das sie doch nicht finden können. Ich schreibe die meinigen daher nur für Dich nieder, denn Du verstehst mich doch vor jedem Andern, und kannst

am tiefsten in meine Gefühle mit mir eingingen.—

Freudig nahm ich Morgens 6 Uhr Abschied von den Brüdern der Konferenz, die nochmals zum Depot gekommen waren, um mich abreißen zu sehen und mir für meine lange westliche Reise ein Lebewohl zu sagen. Nach einem Weg von 76 Meilen sollten wir am Falle seyn.—Der Bruder P. war mir ein willkommenener Begleiter, denn er war schon dorten gewesen und konnte mir daher auf dem Wege dahin, wie am Plage Alles sagen. Es gieng durch schöne Gegenden, die zuweilen etwas öde, zuweilen recht romantisch aussahen. Ein Städtchen, Lockport genannt, gefiel mir besonders wohl; wir sahen es, als wir über eine hohe Brücke fuhren, zu unsern Füßen liegen, mit einem schönen Wasser, das zwischen Felsen dahin läuft.

Es war endlich gegen 9 Uhr, da kamen wir aus einem langen Gebüsch heraus; die Wagen hielten, und auf eine Weise wie in New York schrie uns eine Menge Lehnkutschner an: Go to Suspension bridge? u. s. w.—Ich schaute hinaus, und da waren wir nahe bey der weltbekannten Drahtbrücke, die 230 Fuß hoch über dem Niagara-Flusse hängt und uns mit Canada verbindet. In der Entfernung erblickte ich nun auch den Niagara-Fall, da fingen meine Gefühle an, aufzuwallen; ich konnte kaum glauben, daß ich jetzt da sey, daß ich Alles im Leben vor mir sehe. Ein paar Minuten mehr hatten uns schon an den Platz gebracht, da es an's Aussteigen ging. Eine Masse von Omnisbus-Männern umlagerte und umschrie uns nun; jeder wollte uns nach einem Gasthaus bringen; und das Alles, recht im Gebüsch, sahe so sonderbar aus. Und nun:

Bald sind auch wir im größten Hotel, dahin eben P. mich brachte, angelangt, da treibt es mich aus dem Gewimmel hinaus, denn es ist mir zu städtisch; mich verlangts nach dem Fall. Wir hören ihn

rauschen und brausen, sehen ihn aber noch nicht. Wir müssen durch ein kleines Wäldchen, da wird es mir auf einmal so wohl und doch auch wieder so schwer. O wenn ich Dir das recht erzählen könnte! Die Thränen treten mir in die Augen, u. es ist mir, als hätte ich lange nicht mehr gewußt, was Wohlgefühl ist. Es ist mir als müßte ich nicht mehr sprechen, sondern nur schweigen und betrachten.—Im Wäldchen sitzen Indianerinnen und machen Nasenflüßchen u. dergl. zum Verkauf, sie deuten darauf hin und sagen bloß mit fragendem Blöke: Buy?—Jetzt kommen wir aus dem Wäldchen, das so gar schön ist, und der Tag ist so prächtig, und da stehen wir zur Rechten des Falls und überschauen ihn in seiner vollen Größe, in seiner Majestät! Wir stehen endlich so nahe am Wasser, daß er uns die Füße beneßt, und ein paar Schritte von uns stürzt er brausend über die Felsen hinunter und wird zu lauter weißem Schaum, und ein herrlicher Regenbogen glänzt dort unten in der tiefen Tiefe.—Mich ergreift es wieder im Herzen, es kommt mir Alles so willig, so unschuldig vor, als sagte jede Welle: Ich richte den Willen Gottes aus; ich möchte Dich zur Ergebung reizen: dies ist Gottes besonderer Tempel!—und da werden mir die Augen wieder naß.—Ich hätte mich hier recht satt sehen und satt fühlen mögen, wenn ich allein gewesen wäre.

Endlich gehen wir eine Treppe, theils durch den steilen Felsen gehauen, hinunter, über 280 Stufen,—da stehen wir unten am Fall und schauen etliche hundert und dreißig Fuß hinauf. Wir gehen so nahe hinzu als wir können, da spritzt aber das Wasser so in die Höhe, daß wir wie mit einem Gewitterregen beossen werden und fliehen müssen.

Wald begeben wir uns nun auch von da hinweg und treten in ein kleines Boot; ein Mann rudert uns auf den unruhigen

Wellen im Anblick der beiden Wasserfälle, denn es sind deren zwei, hinüber, und wir landen am Ufer von Canada. Eine Anzahl von Kutschern steht hier immer bereit, um Leute an dem steilen Abhang hinauf zu fahren; wir aber begehren ihres Dienstes nicht. Bald sind wir auf der Höhe, etwas ermüdet und im Schweiß, angekommen; da sehen wir den Niagara tief zu unsern Füßen, zwischen den steilen Felsenzwänden hinsießend, allmählig wieder glatt und ruhig werden. Gegenüber liegt das Esdachtchen Niagara, und zur Rechten beschauen wir die beiden Wasserfälle. Der dem wir uns zuerst genah hatten von der americanischen Seite, ist der kleinere; nun kommen wir zum größern, dem sogenannten Horse shoe Fall.

Am Ufer hin stehen allerlei Buden mit indianischen Curiositäten, Vögeln, u. s. w. zum Verkauf, auch ein Museum von allerlei Vögeln und Fischen u. dergl., und im Hofe zeigt man uns lebendige Wölfe an Hundshütten angebunden, auch lebendige Buffalos und so mehr. Wir eilen aber bald auch von da hinweg und diesem großen Falle zu. Je näher wir kommen, desto mehr beneßt uns ein feiner Regen, der da aus einer Tiefe von ungefehr 168 Fuß als Nebel in die Höhe steigt, und dann auf einer langen Strecke hin wieder heruntersfällt. Mit aufgespannten Schirmen kommen wir endlich so nahe, daß wir, auf dem hervorragenden Tafelfelsen stehend, diese ungeheure Wassermasse zu unsern Füßen hinabstürzen sehen wo sie zu lauter Schaum und Nebel wird, und das Alles so rasch und so unaufhaltsam, daß es scheint, als wolle jeden Augenblick der Felsen mit fort, auf dem man steht. Ich muß hier mit Schiller ausrufen:

Und es wallet und siedet und brauset u.
zischt,

Wie wenn Wasser mit Feuer sich mengt;
Zum Himmel sprizet der dampfende Gischt,
Und Well' auf Well' ohn' Ende sich drängt.

Hier stand ich nun so eine Weile und überließ mich meinen Gedanken, die abwechselnd zu Hause waren bei Dir, dann wieder am Niagara, dann stellte ich mir wieder vor, Du wärest bei mir, und ich dürfe dir Alles zeigen. Endlich ging es auch von da wieder weiter.

(Schluß folgt.)

Die mit Staub bedeckte Bibel.

Ein Prediger, welcher in seiner Predigt eine Anspielung auf die zwei Zeugen machte, von welchen im ersten Cap. der Offenb. Joh. die Rede ist, sagte zu seinen Zuhörern: „Es gibt zwei Zeugen, welche im Staube begraben liegen, die sich aber am letzten Tage zum Zeugnisse wider euch erheben u. euch verdammen werden. Diese zwei Zeugen, welche ihr im Staube begraben habt, sind das Alte und Neue Testament.“ Bei diesen Worten erinnerte sich einer der Anwesenden, daß seine Bibel seit langer Zeit mit Staub bedeckt sey, und daß er eines Tages seinen Namen mit der Fingerspitze darauf geschrieben habe. Sein Gewissen erwachte in diesem Augenblick und rief ihm ernstlich zu: „O du Unglücklicher, du hast mit deiner eigenen Hand deine Verdamnung aufgezeichnet!“ Er kehrte sehr erschüttert nach Hause zurück und hatte von da an keine Ruhe, weder bei Tag noch bei Nacht, bis er sich im Glauben die uns durch Jesum Christum gegebenen Vergebungserbahrungen Gottes zugeeignet, u. in der Gewißheit seiner Seligkeit jenen Frieden gefunden hatte, der nach dem Ausspruch des Apostels, höher ist als alle Vernunft.

Leser! ich will dieser Erzählung einen guten Rath beifügen! Gehe sogleich und sieh, ob deine Bibel nicht auch mit Staub bedeckt ist, ob du nicht auch deinen Namen mit dem Finger darauf schreiben kannst. Ist dieses der Fall, so sage dir sogleich, daß am Tage des Gerichts das Alte und das

Neue Testament sich zum Zeugnisse gegen dich erheben und dich verdammen werden, wenn du nicht eilest, dich zu bekehren und Friede zu machen mit Gott durch Jesum Christum.

* * *

Der todte Baum.

Vor einigen Jahren fand in einer der Landstädte in Neu-England eine Erweckung Statt. Die Frau eines ungläubigen Landmannes war um das Seelenheil ihres Mannes tief bekümmert. Er widerstand ihr und verspottete sie. An einem Sonntagmorgen bat sie ihn dringend, sie in die Predigt zu begleiten. „Nein,“ entgegnete er, um sie zu kränken, „ich will in den Wald gehen und Holz hauen.“ Mit traurigem Herzen ging die arme Frau allein zum Gottesdienste. Der Mann suchte seine Ochsen, nahm seine Art und ging in den Wald. Da er die jungen und gesunden Bäume nicht nehmen wollte, sah er sich nach irgend einem alten abgestorbenen um. Bald hatte er einen gefunden und machte sich daran, ihn zu fällen. Indem er die Art an die Wurzel legte, sprach er zu sich: „Der ist todt und zu nichts mehr nütze, als zum Verbrennen!“ Es war ein Pfeil mit einem Widerhaken, der in sein Herz drang. Er konnte ihn nicht herausziehen. Kaum hatte er ein paar Artschläge an den Baum gethan, so mußte er aufhören. Voll Gewissensangst eilte er nach Hause, und dort fand ihn seine Frau, als sie aus der Predigt zurückkehrte, auf den Knien, die Bibel vor sich, und betend: „Gott, sey mir armen Sünder gnädig!“

Die Weisheit der Welt mag diese Begebenheit auf ihre Weise erklären. Wir ziehen diejenige Erklärung vor, welche Gott in seinem Worte gibt: „Der Wind bläset, wo er will, und du hörst sein Sausen wohl; aber du weißt nicht, von wannen er kommt, und wohin er fährt. Also ist ein Jeglicher, der aus dem Geiste geboren ist.“

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THE SOUL OF THE INFANT.

Were I to attempt to draw a picture of heaven, one prominent feature of that picture would be the bliss of the myriads of those angelic spirits that have left the shores of time, and passed through the veil that separates the immortal spirit from the realities of eternity in their infancy. Redeemed by the Lamb of God, cleansed from the Adamic stain by his blood,—and early set free from earth, with all the contaminating scenes that are calculated to stain the forming character of their immortal souls, they are disengaged to dwell in the land of spirits, where amid the hallowed associations of angels and the sweet influences of the congregated virtues, and spiritual attainments of a redeemed host, their spiritual faculties and powers are cultured, developed, and perfected.

Happy spirits! With the host of the departed righteous that throng the eternal world, they roam in unrestrained freedom through the Elysian fields of Paradise, and drink in the pure atmosphere of heaven that sweeps gently through the land of rest, like morning zephyrs from the bowers of Eden. Amid such enchanting scenes of bliss they commune with the Father of their spirits, and wrestle with the angels of God. Happy spirits! Happy in the arms of a crucified Jesus! Verily, theirs is a happy lot.

M. N.

Communicated.

THE LAND OF REST.

There is a land that God has giv'n,
To all the holy saints of Zion;
A land of rest, of joy, and bliss,
A land of holiness, and peace.

There flows the river of our God,
A living stream, a crystal flood;
There too the tree of life doth stand,
There joys immortal never end.

There angels hover round the throne
Of God the Father, and the Son;
Enrobed in garments clear and bright
In realms of bliss, and endless light.

There are the ransom'd of the Lord,
Who trusted in God's holy word,
Whose robes were whitened in the blood
Of Jesus Christ, the Lamb of God.

There through th'unbounded love of
God,
The babe is blest in Jesus' blood,
And in his arms will happy be,
Through ages of eternity.

There kindred spirits chant and sing
Loud Hallelujahs to their King,
The swelling chorus of heav'n they raise
To hymns of everlasting praise.

O scenes enchanting! bright and
fair!
When, O my soul! wilt thou be there?
When will my spirit be set free?
O blessed land of rest! in thee.

FROM THE SAME.

Selected for the VISITER.

The Universe designed to display and enjoy the Love of God.

"God is love," and the true theory of the universe is, that it is a vehicle or medium constructed expressly for the circulation and "diffusion" of his love. Full of blessedness himself, his goodness burst forth, at first into a celestial creation, replenished with bright intelligences, invested with the high prerogative of approaching as near to the fountain of excellence as created natures can, to derive their happiness immediately from himself, and to receive it to the full amount of their capacity for enjoyment.

But heaven, with all its amplitude, was too confined for *Infinite Love*; he must enlarge the sphere of his beneficence; again his unconfined goodness overflowed, and this terrestrial creation appeared,—an enlargement of heaven. On that occasion, however, he chose to diversify the form of his love in the production of man,—a creature whose happiness, though equally with that of angels derived from himself, should reach him through more indirect and circuitous channels. By creating, at first, one common father of the species, he designed that each individual should feel himself allied to all the rest, and pledged to promote their happiness. And by rendering us necessary to each other's welfare, he thought to train us to an humble imitation of his own goodness, to teach us the divine art of benevolence to find and fabricate our own happiness from the happiness of others.

Now, if the former, the angelic creation was meant to exemplify, how much his creatures could enjoy, the latter was intended to show how much they could impart; for he meant every heart and every hand to be a consecrated channel

for his love to flow in. Had his great idea been realized, the world would have exhibited the glorious spectacle of a whole race in family compact; clothed in a robe of happiness, with charity for a girdle; feasting at a perpetual banquet of beneficence; hailing the accession of every new-born member as the advent of an angel, an addition to their common fund of enjoyment; and finding greater blessedness than that of passively receiving happiness in exercising the Godlike prerogative of imparting it; a whole order of intelligent beings having one heart and one mind; a heart in concert with heaven, and diffusing, with every pulse, life, and health, and joy to the remotest members of the body. The mere outline of the scene, as sketched by God in Paradise, called forth audible expressions of his divine complacency; on surveying it from the height of the excellent glory, he pronounced it good, and the light of his countenance fell upon it.

J. E. S.

FOR THE VISITER.

If ye know these things, happy are ye if ye do them. John 13: 17.

In the ever memorable night, preceding the crucifixion of our blessed Lord and Saviour Jesus Christ, He endeavored to inculcate many wholesome and essential principles in the minds of his immediate apostles which were to be transmitted down to the latest generations of mankind, which principles were to be equally essential to the well-being of those generations as they were to his immediate auditors of that memorable night.

And before I proceed any farther I may as well stop here, and silence an objection which I feel assured will be

raised here, to wit: that some of those principles do not apply to us, and I might ask, why not reject them all? There is as much propriety in doing so as to retain a part and reject another part. But to the law and testimony, upon this grave as well as important subject.

"Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always even unto the end of the world. Amen. Matt. 28: 20. This verse does not only teach the obligation we are under to observe the things here taught by Christ, but most emphatically holds forth the idea, that Christ's presence is not with us, when we regard a part and neglect or reject the other part. But we will endeavor to come to an investigation of some of the things indicated in the text, & it is not unlikely that the things indicated, comprised things past, present and future.

They (the apostles) had no doubt attended to the things past as pre-requisites to the proper observance of the things then transpiring. The prominent of which were faith, repentance, and baptism, one as a thing essential to the other, and the last essential for the procurement, personal application and assurance of the pardon of our sins, or in scriptural phraseology,—the *remission* of our sins, or the washing away of our sins, or if you please the answer of a good conscience to God, either of those will suit our purpose as we conceive tantamount to each other, or synonymous phrases; hence these are some of the things alluded to in the text.

The things present, or transpiring in that doleful night were evidently feet-washing, the Lord's supper, and the communion. The brethren are sometimes approached by a certain class of

christians, and complimented for their faith with respect to the pre-requisites to the duties enjoined on that evening. They will say we believe in baptism by immersion, and confess that it is the only procuring means of obtaining the remission of our sins, hence there is no difference between us, say they, and to the superficial observer it might also appear so.

But he or she that will search the scriptures diligently it will appear quite different. The fact is, instead of there being so much unity between us and them, as many may suppose, (among which are too many of our children,) there is scarcely any agreement between us. It is true that we agree in the design of baptism, but differ very much in the mode, whilst we insist upon a three-fold immersion, they are satisfied with one, and whilst we conceive it most respectful to approach God in his Majesty, in this solemn act of obedience, face forward and on our knees, they are satisfied to approach him rearward, and whilst we believe our manner in the observance of this institution, indicates love, desire and longing after higher degrees of grace, we are constrained to believe their manner indicates fear, dread and consternation.

We have a case in point which took place the night our Saviour was betrayed, that of the soldiers. The case of Eli falling back, upon hearing bad news is another case in point. So much then for our agreement about the initiating ordinance. How do we stand with respect to feet-washing, whilst we hold this as an original ordinance instituted by Christ in the night in which he was betrayed? They say that it is a Jewish custom. Verily with all their learning, they have failed to discover the difference between this institution and the Jews' custom of washing feet.

It is true that the Jews had a custom of providing water for guests, that they might wash their own feet. Christ did not complain of Simon because he did not wash his feet, nor because he did not provide water, that he, Christ might wash his own feet, and indeed it is passing strange that Peter manifested so much ignorance with respect to this custom by refusing to have his feet washed, and again manifesting still grosser ignorance when taught respecting this *custom as they would say* by offering to have his head and hands also washed, surely that did not belong to the *custom*.

But the fact is, Peter did not know what the Saviour was about to do, because he told him so, but did not leave him in the dark, but after the ceremonies were over, he informed him all about it, as any person may learn by reading John 13.

And as respects what we call the supper, and hold as a sacred institution, we are told we are keeping the Jewish pass-over, when learned commentators say that this supper was instituted the night before the passover, and it appears to be composed of different food, from that which originally composed the food eaten by Moses and his followers, and most certainly prepared in a different way, let the enquirer after truth investigate this matter closely, as my space will not admit of it. What some people call the supper we call the communion, to wit, the bread and wine, and our Saviour partook of it after supper.

Hence our practice. We wish to imitate him. Remember our text says, If ye know these things, happy are ye, if ye do them. Well we profess to know, we also believe them to be efficacious, and hence *we do them*, in order to procure the happiness promised. *Remember the happiness is promised upon the*

doing, not upon our knowledge of them or upon our faith either, all who read the Scriptures know that such things were instituted by our Saviour, and if they fail of procuring that happiness promised, they will have to attribute their failure to the neglect of *duty*.

But suppose we admit by way of argument, and for that purpose only we admit it, that the bread and wine does constitute the supper, let us ask when is it generally partaken of, not at night, but generally before noon, very little resembling a supper, really. But we are told that the apostles met on the first day of the week to break bread. So do we frequently, but we wait until night to break bread, as they also did. Acts 20.

Search the scriptures &c. It is the only sure word of prophecy; it is the only lamp to our feet, it is also the only proper light to our path. Brethren and sisters, and I would add children of brethren and sisters and all other well-disposed friends, let us see well to it, that we are not misled in these perilous times, when it is said, Lo, here is Christ, and Lo! there is Christ.

S. E.

FOR THE GOSPEL-VISITER.

DESIGN OF BAPTISM.

The true design of baptism is now-a-days very much evaded. Claiming that baptism is not the pardoning act, but that it is a mere form to be observed, others claim that it belongs to none but those who have had their sins pardoned already.

We will try to show the true design of baptism, Matt. 3: 5. 6. "Then went out to him Jerusalem and all Judea and all the regions round about Jordan, and were baptized of him in Jor-

dan confessing their sins." Mark 1: 4. "John did baptize in the wilderness and preached the baptism of repentance for the remission of sins." Here the reader can easily see the design of baptism in the beginning; for it is as positively expressed, that it is for the remission of sins, as language can express.

But, says one, I am aware, that in John's time that was the design of baptism; but when Christ came, he baptized with the Holy Ghost and with fire. For, says John, 'there cometh one after me who is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose; He shall baptize you with fire and the holy Ghost.' Here is what the nominal Christian claims, Pardon of his sins. I do not recollect of *one* place in all the Gospel that conveys that idea. They undoubtedly mistake the office of the Holy Ghost. The office of the Holy Ghost then is to lead into all truth, that is, to hear or adhere, to comply and conform to all the requirements of the Gospel. In a word, it leads to be baptized with water for the remission of their sins, which is shown very clearly in the 10th chap. verse 8. of the Acts of the Apostles.

In a word, the holy Ghost leads every true Christian to obey every command of the Saviour. Then baptism is the initiating ordinance into the house of God, and no sinner can get into the house, until his sins are pardoned, and when his sins are pardoned, he is in the house; Baptism being the initiating rite into the house. The above should show to every unbiassed mind, that it is not the office of the holy Ghost to pardon man's sins, but that it simply leads him to obey all truth, which gives him a full assurance of his acceptance with God.

The next testimony is found Mark 16: 16. "He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned." But the objector will say, that it is not said, if he is not baptized he shall be damned. In answer I would reply, it is very evident, that he that does not believe, will not be baptized; consequently he is condemned. Again John 3: 5. "Except a man be born of water and the spirit, he cannot enter the kingdom of heaven. It is said by the gainsayer, that this has no reference to water-baptism. The fact is, he cannot maintain his position unless he flatly denies this passage of scripture, which denial will point him his portion with the hypocrites and unbelievers at the day of judgment.

Again, we find that Solomon has reference here to water and the spirit when he says, Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins and there is not one barren among them. Songs 6: 6. Every man that goes up from the washing and has been born of water and the spirit (these two noble twins) is not barren but evidences to the world that he is a Christian.

Again, Luke 24: 47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Matt. 28: "Teach all nations baptizing them &c." Here we see how repentance and remission of sins was to be preached among all nations, and as Luke says, it is to commence at Jerusalem.

We will next see, how it commenced there. Acts 2: 38. "Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the holy Ghost." Luke tells you that repentance and remission of

sins was to be preached commencing at Jerusalem, and the above shows how it commenced there, and that Peter commanded them to be baptized in the name of Jesus Christ for the remission of their sins.

Again, the objector will refer you to the household of Cornelius and from the fact that they received the holy Ghost, before they were baptized, infers that they had their sins pardoned also before baptism, which I think can be proven to the contrary. We find, at a certain time there appeared an angel to Cornelius and told him, to send to Joppa and call for Peter, who should tell him words whereby he should be saved. Acts 11: 13. 14. Now we find in verse 15. that as he began to speak, the Holy Ghost fell on them as on the apostles at the beginning. Then says Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Here you see, that it is done in the same name as it was at the day of Pentecost, and there they were commanded to be baptized in the name of the Lord or Jesus Christ for the pardon or remission of their sins, which shows very clearly, that that is, what it was done for at the household of Cornelius. Then it is, when Peter told him what to do to be saved. Acts 11: 14.

Again, when Ananias was sent to Paul he says, "And now why tarryest thou? arise and be baptized and wash away thy sins." Here it is very apparent again, that it was done for the washing away of his sins. We will follow Peter a little farther. He says in his first Epistle chapter 3 verse 20 and 21 "God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by

water." It is very clearly seen, that the Ark saved them from drowning or being destroyed in the flood. 21 "The like figure whereunto even baptism doth also now save us." We see that the ark saved Noah and his family from a present destruction. The like figure even baptism gives us a present salvation from our sins, and initiates us into the ark or house of God, and as long as we continue in the ark, we are safe; but should we step out, we are liable to be drowned in the flood. The above shows very clearly, that baptism gives us a present salvation from our sins.

One more objection to answer, then I shall come to a close, that is, it is said the blood of Jesus Christ saves us from our sins. Now let us see how the blood of Christ saves us from our sins. John 19: 34. They pierced his side with a spear, and forthwith came there out blood and water. What does the water here represent? Baptism undoubtedly. Seeing then, that blood and water is so closely connected, who dares attempt to separate it?

Again 1 John 5: 8. "And there are three that bear witness in earth, the spirit, the water, and the blood; (now mark) and these three agree in one." Now my dear friends, how can you expect to have your sins pardoned without being born of water, of water and the spirit, seeing they are inseparably connected with the blood and agree in one and the same thing. Be careful how you act, for on the Gospel depends your happiness or woe.

ANDRONICUS.

THE LORD OUR SHADOW.

"Thou hast been a shadow from the heat." Isaiah 25: 4.

AND what he has been, he is, & will be the same yesterday, to-day, and forever.

Heat means evil ; any evil, every evil, from which it is desirable to bescreened. Heaven is a state—and many have reached it—when the sun does not light on them, or any heat. But it is otherwise in this world. Here many things affect the mind, as oppressive heat does the body : and make us pant for deliverance and repose. The wrath of God—a sense of his fiery law in the conscience—the temptations of Satan—the persecutions and reasons of wicked and unreasonable men—afflictions, public and private, personal and relative—Here is the heat.

Where is the shadow ? Behold me, says the Saviour of sinners, Behold me ! Come unto me, and I will give you rest. *This* is the rest, says God, wherewith ye shall cause the weary to rest and this is the refreshing.

But what kind of shadow is He ? We read in the Scripture—Of the shadow of a cloud—Of the shadow of a tree—Of the shadow of a rock—Of the shadow of a tabernacle from the heat. The shadow of the cloud in harvest is grateful, but transient. The shadow of a tree under which we sit down, is delightful ; but it is limited to a small distance : and the rays frequently pierce through the boughs. The shadow of a great rock is dense and cool ; but it befriends not on every side, and covers little from the vertical rays. The shadow of a tabernacle, into which we may continually resort, and find not only room, but entertainment, is the most complete and inviting. All these have some truth in their application to him : but none of them can do justice to the subject. He is what they imply, but *more* ; and not only more than each of them, but more than *all* of them ; and more than all of them *combined* ; and more than all of them combined in their

best estate—and infinitely more. He is not only perfect, but divine ; and he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Let me leave, then, other shadows. They are all inadequate to the wants of the soul ; and, in some way or other, will be sure to fail me—yea, whatever else I get under for shelter, will not only prove vanity, but vexation of spirit.

But let me make use of this shadow from the heat. He is not far off. He is accessible. He is easy to approach. And it is only by repairing to him, that I can enjoy the benefit derivable from him.

And while believing, I rejoice in him, with joy unspeakable ; let me show my benevolence, by recommending him to others. They also are strangers to repose. They also want rest unto their souls. And he is sufficient to receive, and defend, and succor, and bless all. Oh happy period ! when the eyes of men, as of all the tribes of Israel, shall be toward the Lord ! And when in him all the families of the earth shall be blessed ! The Lord hasten it in his time !

* * *

AN ENQUIRY.

NORTH JACKSON, June 13, 1855.

Dear sir, I ask a small favor of you respecting the word 'Baptize' or 'Baptism,' what the true definition is as taken from the Greek, and in reference to where Philip baptized the Eunuch. Some maintain, that they only went to the water's edge close by or near at and poured or sprinkled. The book does not read in that way. Those that hold to sprinkling being the true mode of baptism, claim the above assertion.

please give me a distinct answer on those points and oblige Yours respectfully

A. F.

REPLY.

POLAND, O. June 21, 1855.

My dear friend. Your friendly lines I received to-day, but your request can scarcely be answered in a letter. However I will try to say a little on the subject. All honest greek scholars agree, that the true meaning of the word *baptizo* is to dip or immerse; that it is derived from *bapto*, which simply means to merge, immerse, to dip something into water or any other liquid, (for instance in order to color or dye something;) and that *baptizo* is the frequentative form, requiring repeated dipping, as is the case also with dying. I have examined as many as half a dozen of Greek dictionaries, all agreeing that the proper sense and meaning of the word is as above stated. These lexicographers were mostly all Paidobaptists, allowing sprinkling might also answer, but they were honest enough to give their testimony to the truth. Many are not so honest now-a-days. Seeing that the truth will draw off some of their best members, and fearing that more would follow, they stoutly deny, what their foremost and most learned leaders have candidly confessed, and thus try to pervert the truth. Unfortunately the Baptists themselves are so divided, and so far have lost sight of the proper meaning of the word, as to baptize with a single immersion, while the word itself and the command of the Saviour (Matt. 28.) requires repeated action.

As regards Philip and the Eunuch all translations agree with the text that "*they went down both into the water*," both Philip and the eunuch; and he baptized him, and then "*they were come*

up out of the water." Thus it reads in Greek: "*katebesan amphoterōi eis to udor, — — anebesan ek tou udatos.*" Which is translated into Latin, thus: "*Descenderunt uterque in aquam, — ascenderunt de aqua.*" In French: "*Tous deux étant descendus dans l'eau, — — ils furent sortis de l'eau.*" And another: "*Ils descendirent tous deux dans l'eau, — — ils furent remontés hors de l'eau.*" In German: "*(Sie) stiegen hinab in das Wasser beide — —; da sie aber heraufstiegen aus dem Wasser &c.*" Thus I might add a number of translations, all agreeing with the english version, "*they went down both into the water — — — (and) they were come up out of the water.*"

Now when the signification of the word "*Baptizo*" is properly *immerse* or *dip*, when John did actually baptize not at or near, but in Jordan, Matt 3: 6. 16. Mark 1: 9. when baptism is compared with the passage of the children of Israel through the Red Sea, 1 Cor. 10: 2. with the flood, 1 Pet. 3: 12. with bathing, Eph. 5: 26. Tit. 3: 12. with a burial and resurrection, Rom. 6: 4. Col. 2: 12.—when Immersion was the ancient practice of the whole church in the West up to the 14th century, and in the East (the Greek church) to this day, what we must think of those who deny all this, and pervert the clearest testimonies of the word of God, I must leave to the serious consideration of every candid mind. In conclusion I would say, I should be glad to see you and speak to you face to face, and heartily invite you to come and visit us. Our next meeting will be on the 8th of July at our Meetinghouse, and thence again in 4 weeks.

Yours in love

H. K.

FOR THE VISITER.

THE CHILDREN OF THE KING EXPELLED.

In an ancient day, a great King, who possessed great power and wisdom, settled his children, who were very dear to him, in a most delightful and beautiful valley, and put them in possession of great wealth, and invested them with great authority, even that they and their posterity should rule over all the land. In this valley their Father the King had provided for them a most delightful place called Eden. It was furnished with many kinds of trees, among which were two very remarkable, one called the tree of life, the other the tree of knowledge. They had permission to eat of the fruit of every tree, except of the tree of knowledge. This they were strictly charged by their Father not even to touch. With this only and small restraint their Father left them in this happy situation.

But, alas! their happiness was transient, and their exemption from care short. There soon came along a flatterer, an evil disposed one, a deceiver. This malignant character, viewing the felicity of the King's children, envied them, and determined to allure them of their innocence, and stimulate them to the crime of disobedience. In consequence of this design, he began to persuade them to taste of the prohibited fruit, telling them, that by so doing, they would acquire much additional happiness, would become sensible of the difference between good and evil, and even would not be inferior in point of wisdom to their Father the King.

Unhappily the artifices of this deceiver prevailed. They ate of the forbidden fruit. They now had transgressed their Father's command, and they soon felt their guilt. Before their disobedience, while they were yet in their inno-

cence, they would run to meet their Father, and with humble joy welcome his gracious visits, but now instead of running to meet him with smiles of joy, they retreated to the most retired parts, in order to conceal themselves from him. But they were soon brought forth for trial; and after a short examination they acknowledged their guilt. They were immediately expelled from the blissful regions of the valley, into the wilderness, as it were, where they had no city to dwell in. They were now in a deplorable situation. They had no prospect that they could ever of themselves effect their deliverance, and extricate themselves from their sad dilemma.

But while in this distressing situation for many ages, there came along another individual, not a deceiver, but a great & mighty counselor, an able advocate, who possessed great talents. No one had any reason to doubt his ability and honesty. He proposed that he would point out a way, by which they might all return and possess their wealth and possessions, and enjoy the smiles, sweet communion, and kind embraces of their Father again. This kind intercessor would do all this out of pure love, and without money or price, and if need be sacrifice his own life in their cause.

The question now arises, would not these distressed individuals with joy avail themselves of the opportunity now presented, to regain all they had lost? Yes, methinks they would, as they had been a long time in a strange and foreign land, away from their Father. Reduced by poverty and famine to a state of wretchedness, they had become feeders of swine. Why should they not now return with an humble and penitent confession to their parent?

Thus, dear reader, it appears that man was originally placed in Paradise,

in the garden of Eden, and had God as his Father. But fell through disobedience from the happiest condition that can be conceived, and plunged themselves into a state of wretchedness, and thereby entailed misery on their descendants. But, God is love, and full of blessedness, and out of purer love, than has ever entered into the minds of mortals, He "gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Jesus is the one whom God has sent to point out the way to man, and teach him how he may recover all his lost privileges again, and be brought home to God his Father, and enjoy not the earthly Eden, but the heavenly.

This counselor in pointing out the way, instructed his people that there are two roads, the one broad and enticing to travel upon, but leads to destruction and everlasting ruin; the other narrow and not so desirable, but leads to life, to everlasting happiness, right home to their Father. Now here is a choice left for all, and each individual has to make his own choice, on which of these two roads he will travel.

Now would it not be foolishness in those individuals who had once lost the esteem of their Father, and had been in banishment so long; and more, when the road had been pointed out to them by their faithful Counselor, that they would take their own notions for their guide, and make choice of the broad and more pleasant way, which leadeth to destruction, rather than to deny themselves a little and take the narrow way as pointed out, which leadeth unto life. But alas, every day experience evidently showeth that many are not on the narrow way, but have chosen unto themselves a broad and pleasant way, which will lead them to everlasting despair.

Well then, would it not be great wisdom for all men to choose this narrow road, for our conductor is able and willing to lead us only on this, and no other to glory. We are all the descendants of those who lost the esteem of their Father the King. Let us therefore choose the good old path, and walk therein, and find rest for our souls. If sickness should seize us upon this way, or even death approach us and cut us off, we can then surely return with joy to our Father and our King, and enjoy his smiles and embraces, throughout an endless eternity.

Is it not reasonable that the exile would desire to return from banishment to the smiles and embraces of his earthly parents? And why, sinner, why wilt not thou return to your heavenly Eden, into the mansions prepared for you by your heavenly Father, for your Father yet loveth you dearly, he yet desireth your return. "And when he saw him afar off, he ran and fell on his neck, and kissed him."

And again we would suppose that those individuals after being expelled from their possessions in Eden, would rejoice, and with pleasure return to their former happy state; and is it possible that mortals are rather still inclined to travel upon the broad way, and enjoy sin for a little season, than to return upon the narrow way, and enjoy the smiles and fellowship of Jesus, and finally be united with all the redeemed in those sinless and fadeless fields of everlasting glory.

And lastly those individuals that will be so happy as to make choice of that narrow way as pointed out by their guide, will have great reason to thank and praise him forevermore in that free and happy land, as their Shepherd and their Deliverer; for Jesus the true Shepherd

saith, "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand." Thus my dear friends, if we return in this narrow way, we need not regret nor fear the time when we have to retire into the chambers of the dust. Our immortal part will then be conducted to the arms of Jesus our guide, where we will find a building of God, a house not made with hands, eternal in the heavens."

S. E. J.

* * *

Communicated for the Visiter.

BEWARE OF EXCESS.

For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The Son of Man is come eating and drinking: and ye say, behold a gluttonous man, and a wine bibber, a friend of publicans and sinners! But wisdom is justified of all her children. Luke 7: 33—35.

Since the Visiter commenced its monthly visits, it brought nothing to my notice, that surprised me more, (every thing considered) than the article in March No. under the head: "Be Sober," to which I wish to make several replies, in the briefest manner possible. Now I consider the above verses contain a fair admission that our blessed Saviour at times did drink wine; but, whether as a beverage, or as medicine, we cannot infer: neither how often, or how much at a time, yet certainly not to excess; but the supposition is, that there were men in those days, as well as now, who would include the devil, the drunkard, and the moderate drinker in one class, hence the reproach. Now as brother Cleophas strongly based his arguments on the words: "Follow me" I would respectfully submit to his con-

sideration, whether he that uses or drinks a little occasionally in moderation, is not following the Saviour, as well as he who abstains from its use altogether?

Again, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Brother C. says, that if liquor was introduced into heaven, it would produce the same effect there, as here. Now let us hear the apostle Paul on this subject, 1 Cor. 6: 9. 10. where he expressly says, that drunkards shall not inherit the kingdom of God. Again: Gal. 5: 24. "And they that are Christ's have crucified the flesh with the affections and lusts."

Now I think if brother C., when reasoning from causes, would have exercised his reasoning faculties a little further, he would have found, that it is lust or inordinate desire, and not liquor alone, that is the cause of the evil effects; otherwise it would produce the same effect in every individual that uses any at all, which is not the case. Those who have crucified the flesh &c., if they have occasion to use any, use it temperately;—hence I conclude, that, if there were oceans of it in heaven, none of those holy beings there, would drink to excess, neither would I fear annoyance if thrown into their company.

Much more was on my mind while writing, but will add no more; being aware, that some will be ready to put me down as too fond of a little myself, to which I would merely reply, that I considered it my duty for the welfare of the Visiter, if nothing else, to make this reply; and as for reproach, "If they called the Master of the house a wine bibber, how much more shall they call them of his household." If I am reproached falsely, a blessing is promised. It may

he replied however, that wine is not distilled but only fermented liquor. I would ask, is it not fermentation that gives distilled liquors their ardent, or intoxicating properties?

Lastly I will add, that I fully agree with the Brotherhood at large, that we should dispense with the unnecessary use of liquor; yet, let us be cautious, not to put down as a nuisance, that which was sanctioned by the Saviour, and recommended by the apostle Paul.

RUFUS.

March 19, 1855.

Dear Editor.

I have searched the Scriptures, as the brother who wrote on "the Lord's Supper" requested us to do, and find in the index of my Bible, that the Jewish Passover was killed April the 2nd in the evening, or the same evening the Saviour ate the passover with his disciples, and on the 5th of April he arose. So the preparation-day was the 3d, and Sabbath was the 4th, and Monday, the first of the week, the 5th; which proves to me, that there was no passover killed after the Saviour ate his. I should like if some brother would answer this query.

The second question is, the two evangelists say, they would not kill him on the feast-day lest there should be an uproar among the people. The brother states, that he was crucified on the feast-day. Who is right, the brother or the two evangelists? Also—John 19:14. "And it was the preparation of the passover &c.—" The German says, the preparation AT or IN Easter. I wish some brother would examine the Greek on this verse. Your unworthy brother in the bonds of the Gospel.

E.

THE SHEPHERD.

The only child of a father and mother who lived a godless life, was taken from them by death. They not only sorrowed as those who have no hope, but even expressed their displeasure at the visitation of God, and asked their pious minister why God, seeing he is love himself, had taken from them their only child. The man of God promised to give them an answer in the funeral discourse, and he gave it in the following words:

"You wished to know, from me, why God has taken your child from you.—Well then: he wished to have with him in heaven at least one of your family.—You old people would not go in, and had he allowed your child to remain in this world, ye would not have allowed him to go in."

"Hear, moreover, a parable. There was a good shepherd who had prepared choice food in his sheepfold, but though he opened wide his door, the sheep would not enter. He labored long to drive them in, but they always turned back from the open door. He thereupon took a lamb and carried it before, when the old ones speedily followed."

"The good shepherd is Christ, the open door is heaven, the lamb your child. If you have the heart of parents, run after it! The Lord carries the lamb before, in order that the sheep may follow! Amen."—

THE BIBLE.

"It sweetly cheers our drooping hearts
In this dark vale of tears;
Bright as a lamp its doctrines shine,
To guide our souls to heaven."

Communicated for the Visiter.

(From Pennsylvania.)

TO THE YOUNG, AND ALL
WHOM IT MAY CONCERN.

There is a practice prevailing among some of our young friends, who attend our meetings of public worship, which is very unbecoming and improper, and on account of which I have often been grieved: viz. the practice of leaving the house during service, and thereby disturbing those in their devotions who assembled for that purpose. A remark, which a brother (who had come from a distance and attended one of our meetings) lately made to me, that we had a very disorderly meeting, caused me to blush for our dear young friends; and induced me to write a few lines as a friendly admonition and warning to those, who may be guilty of such conduct.

I will try to reason a little with you, dear youth, and impress upon your minds, how improper it is, and how you degrade yourselves in the eyes of every order-loving person, by coming to a meeting where the solemn worship of God is performed, and then rising from your seats, sometimes by dozens at a time, and walking out, before the assembly is dismissed, and spend your time, perhaps, in idle talk at the outside of the house; while perhaps your parents, (who have raised you, and passed many a sleepless night on your account, and who are solicitous about your temporal and eternal welfare,) are seriously engaged in their devotions and the solemn worship of God. O, consider how such conduct of yours will grieve them! Consider how the poor ministering brethren (who often admonish you with tears, and warn you to flee from the wrath to come) must feel, when they see you leaving your seats and

walking out, as if disgusted with their friendly admonitions. It disturbs them in delivering their discourses; and it discourages them, when they see that you do not appreciate their labors of love.

You enjoy a glorious privilege, you live in a land where you can hear the Gospel preached, that "word which is able to save your souls." Now every one of you has a soul to save; and you have no assurance for your lives; you are at all times liable to be called from time to eternity, whenever it is the will of Almighty God. Therefore embrace the opportunity you enjoy. You know not how long you may enjoy it. For the prophet says: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the North even to the East: they shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgins and young men faint for thirst," Amos 8: 11-13.

My dear young friends, I who love to see order in the house of God, entreat you, never to cause disorder and confusion in such places. For God, who sees all your actions, is not the author of confusion but of peace, saith the apostle Paul. But when you come to meeting, take your seats if possible before service commences, and keep them till you are dismissed. If you get a little tired, try and deny yourselves for the sake of order. Pay attention to what is spoken. Take the advice of Solomon when he says: "Keep thy feet when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil."

You who have pious and order-loving parents, have no doubt frequently been admonished not to cause disorder in the house of God. I intreat you for the sake of your own temporal and eternal welfare, obey them. Paul says, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-3.

I will also say a few words to you my dear brethren and sisters, who are raising families and have children confided to your care. Admonish them diligently to refrain from such conduct. Endeavor solemnly to impress upon their minds, how unbecoming and improper it is, and how great a sin it is in the sight of God; nay, restrain them, use every possible and proper means to wean them from such a practice. Remember the fate of Eli, whose sons were wicked and he heard all the evil which they did to those who assembled at the house of God to sacrifice; although he admonished them slightly and said, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear, ye make the Lord's people to transgress." The Lord said unto young Samuel, "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, *and he restrained them not.*"

There is also a custom prevailing among some of the brethren and sisters, which is not very becoming and of

which I have several times been guilty of myself, but for which I was heartily ashamed, viz. the custom of coming too late to meeting. Dear brethren and sisters, perhaps you think this is a small matter, but, by coming into the meetinghouse after service has commenced, we disturb the devotions of those who have already assembled, and especially the minds of those who officiate. And besides, it betrays a little too much unconcern for the worship of God. When we have temporal business, we generally manage to be at the appointed place in time; how much more should we be concerned about the worship of God.

When we intend to go to meeting, if nothing extraordinary happens, we can easily manage to be there in time. We generally know the distance, and we can have a pretty good idea how far we can travel in an hour; therefore by considering the distance, and the time appointed for the meeting to commence, we can easily cipher out at what hour we must start, so that we have no reasonable excuse for coming too late. Let us try to be punctual, and to be at the place appointed for worship if possible, rather a little too early than too late, and take our seats, so that when service commences there will be no disturbance.

ORADIAH.

* * *

FOR THE VISITER.

"WHY NOT LET YOUR BEARD GROW."

(Concluded from page 133.)

The servants of God in ancient times were ashamed to be shaven. See 1 Chron. 19: 4. 5. "Wherefore HANUN took DAVID's servants, and shaved them, and cut off their garments in the midst," and when David was told how the men

were served, he sent to meet them ; (for the men were greatly ashamed ;) and said, Tarry at Jericho until your beards be grown, and then return. Now if the servants of king David were ashamed, and not permitted to return until their beards were grown, why should the servants of King IMMANUEL, who was and exhibited the most perfect image of God, mar, disfigure and cut off that, what unquestionably was part of that image?—Are we ashamed of our glorious King? Oh then we should indeed tarry at Jericho, and not present our faces in Jerusalem, the city of the great King.

Again it appears, that when God's people fell into idolatry, then they would cut off their beards, and make baldness on their heads. See Isai. 15 : 2. "On all their heads shall be baldness, and every beard cut off." Isai. 3 : 24. "Instead of well-set hair shall be baldness," Jer. 48 : 37. "For every head shall be bald, and every beard slipt." See also Ezek. 5. 7 : 18. Mic. 1 : 16. Jerem. 16 : 6. All these passages go to show that when mankind fell into sin and idolatry, and consequently under the displeasure and judgments of the Lord, they became unworthy to bear the image of God. O brethren, think of this.

In regard to the hair of the head it is the opinion of the world, and of some brethren too, that a man ought to cut off the hair close from what we read 1 Cor. 11 : 14. But if we read Levit. 19 : 27. and 2 Sam. 14 : 26. Ezek. 44 : 20. we will find a caution, not to let our hair grow too long, nor to cut it off too short, and thus to avoid extremes, which are after the fashion of this world. Is it not a pity, that there are brethren, who are in this respect so much like the world, that were it not for our acquaintance with them, we would not know them as brethren?—

(The writer goes on at great length to expatiate on the subject, but we feel, if what he has said and urged thus far, is not sufficient, it being chiefly based upon the word of God, his further reasonings would not make it so, but only fatigue the reader. While we fully and heartily agree with the writer in the main principles involved, and would not wish to take the least from the weight of his arguments, much less from the full force of the word of God, on which he founded them, we beg leave to lay the balance of this communication aside for the present, inasmuch as there are many, yea a great many communications waiting for an insertion, and we fear some of them too long also, as to require abridging. Dear brethren correspondents, please to study above all—brevity. For we know by experience, that the best thing can be spoiled or overdone by lengthening it out to an undue extent.)

* * *

CONVERSATION BETWEEN FATHER AND SON.

Continued from page 148.

SON. After Jesus was baptized, did he then also teach and practice water-baptism?

FATHER. Yes, the Lord Jesus commenced also immediately to make and baptize disciples, as we can read, John 3 : 26. 4 : 1. "And they (the disciples) came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." John said, "He must increase, but I must decrease. He that cometh from above is above all ;—and what he hath seen and heard, that he testifieth ; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true." Yea, the apostle John testifies in his first epistle 5 : 6. that the Son of God is come by water and blood,

and by the holy Spirit, and that these are the three that bear witness in earth.

Son. Do we find also, that Christ after his resurrection has commanded water-baptism?

Father. Yea, I will show it unto thee. First, when the Lord Jesus, (after he had risen from the dead,) was going to send out his disciples into all the world, to preach his Gospel, he gave them this express charge, that they should teach and baptize in his name all that should believe in him; and teach them to observe all things whatsoever I have commanded unto you. Matt. 28: 19. 20. As we can see further, Acts 2: 37. 38. When they were asking what they should do? Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost."

Son. Do we read also of others, that they have baptized?

Father. Yes, Acts 8: 5. 12. we find, that Philip preached Christ in Samaria, and those that believed were baptized, both men and women.

Son. Well, father, since it says here, that men and women were baptized, have there not been any children baptized?

Father. Oh no! Of this we do not read in the (whole) New Testament one single instance, but the apostles baptized such only, who in true repentance confessed publicly their faith in Jesus, because Jesus, their Master, had not commanded them otherwise, but to baptize such, who could be taught before and after baptism.

Son. Has then Christ not at all commanded to baptize children, and have the apostles never done it?

Father. Christ has only commanded to baptize believers, and not at all children.

Son. But is it not written Matth. 19: where Christ says, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Father. Observe well, that it is said, Jesus laid his hands on them, and blessed them; but of their baptism not any thing is written.

Son. I have also heard some to say, that the apostles had baptized whole houses, and that in these there were of course little children.

Father. Only reason says so, that children were in them, but the holy Scriptures do not say one single word of it at all.

Son. Since then water-baptism is such a great command, as thou hast shown from the Old and New Testament, suppose a child dies before it is baptized, will it not suffer loss on account of dying unbaptized, because many say, Baptism be instituted instead of circumcision, and if a male child was not circumcised on the eighth day, he should be cut off?

Father. I am glad, that thou askest this; therefore take notice of the mind and design of God. At all times when God commanded something, he would have it observed, as he had commanded. In the Old Testament circumcision was commanded only to the male children, on the eighth day. Now if a child would die before that time, as without any doubt many did die before the eighth day, there was no transgression of the law of God, and they were not rejected, nor the females, who were not circumcised, and yet had their share in the blessings.

Even so, when a child dies without water-baptism, this does him no harm at all, because the command does not require it, and the child has not arrived at the eighth day, i. e. the day, wherein

we can repent, and believe in the Lord Jesus, and be baptized upon our faith, which has been prefigured by the eighth day in circumcision. And therefore baptism is only commanded to the adult believer, and not to children. Yet the children are in grace for the sake of the merits of Jesus Christ, and will be saved through grace. In such important matters of faith we must look to the express command.

Son. Do we not find in histories, that the first Christians have baptized their children?

Father. We find,—that infant-baptism has been first introduced towards the end of the second century of the Christian era. It was done out of choice, he that would, and then baptism was only performed at Easter. Lastly a pope has made a law, that no child should be allowed to die without baptism, and this opinion is by long-continued custom so deeply rooted, that almost every body is now thinking, that infant-baptism was instituted by Christ.

Son. Thou hast told me much already of water-baptism and its importance. Now I would ask, whether there is in the water such a peculiar energy, inasmuch God in the Old Testament already has commanded so many purifications in water, and also in the New Testament again has ordained and instituted for believers a washing in water?

Father. Take notice. The water is an element, created of God, and all things are generated by water, yea the whole earth subsists in water, and is founded thereon; man himself in his mother's womb is born in water, and the Spirit of God dwelt and moved originally upon, and therefore is the water (a symbol of) divine mercy; and Christ has still further sanctified the water by his baptism. Hence he said John 3.

that we must be born again of water and the Spirit, if we wish to enter the kingdom of God; otherwise it be impossible. Yet believers do not look upon the energy of water in baptism, but they look upon the power of the word, which has also commanded it. Now since Christ has instituted for his church a washing of water, and will sanctify and cleanse it with the washing of water by the word, as Paul says Eph. 5: 26. therefore we believe, that obedience towards the command of water-baptism cleanses the church, and delivers her from future punishment, if only the members after this washing will not turn again to wallowing in the mire by sinning and transgressing the word. For God looks only at the obedience, and believers are in duty bound to obey the word, and then in obedience they obtain everlasting life (through grace, by faith in the Lord Jesus Christ.)

Son. Suppose a man would deny himself in all things, bestow all his goods to feed the poor, would pray much and fast often, but he would not be baptized, because it is only an external work,—could such a man not be pleasing to God?

Father. Consider well. If a man would do this out of true faith and love to God, these things would be good and wholesome, and such a man could certainly also submit willingly to this command of water-baptism. For this is verily the true love to God, when we keep his commandments, and his commandments are not grievous. 1 John 5: 4. Again Paul says, 1 Cor. 13. that if we were to give our bodies to be burned, and would bestow all our goods to feed the poor, and if we had not charity and love, it would profit us nothing, and then he describes the nature of love, that it believeth all what God has com-

manded. And Christ says, John 14: 23. 24. If a man love me, he will keep my words. He that loveth me not, keepeth not my sayings. Therefore a man may do much in self-holiness, and yet not be holding in love to Christ the head, as there were such men in Paul's times, Col. ii. 18. who in a voluntary humility and angelic spirituality are puffed up, but calls it a fleshly mind, (verse 19) because they were not holding the Head.

Son. Is it then not possible, that a man may love God, though he would not be obedient in some one thing, while he would try to obey in all other things?

Father. Dost thou not remember what James says, Chapt. 2: 10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Consider only within thyself, if thou hadst been obedient to me for ten years and more in all things, and I would now require of thee only to take up a single straw from the floor, but thou wouldst not and didst not do it, I would have to consider thee as a disobedient child, though thou wouldst say a thousand times, Father, I will do all, I will labor diligently, wherever thou sendest me I will go, but to lift up that straw, methinks, is not necessary; it is of no use, neither to thee, nor me. But I would say unto thee, Thou art a disobedient villain.

Son. Father, thou sayest this of thyself; but is God, who is love, of the same mind towards his children, and how would we prove this?

Father. Yes, I will try to prove it unto thee from holy Writ, that God is minded just so. Only remember what the first man has done in Paradise. God said unto him, that he should freely eat of all the trees in the garden, but only of one he should not eat. Behold, as soon as he had eaten of the forbidden tree, he lost all his felicity, and was driven out of Paradise as disobe-

di-ent. Remember again, what God has done and commanded in the law. Nym. 15: 30. 31. Here it says, But the soul that doeth aught presumptuously,—the same reproacheth the Lord, and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandments, &c.

Behold again, when the sons of Aaron brought strange fire before the Lord, we read, "And there went out fire from the Lord, and devoured them; and they died before the Lord." Levit. 10: 1. 2. And king SAUL was rejected of the Lord on account of his disobedience. 1 Sam. 15: 22. 23. Likewise Achan had to die with his whole house, because he had been disobedient to the command of the Lord, having taken something of the accursed thing in the taking of Jericho, which God had forbidden. Josh. 7: 20. Indeed, there could be adduced many other testimonies of this kind out of holy Scripture, but let this suffice. By which thou canst see, that God requires of all his creatures an indispensable obedience.

Son. I apprehend now, that man should see not only upon that what is commanded, but upon the commander himself, and chiefly on account of the greatness of the commander, and for this reason all the commandments of the great God should be considered great.

Father. Yes, this was always the true faith and the true love of all believers and saints. They have done what God had commanded unto them, and have bowed their whole understanding and will under the will of their God. And we cannot hear or read of any believer, that he did oppose himself to God in one single command.

Son. If there is so much depending upon the observance of the commandments of God, how is it that God always commanded to mankind such simple things only, as we can see in the Old and New Testament?

Father. Well, God is in himself a simple, good Being, and has no need at all of the service of men; for he has many thousands of thousands of angels and spirits to serve him. Hence those commandments, which God ever has given to man, were given only for the sake of man, that he should thereby become humble and simple, because man by the fall of Adam has exalted himself, and desires to be great, mighty and holy in his own eyes. In order to redeem man from this his corruption, God has commanded through his Son only simple things to be done, and when a man does them in true faith, "bringing into captivity every thought to the obedience of Christ," he will become again by degrees simple and childlike, and in this very simplicity the soul finds again rest, peace and security. Therefore Christ also says, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

Son. I understand now well enough, that all the commandments require true obedience only; even the command of water-baptism, which Christ has given to his apostles, that they should baptize, and that they also did baptize. But does this command extend to all believers, that they should be baptized, and that this command should remain in force to the end of the world?

Father. This is quite clearly expressed Matth. 28: 19. 20. where the Saviour says, Teach all nations, baptizing them &c.—and teach them to observe all things whatsoever I have commanded you. And lo, I am with you always, even to the end of the world.

Son. Well, have other men also been permitted to baptize, after the death of the apostles, who were not commissioned in like manner as the apostles?

Father. Observe well the dispensation and ordinances of God, already under the law. When God caused a tabernacle to be erected by Moses, to which priests for service were required,

God selected the tribe of LEVI for it, and from that tribe God himself has chosen AARON and his sons, that they should execute the priest's office. As often as the temple was destroyed, and they would again establish divine worship, none other could serve in that worship, but he who was from the tribe of LEVI. But the wicked king JEROBOAM made such to be priests, who were not from the tribe of LEVI. These could also minister in a false worship. 1 Kings 12: 31. But when they chose priests from the tribe of LEVI, they took such, who were well experienced in the law of Moses, and these were to be without blemish in their bodies. Levit. 21: 21.

Now take notice, that the Son of God himself has given his church in the first place apostles &c. and then pastors and teachers &c. The apostles have soon chosen others to the service in the house of God, as to baptize, to excommunicate &c. so that the divine ordinances might be observed. But they have always chosen only such as were from the high-priestly family, that is, who had the spirit of Jesus, and through this spirit they were also permitted to baptize and do other things. Yet the apostles have already in their own time observed such men, who were apparently Christians, but had not the spirit of Christ. Of such said the apostle Paul to the Elders from Ephesus, Acts 20: 29. 30. "Of your own selves shall men arise, speaking perverse things." They will want to put themselves in office, and deem themselves worthy.

This has been always a mark (token) of a false spirit; for when a man wants to put himself into authority, he hath not the mind of Christ, for he did not glorify himself and seek to be made a priest, but he was introduced by his Father.—And that the first teachers and elders of churches were made such by the Holy Spirit we read Acts 13: 2. and Acts 20: 17–29. where the apostle Paul called the elders and teachers of the church at Ephesus, and gave to them among oth-

ers also this almonition, "Take heed unto yourselves, and to all the flock over the which the holy Ghost hath made you overseers, &c." But when men entered the service of the church by their own spirit and for their own honor, great abuses and all corruption were introduced and occasioned. There are now many thousand preachers in the world, but the least number is of the royal priesthood, of the holy nation. 1 Pet. 2: 9. The least number have the spirit of Christ, the least number have been made by the holy Ghost overseers. Therefore they preach for their own honor, and for their own hire.

But the churches of believers, who after the death of the apostles remained pure and uncorrupted, have always chosen such men among themselves, who had the spirit of Christ, and denied themselves. And as Christ personally chose his apostles, so at all times the church of the Lord as the body of Christ has chosen those, whom they considered capable, and who afterwards also baptized. Thus the command of Christ was never laid aside or put to an end in its purity, when he said, Teach them to observe all things whatsoever I have commanded you; Matth. 28: 20. but it will remain, until Christ shall come again to call to account about his doctrine his own servants, and also his enemies.

CYPRIANUS, and other pious men of the primitive church required of one that would baptize, a true and sound faith in Christ, and that he should have been chosen for the office by the church. Likewise it is written by the council of Hlibris, and is required of one that is to baptize, that he should first have been baptized rightly, and after his baptism should not have fallen again into sin, by which he might have lost grace. As also GREGORIUS mentions, Consider thou any one worthy and capable enough to administer the office of baptism, when he can be reckoned among the godly.

(To be continued.)

For the Gospel-Visiter.

PEACE AT ANY PRICE.

Dear brother Editor. As I turned over the leaves of an excellent "*Olive branch*" published in Norristown, Pa. by our friend Dr. Moyer, I saw Kossuth's reply to the Christian appeal of the Society of Friends in Great Britain—desiring "PEACE AT ANY PRICE."—When the Great Author of the Christian Religion ordained and sent out his first officials in that holy cause, he forewarned them of all the opposition they would meet, then set before them the characters they must be, saying "*Be ye wise as serpents, and harmless as doves.*" As the Hungarian warrior's reply sounded in my ears so different from the bloodless notes of the ever welcome bird, the sweet messenger of peace—and emblem of undying love, ever bearing in its beak from its favorite tree, the fruitful twig by man received as a figure of peace,—I felt like pleading in behalf of friends, brethren and above all lovely Christianity—the cause of love and peace.

How beautifully true—the words of Kossuth, "We have a Father in heaven!" which revelation dimly communicated in the days of the patriarchs, and not seen clearly under the Mosaic dispensation, in these last days by the doctrine which Jesus brought down from heaven shines with heaven's own brightness,—the Gospel bearing to every land the voice of the Almighty, saying, 'Be ye my sons and daughters, and Christ the representative of the invisible Father, teaching men to pray and say—"Our Father,"—adding in his sweet encouragements, "Whosoever will come, may come, and drink of the waters of life freely."

On this base we stand—all true Christians are brethren, not of a quarrelsome family like Cain and Abel, but

are all like Abel men of well doing, whose sacrifice is pleasing to God, and if they die at the altar or in the field, it is not the blood of another on their garments or their conscience that crieth; it is their own blood, which always was warm as a brother's, and as such crimsens the soil, and speaketh—"being dead yet speaketh."

The zealous Exile points to the prediction of our Lord, viz: "There shall be wars and rumours of wars, but be ye not terrified; for these things *must* first come to pass,"—calling on friends to submit to God's decrees. From the New Testament we learn, that the true children of God keep the commandments of God, sent in these last times to men by his own Son, hence they love as brethren, are pitiful, are courteous, render not evil for evil, but contrariwise "blessings." Hence while they follow Christ, and live in peace, the church being a city of peace, they oppose not the 'decrees of God,' on the world.

The same lips which prophesied the bloody strife that would be in an unconverted world before the end, predicted other calamities in the world, 'pestilence, earthquakes &c. and to all these Christians submit meekly and useful, if possible to lighten the burdens of such afflictions, but we have no more command from Jesus to join hand in hand with the wicked to destroy in war, than we have to take advantage of the evils of 'famine, pestilence &c. to devour our fellow-beings.

By obeying Christ, we take refuge in the church of God, from many evils, which would otherwise come upon us in the executing of his decrees. For instance, "Dust thou art and unto dust shalt thou return," is an old decree to which we all submit—though differently; the wicked, with a 'fearful looking

for of judgment, which shall devour them as adversaries,' the righteous cheerfully,—because they fear not the 'second death,' because having kept the commandments of Jesus, their first death is only a sleep, until the body is raised to join the spirit, and both glorified ever be with their glorious Lord, with his own bleeding hand having painted the 'Rainbow of Peace' over the graves of the just, whose path (says the scriptures) "is a shining light which groweth brighter and brighter until the perfect day.

But the disobedient who will not be converted to Jesus, will not submit to obey him; for them there is no alternative, they must submit to the divine decrees in their life, in their death, and in eternity. Judea was long under the oppressive affliction of war, carried by the strength of heathen rulers, but when Jerusalem was compassed about with armies, the Christians—obedient to their Prince, put up the sword into its place, (the sheath) and timely and prayerfully fled the scenes of bloody strife, so that not one Christian (historians tell us) perished in that war, where the great warlike Jewish nation fell.

Again, says KOSSUTH to friends, the oppressed have never been delivered but by the sword. If he means swords like 'Cromwell's' which he thinks Friends in England may thank for their privileges, then we must differ from him, inasmuch as history ancient and modern instructs us otherwise; by the "Sword of the Lord" which David saw in the hands of the angel over his plague-smitten people, God in various ways, since the days of Noah—has delivered them that trusted in him, and destroyed those that oppressed them. By pestilence and tempests, by fire and water, has he pleaded with the tyrants of the earth, the cause of them, on whose side was no power.

The hand of God in England's history is seen in this way, but if it be as he says, that our Version of Scripture is apocryphal, then it is supposed we know nothing about these things;—as Revelation and Religion in their purity go hand in hand to lay the foundation of goodness and happiness among intelligent beings, it becomes every government that tolerates the Christian religion, to prove, they hold sacred a good unquestioned translation of the Bible, which no doubt was king James' design, and there yet in England that clemency to Christians of various names, and a protection to exiles who seek a home there, is proof in favor of the undoubted truth taught from our version (or king James') of the holy Scripture.

I am sorry for the caressed *Hungarian*, if he could not compliment the religion of Great Britain, and the efforts of a sovereign there, to furnish his people with a general knowledge of the foundation of religion,—if he considered them and us (the people of this praised Republic) so imposed on and deceived, it had looked better—more grateful—to be silent, than to risk the loss of friends in strange lands &c.

If that scripture is not so perfectly translated he points out, viz. "On earth peace and good will to men," yet the whole of the Gospel, and the labors of its apostles and teachers, plainly prove beyond a doubt, that the glad tidings of great joy was 'to all people,' its peace and goodness preached to every creature under heaven. Had its good will been only sent to "good-willing men" as Kossuth says, many Jews and Gentiles had not had opportunity to reject so great a salvation.

The Christian ambassadors, never sword in hand—but often bound with chains, reasoned with kings and their

servants of the blessed Gospel, with many tears and temptations, then seeing they refused eternal life—they turned away, saying, "I am clean from the blood of all men."

The clearest evidence any country or nation can give, of their having divine testimony in its purity, is their humane laws, in which they cherish the sweets of religious liberty, protecting the god-fearing, exercising a righteous judgment for the oppressed, and showing mercy even in its needful discipline for the lawless, for whom civil governments "bear not the sword in vain."

The Christian armor is described in our version of the New Testament, and their sword—"the sword of the spirit, the word of God—their strength, the power of God—whereby they wrestle against principalities, powers, spiritual wickedness in high places;"—the weapons of their warfare are "not carnal" hence they overcome evil with good.

Now may the blessing of Almighty God through Jesus our Lord, rest with grace and mercy upon kings and rulers, who out of love to their people protect them from outrage, while they as good subjects, live honest and godly, praying for the wisdom and peace of the church of Christ, and the nations where they sojourn on their way home, to their sweet, sweet home, the city of eternal Peace, Love, and Glory. Dear God bring every knee to bow to thee, through Jesus our Lord, Amen.

S.

* * *

ONE HAPPY MAN.

The happiest man I have ever known is one far enough from being rich in money, and who will never be very much nearer to it. His calling fits him, and he likes it, rejoices in its process as

much as in its results. He has an active mind, well filled. He reads and he thinks.—He tends his garden before sunrise every morning—then rides sundry miles by the rail—does ten hours work in town—whence he returns, happy and cheerful. With his own smile he catches the earliest smiles of the morning, plucks the first rose of his garden, and goes to his work with a little flower in his hand and a great one blossoming out of his heart.—He runs with charity, as the cloud with rain; and it is with him as with a cloud—what comes from the cloud is rain for the meadows, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills the good man, and he runs over in friendship and love—conjugal, parental, filial, friendly, too, and philanthropic besides. His life is a perpetual “trap to catch a sunbeam,” and it always “springs” and takes it in. I know no man who gets more out of life; and the secret of it is that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men—men of great social position; and if there is genius in America, I know that—but a happier man I have never known.

Written for the Gospel-Visiter.

PAUL BEFORE AGRIPPA.

Before Agrippa Paul was brought,
His cause is there to be made known;
He thought it not a dang'rous thing,
To stand before the ruling King,
While he sat judging on his throne.

And then Agrippa said to Paul,
Thou art permitted now to speak:
He raised his hand, and then his voice,
Which truly made his heart rejoice,
To speak so mighty yet so meek.

Then to the king he taught the words
Of might, and power, that rule above;
He taught him of the precious truth,
Which leads to the exalted worth,
Of sacred glory ruled by love.

Much learning, Paul! hath made thee mad,
Festus exclaimed: but then Paul said
I am not mad, most noble Festus,
But speak the words of soberness,
The words of which I have obeyed.

Almost thou Paul persuadest me,
To be a Christian as thou art.
Not only thee, O king, rejoice,
But all to-day that hear my voice,
Was Paul's pure answer from his heart.

J. S.

OBITUARY.

DIED on the 24th of April last in the CONAMAUGH church, Cambria co. Pa. brother ELI BENSHOFF, a speaker in said church, and much esteemed wherever he was known as an honest man and a true Christian; aged 49 years 6 months and 3 days.

DIED on the 8th of May last near NEW LEBANON, Montgomery co. O., two children of brother SOLOMON GILBERT, and were laid together in one grave. The one JONAS GILBERT, was his oldest son, aged 12 yrs. 7 m. and 23 d. and the other his daughter ANN ZILLAH, aged 7 y. 2 m. and 3 d. They both died of the measles and scarlet-fever. May the Lord comfort the afflicted parents in this their bereavement!

Report says, br. GEORGE WOLFE of LIBERTY, Adams co. Ill. is dead. Will any one from that section give us information, whether this is true, and if so, the particulars, time of decease, age &c.

Departed this life on the 20th of April last MARTHA E. wife of ISRAEL BAUSMAN and daughter of CORNELIUS and ANN CONAWAY, aged 22 years.

Retired to rest in Jesus on the 23d
MARY A. daughter of C. and A. CON-
AWAY, aged 20 years.

Went to her Saviour on the 25th
HANNAH, daughter of JOHN and ELIZ-
ABETH SEIGMAN, aged 18 years.

Also on the same day ANN CONA-
WAY, wife of CORNELIUS CONAWAY,
age 44 years.

They were all members of the Pan-
ther-Creek church, Miami co. O. and
we hope, they are at rest.

S. J. C.

We miss the dear friends, oh! we
miss them below,
But would not recall them to this world
of woe.

DIED in PAINT TOWNSHIP, Highland
co. Ohio, May 2, 1855 after a lingering
illness, sister REBECCA SPOHN,
consort of E. B. SPOHN, aged about 29
years. Her end was peace. Death
when he came brought no terrors for
her; for she had fled for refuge to the
hope set before her, which hope is an
anchor for the soul, both sure and stead-
fast, her friends therefore should not sor-
row as do others that have no hope.

(Communicated by request.)

To E. B. S.

Ah! Eli thy loved one has gone to the
tomb,
And hath left thee in this cheerless
world all alone;
Her place is now vacant, her voice
heard no more,
Rebecca has landed on fair Canaan's
shore.

Her sorrows are ended, her cares are
all o'er,
She's heir to diseases and troubles no
more;
Her spirit has flown to the haven of rest,
And taken its refuge in the Saviour's
breast.

No terrors for her did the grim mon-
ster bring,
Yet 'tis known that o'er monarchs and
conqu'rors he's king;
For in youth she had fled to Christ Jesus
her Lord,

Obedyed his commandments and trusted
his word.

Christ never will leave nor forsake us
he says,
If we follow his counsels and walk in his
ways;

Rebecca remembered this promise so
sweet,
And we trust is now casting her crown
at his feet.

She no doubt will wait for you, Eli!
to come.

That united you may be in that heav'n-
ly home;

Then hasten, delay not, but speedily fly,
To the rock, to the rock, that is higher
than I.

Perhaps as a guardian angel she'll
glide
Within your apartment and by the way-
side,
To guard you from ill and to urge you to
flee
To that grace which alone is sufficient
for thee.

When Job was afflicted, his friends
heard him say,
The Lord, that had given, has taken
away;
And blessing and honour be unto his
name,
He is holy and righteous and ever the
same,

Then weep not, my friend, for the one
that is gone,
'Tis true she will never, no, never! re-
turn;
She is happier far in those regions of
bliss,
Where all is tranquillity, love, joy and
peace.

L. T.

PSALM 90: 10.

The days of our years are threescore
years and ten; and if by reason of
strength they be fourscore years, yet is
their strength labor and sorrow: for it
is soon cut off, and we fly away.

* * *

THE MONTHLY GOSPEL-VISITER.

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NO. 8.

FOR THE GOSPEL-VISITER. LAZARUS AND THE RICH MAN.

There was a man in ancient times,
Our Saviour doth inform us,
Whose pomp and grandeur and whose crimes

Were great and very numerous;
This man fared sumptuously each day,
In purple and fine linen,
He ate and drank, and scorned to pray;
He spent his life in sinning.

Poor praying LAZ'RUS at his gate,
To help himself unable,
Did for the fragments humbly wait,
That fell from his rich table;
But not one crumb from his rich store
The epicure would send him,
The dogs took pity, licked his sores,
The rich man would not let them.

At length death came; the poor man dies,
By angels' bands attended,
Straight way to Abra'm's bosom flies,
Where all his sorrows ended.

The rich man dies, is buried too,
But O! his dreadful station!
With heaven and Laz'rus both in view,
He landed in damnation.

He cries, O! Father Abraham,
Send Laz'rus with cool water,
For I am in this scorching flame,
With a tormenting torture.
Said he, My son, remember well,
You once did good inherit,
But now, alas! you're doomed to hell,
Because you would not share it.

This one whom you do now behold
All clad in dazzling glory,

Did once lay hungry, wet and cold,
Naked and sore before you;
But not one crumb would you bestow,
Nor pity his condition,
Therefore to glory he shall go,
And you sink to perdition.

Besides there is a gulf between,
Prevents communication,
Glory you cannot now enjoy,
Which augments your damnation.
O Father, Father, deign to hear
This one my last desire,
And then I'll yield to black despair
And everlasting fire.

I've brethren in my father's house,
Posting the road to ruin,
Send Laz'rus then for to arouse,
And hinder their undoing.
Your brethren have the means of grace,
The prophets too and Moses,
Sufficient if they choose good ways,
To overcome whate'er opposes.

E. P.

FOR THE VISITER. TO AMANDA OF PHIL'A.

Thou hast seen the sunny hours of
youth,
Hast felt love's glowing tints warm up
Thy gentle heart, O dear Amanda;
But, the bosom chosen for thy rest,
Was only mortal,—however dear—
O how dear, thou dost know.

We've seen the sun rise beautiful,
Ere long dark misty clouds came o'er
And sadden'd up our path: we fled

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And sought for refuge in Jesus—
Who alone fills the cup of love he placed
In hearts he form'd for love.

'Twas then thy young and wounded
soul
Bow'd at that altar where the "Word
Of God" is guide and sacrifice—
And promise sweet, to wipe our tears,
And lead us all the chequered paths
A wife and mother walk.

There thou didst find a sacred place
To pour thy spirit's untold cares.
Thy tears oft wet thy early 'Covenant'
With God thy God. I see thee kneel
And weep, each wound fresh bleeding,
o'er
The living and the dead.

Dear widow'd sister;—God befriend
Thee this lone hour, bind up thy wounds,
And in the way sweet mercy loves
Keep thee and bless, that thou mayst
see
Days of good, and richly comfort
Many widowed hearts, and orphans—
Who will rise and bless thee.

Rise, lean on thy Almighty Lord,
Well he remembers thee; thy vows,
Thy deeds of love. With his own hand
Will he put back the misty clouds
That crown'd thy aching brow,
And guide thee kindly on.

And when thy orphans mourn their
fond—
Departed father, point them
Heavenward; Teach them, sweet virtue
Is obedience to truth. Truth is
What Jesus taught.—O may
They walk to heaven!

S.

BIBLE VIEW OF SPIRITUALISM.

A DISCOURSE DELIVERED IN ST. LOUIS
ON SUNDAY, FEBRUARY 25.

*"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest. * * * Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there."*—Luke 11: 24-26.

The necessity does not rest upon me, in this age and country—an age and country pre-eminently characterised by the general prevalence of religious knowledge and Bible truth—to undertake a formal demonstration of a doctrine acquiesced in almost unanimously by those who embrace the Christian faith, to-wit: The real and substantial existence of a *Spiritual System* and a *Spiritual World*. The evil genius of Materialism, one of the most dangerous, and delusive, and destructive forms of Infidelity, because it profanely assumes the garb of Christianity, we rejoice to be assured, is on the eve of a final departure from the realms of revelation and reason, if, indeed the doctrine was ever seriously and conscientiously believed by any upon whom the light of revelation and reason has dawned.

That man is composed of something more than a material body, possessed of mere animal life—that in the language of the great Apostle to the Gentiles, the elements that enter into his constitution as a man, are represented by three terms, that differ as much in signification as in form—*body, soul and spirit*; the body formed from the dust of the earth, and, therefore, mortal and perishable; the spirit, a divine gift from the Father of Spirits, and, therefore, immortal and deathless; and that there is a world called the spiritual world, where the spirits of the dead exist separate and apart from the body, in a state of intelligent consciousness, will now scarcely be denied. These are truths of almost universal currency in all Christian lands, which, if they are not intuitively perceived, are recognized and admitted as soon as propounded, and derive a strong confirmation not only from the statements of Revelation, but also from the consciousness and reason of man.

The entire gospel scheme is based upon the recognition of man's spiritual nature, and his capacity for a separate spiritual existence; that is, an existence independent of the circumstances

and conditions of animal or material life. It is for this among other reasons, that it is denominated a *spiritual system*. While Judaism recognised the spirit in man—his spiritual nature—yet the provisions of that system had special reference to man's fleshly and animal nature, and the outward circumstances by which he was environed; and most of the details of the law of Moses were just as applicable to him as a mere mortal, permitted to tabernacle on earth three score years and ten, and then cease to exist, as if he were destined to an endless existence. But not so the Gospel. Most of it is utterly inexplicable, but upon the supposition that man is possessed of an immortal nature.—Whoever overlooks this compound nature of man, must forever be entangled, not only in the intricacies of Revelation, but also in the profound mysteries and interminable confusion of Providence and nature; for in all these departments, this great truth is pre-supposed. It is a hypothesis which seems to be granted at every step we take in each of these great volumes which God has spread out before us.

But while it is true that man has a spirit, and that after death this spirit will continue to exist separate and apart from the body, in a state known in scripture as *hades*, the state of the dead, &c., and while it is important, nay, absolutely necessary to the right understanding and interpretation of the great volumes of Revelation and Nature, that these facts be recognised, yet but little more than the bare fact is, can, or ought to be known. The nature of spirit, the mode of spiritual existence, and the concomitants of spiritual life, are impalpable, recondite, and abstract themes, upon which God has been almost totally silent, and upon which man, although exceedingly curious and anxious to obtain information, owing to the grossness of his physical organization, is almost entirely precluded from making any satisfactory observations.

Man's spiritual nature, the world of spirits—his occupation and employment in that world—his capacities, powers and privileges, have ever baffled and eluded the genius of the most learned and philosophic of every age.—Kindly and wisely has God shut out that future world from human gaze. He has not only afforded an indication of his will by closing the avenues by which we might penetrate the spirit realms, but he has given us a still more decided expression

of that will, by solemnly interdicting, on the part of men, the indulgence of that profane curiosity which would lead them to seek communication and correspondence with the inhabitants of that state, and by annexing to that prohibition the most serious penalty. But while, as we have intimated, for reasons which are doubtless wise and benevolent, God has not permitted us to look into futurity, or seek the interdicted knowledge of the spirit world, yet through his word he has vouchsafed to us, in the way of a few intimations, the modicum of information we possess, which, although not extensive, is quite sufficient for the demands of the present life. A few of these intimations we desire now to notice, for the sake of a practical inference which we deem peculiarly applicable to the present times.

Notwithstanding the distinctness with which God has forbidden and condemned communications between the inhabitants of the material and unseen worlds, in all ages, men have been tempted by their curiosity to set at naught these prohibitions, and there is no age either in profane or sacred history that has not left memorials of this species of rebellion, and this uncontrollable inquisitiveness. We shall mainly confine our remarks to the indications of sacred history on the subject.

Spiritual communications, or intercourse of men with the spirit world, and of disembodied spirits with the material world, are presented to us under various aspects in the Bible. In the New Testament, the subject develops itself under the form and title of *Demonology*.

Certain intelligent spiritual agents, called demons, are there represented as taking possession of the bodies of living men, moving, controlling and impelling them unvoluntarily to say and do certain things. The persons thus influenced were said to be "possessed," to have a "devil," an "unclean spirit." Jesus Christ made it an object to "cast out," or dispossess these spirits, and also empowered and directed his apostles to do likewise. I am aware that it has often been denied that the effects ascribed in the New Testament to demons, were produced by any intelligent agents, but no good reason has ever been alleged to support this denial. On the other hand, those who take this position involve themselves in a series of inconsistencies and incongruities, that are almost too ridiculously absurd to be treated with

gravity, and I shall not, therefore, at present notice them. It is not my purpose to indulge in speculation; for, as has been already hinted, the subject does not safely admit of it. I mean, truly and candidly, to state facts, and leave you to deduce your own inferences, and do your own philosophising.

1. It is a fact, that in the days of Christ, and even earlier, intelligent spiritual agents, called demons, were permitted to take possession of men and women, and sorely afflict them with various bodily diseases. Mark's Gospel 9: 14. 17. contains an account of one, who, by such a possession, was afflicted with the loss of speech. The narrative says, that the foul spirit that acted upon him "often tore him, caused him to foam at the mouth, gnash with the teeth, and pined away." And when Christ was about to dispossess him, "the spirit tore him, and he fell on the ground, and wallowed, foaming." Frequently it had cast him into the fire, and frequently into the water to destroy him." Luke describes another instance, in which a woman possessed of a demon was, in consequence, bound together with a spirit of infirmity during the period of eighteen years. Christ distinctly declares that she had been bound by Satan. Other instances might be given, but these are sufficient.

2. It is a fact, that demons not unfrequently deprived men of their reason, and converted them into furious and raging maniacs. A case of this kind is recorded with much minuteness, by several of the sacred historians: it is that of the madman among the tombs, in the country of the Gadarenes, whom Jesus clothed in his right mind by casting out the demons who inhabited him. The details of this case are too well known to require repetition. Another example under this head, is the case of the unfortunate youth whose melancholy experience we have already noted.

3. It is a fact, that persons *possessed* were sometimes, by virtue of this possession, endowed with extraordinary human power, and even enabled to work, what some have denominated *miracles*. The maniac who frequented the tombs of Gadara, already alluded to, is a very important example. No man could bind him. Often he had been manacled with fetters, and bound with chains; but he "plucked the chains asunder, and broke the fetters in pieces;" in all probability putting forth the combined strength

and energy of more than two score men. On another occasion, seven men attempted to cast out a demon "in the name of Jesus, whom Paul preached." The spirit responded, "Jesus I know, and Paul I know, but who are you? Then the man in whom the evil spirit was, leaped upon them and overcame them, so that they fled out of the house wounded and naked." Acts 19: 13. But this is not all. John, in Rev. 16: 13. 14. testifies to the possession of extraordinary gifts on the part of demons, and those influenced by them.—Speaking of unclean spirits, he says, "they are the spirits of devils, or demons, *working miracles*, which go forth unto the kings of the earth, and of the whole world."

In this connection it may also be mentioned, that demons sometimes enabled persons to prophecy, to divine secrets, mysteries, and future events, as in the case of the damsel in Philippi, who was "possessed with a spirit of divination, and brought her masters much gain by soothsaying." This woman was possessed by a demon similar to those with whom the Saviour was brought in contact in the Gospels, and as soon as he was expelled, the damsel lost her power to divine or foretell future events. From all these circumstances, you will rationally infer, that though a man be possessed of extraordinary power, though he may perform what, in a *certain sense*, may be called miracles, though he possesses the capacity, to a limited extent, to look into the future, it does by no means follow that we ought to give heed to him, or regard his teaching, particularly if that teaching be not in accordance with God's word; for he may be empowered to perform his wondrous feats by the "spirits of demons," he may be enabled to penetrate the veil of the future by the aid of a spirit of divination.

Here are instances in which superhuman power is exercised, miracles are said to be wrought, and the future unfolded, and in each case the energizing power and efficient agency is *demoniacal*; and we cannot, therefore, avoid the inference, that it would be wicked to permit ourselves to be led by such manifestations. It is true, that such miracles as were wrought by Christ, may be safely taken as evidence of a divine mission, but it is a wide mistake to suppose that every manifestation of superhuman power, deserves such consideration. In all ages of the world, evil

spirits have been permitted to impose upon those who were willing to be deceived by the performance of extraordinary works, but never has man been left without a rule to enable him to discriminate between the *supernal* and *infernal*.

4. It is a fact, that demons possessed their subjects at will. They went in and out at pleasure, utterly regardless of the wills of those who had once yielded to them; that they controlled not only the actions, but they powerfully influenced the minds, of the possessed.

5. Many demons would sometimes take possession of the same individual. The nucleon spirit, when he returned to his house, carried seven other spirits with him. Seven demons were cast out of Mary Magdalene, & a *legion* were expelled from the unfortunate Gadarene.

6. It will be observed, that the actions of the demons are always carefully distinguished from those of the individual possessed. They talk about themselves and their disposition after being cast out. They give evidence of the possession of knowledge and intelligence, to which their subjects were strangers, and made them confess facts of which they were wholly ignorant. This clearly proves, that the persons thus influenced were under the control and direction of a power, intelligent and active, superior to their own.

Before I leave this part of the subject, I desire you to institute a careful and rigid comparison between these characteristics and effects of ancient demonology, and numerous modern manifestations of an extraordinary nature, which have, for several years, attracted very general notice. I do not assert their identity, but I cannot fail to observe some remarkable coincidences. If extraordinary physical power is put forth now, demons also did the same. If the freedom of the will is destroyed, and lunacy sometimes follows now, such was the case then. If unusual intelligence is imparted, so it was by the demons. If what seem to be miracles are wrought now, they were, to quite as great an extent, then. But it is needless to pursue this parallel. An allusion to it was necessary to prepare your minds for another statement.

7. It is a fact, which I wish to bring distinctly and prominently to view, *that these demons who produced the results we have described, were nothing more or less*

than the spirits of dead men. This is an important fact, and I shall take some pains to substantiate it. The bearing of this proposition, if it be true, will not be overlooked, a) That the opinion was universally entertained by the ancient Pagans, that the "spirits of mortals became demons when separated from the body," I need not remind those who are familiar with classic antiquity. The demons of the Greeks were said to be the ghosts of dead men. They were represented as going up and down the earth, encouraging men to act in harmony with their views and characters. Indeed, it is a fact which cannot be controverted, that the entire system of heathen mythology was based upon this very idea. It is the germinal thought, the foundation dogma of all their fables and fancies concerning their heroes, gods, and demigods.

b) According to the testimony of David, the same ideas prevailed among the Jews. He says the Jews learned the works of the heathen, served their idols, and sacrifice their sons and daughters to demons. The sense in which he employs the term *demon*, may be gathered from another sentence in the same connection—"They ate the sacrifices of the *dead*." *Demons* and the *dead*, or the spirits of dead men, were, in his estimation, *identical*. c) Isaiah sharply reproves the Jews for consulting familiar spirits or demons, and represents it as forsaking the living God, to seek information through the *dead*. d) As Isaiah & David testify that this opinion was entertained by the *ancient* Jews, Josephus and Philo assert that it was also held by the *moderns*. Josephus says: "Demons are the spirits of wicked men, who enter into living men, and destroy them, unless they are so happy as to meet with speedy relief." Philo says: "The souls of dead men are called demons."

e) The learned Dr. Lardner, whose opinion on any historical question will be considered valuable, after a thorough examination of the writers of primitive times, asserts that this idea was universally prevalent among the heathen, and believed by most Christians. Now, most unquestionably this was the current signification of the word, both among Pagans, Jews and Christians, at the time the apostles wrote; and as they used it nearly one hundred times, without attaching any other than the common signification to it, it is undeniably evident, that with them, *demons* were nothing more or less than the spir-

its of *dead men*. But finally, to place this matter beyond all reasonable doubt, so as not to leave room for a contrary inference, allow me to give some positive testimony from Paul. 1 Cor. 10: 20—"But I say, that the things which the Gentiles sacrifice they sacrifice to *demons*." Now, to whom did the Gentiles offer their sacrifices? Was it not to the spirits of their departed heroes? the spirits of their *dead men*? Well, Paul affirms emphatically, that these were demons, in the New Testament sense of the term.

8. It is worthy of observation in this place, that while the word demon was applied by Pagans to the spirits of dead men, without any regard whatever to their moral character, among the Jews, and in the New Testament, it universally denotes an *unclean* and *wicked* spirit. It is of some importance distinctly and clearly to prove what is incontrovertibly true, namely, that the spirits of good men are *never* represented as possessing the living. Invariably such spirits are described as unholy and sinful. This character is indicated by the fact, that they are called "unclean spirits," "foul spirits," "evil spirits."

Demons, unclean demons, and unclean spirits, are used interchangeably, and all signify those spirits of dead men who seek to possess and control the living. They are sometimes simply called *spirits*, without the usual prefix *unclean*, but the moral quality expressed by this adjective is always implied. Out of seventy-five occurrences of the term demon in the apostolic writings, in no single instance is it used but in such a way as to show that it stands in the New Testament as a representative of wickedness. When the Jews wished to express their detestation of one in the strongest terms, they did so by saying, "he hath a demon." The fact upon which I here insist, may be inferred from the circumstance that Christ declared war against the demons. He manifested his disapprobation of them in the most unmistakable manner. He lost no opportunity to dispossess them, and empowered and required his apostles to do likewise. He represents them as wicked, unclean, foul, and perverse. They were conscious of their own wickedness, and that they deserved punishment, and more than one inquired of Jesus, "Art thou come to torment us before the time?" But again, that these spirits were universally wicked,

may be safely inferred from the fact that Jesus regarded their expulsion as a *triumph over Satan*. When the disciples returned to him and said, "Lord, even the demons are subject unto us," Jesus replied, "I beheld Satan, like lightning fall from heaven." A sufficiently significant reply, surely!

But if anything were wanting to complete the proof and show that the Saviour regarded all demons as wicked, it may be gathered from the unmistakable fact that he calls *Beelzebub* the "*Prince of demons*." Now, with the character of his sable majesty, unfortunately, the world is too well acquainted, and we need be at no loss in forming our estimate of the character of those over whom he sways the princely sceptre! I might, without difficulty, multiply proofs on this point, but it is deemed unnecessary. It has been made to appear indisputably, that whatever else may be said of spirits that take possession of and control the actions of men, we are abundantly justified in saying that they are *wicked*, and under the *curse of Heaven*!

9. We may briefly note in passing, that the prophet Zechariah predicted that after the coming of Christ, unclean spirits would be restrained. But it is again predicted by a Christian prophet, the Apostle Paul, that they should be let loose again. He says: "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing or deceiving spirits, and the doctrines of demons;" or, as we have shown, *dead men*. 1 Tim. 4: 1. We may be pardoned for suggesting the inquiry, whether any are now departing from the faith under the influence of lying and deceiving spirits, and peculiar doctrines concerning *dead men*, and if these are not the "latter times" anticipated by the inspired seer! Looking forward to the dangerous influence of lying spirits, another man of God admonishes us to "try the spirits, for there are many false prophets gone out into the world." 1 John 4: 1.

This was the day when miraculous gifts were bestowed upon the church; among them, was the gift of *prophecy*, and it was consequently necessary to *try* them. The Apostle does not mean to intimate that there was a class of *good* spirits animating the *true prophets*; but that while they were inspired by the true Spirit of God, the false prophets were influenced by lying and deceitful

spirits. It is worth our while to notice the test, or the rule, by which they were to be tried.—“Every spirit that confesseth not that Christ is come in the flesh, is not of God.” The admission of the incarnation of the Word of God, and the consequent truth of Christianity, is the rule. The spirit that denies these is a false and deceitful spirit. The test is not the power to work a wonder, or to foretell a future event, but it is the *acknowledgment of the truth!*

(Conclusion in our next.)

* * *

Communicated for the Visiter.

THE PEOPLE OF GOD,

REPRESENTED IN THE WORD OF GOD
AS PILGRIMS AND STRANGERS.

The children of Adam are all strangers on earth in one relation or another. As they came into the world and while they continue in their natural state, they are children of wrath, strangers from the covenants of promise, alienated from the life of God, having no hope, and mere unbelievers in the world.—But those who are reconciled & brought nigh by the blood of Christ are indeed no longer strangers to God, and yet they must be strangers still under a new capacity, to the world and their former condition in it. Through the effectual working of the spirit of grace, they became mortified in their affections to the former lusts which ruled over them in the time of their ignorance and estrangement from God, grow more and more dead to Self, with all its false ambition and grovelling views, are at a distance from the life and spirit of the world, and tremble to follow its maxims or mix with its pursuits.

Like Israel of old, they wander in a wilderness in a solitary way, and find no city to dwell in; God is their guide through this desert world, they not knowing truly the steps of their course without him, but follow him in faith

whithersoever he goeth. They depend upon him to lead them forth by the right way, that they go to the city of habitation. Thus the redeemed of the Lord are strangers in a strange land, and are treated accordingly. Walking in the spirit of their Master, the world perceives the alienation, will at least ridicule, and if permitted would persecute them for it. For which reason doubtless it was, that our Lord and his apostles gave forth that standing admonition to the church, “Marvel not if the world hate you. If ye were of the world the world would love its own; but because ye are not of the world, therefore the world hateth you.”

Now as the Christian is and must be a stranger upon earth, averse to its evil maxims and life, it is therefore expedient for him to be a pilgrim, that is, a passenger from the earth to a better country, even the heavenly. He must be a spiritual Hebrew which means the same thing, and must relinquish his own country (like Abraham) and his father's house, that is, this present evil world, and the old Adam of nature in which he was born. From these he must pass over the flood, as the river and the Red Sea were passed over of old, with a decided purpose, and make the best of his way under the divine guidance and protection to the promised land. He can not fix his thoughts here; for this is not his rest. Thus he becomes a continual sojourner as all the fathers and all the faithful ever were.

He is engaged in a pilgrimage and must proceed, for destruction is behind him, and before him an eternal weight of glory. To go backward is horror, to stand still is misery, to fall short is despair. He is therefore in earnest upon this most awful, this most necessary business, nor would he be wrong for a thou-

sand worlds. Consequently, knowing his own weakness, as well as his own infirmity, he is importunate in prayer, watchful in spirit, tender in heart, humble in life, and looking (but bewailing that he looks not enough) to Jesus, that he may be kept by the power of God through faith unto salvation. He walks in the order of providence for this world, and in the spirit of grace for another, and God is his guide in both according to that sweet promise, "An highway shall be there, (a certain and prepared way,) and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those the wayfaring men, though fools, shall not err therein."

In thus being strangers and pilgrims, and Hebrews, they are also truly and spiritually the only Jews, that is, the confessors and glorifiers of Jehovah. "He is not a Jew" saith the apostle, "who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." A Jew in the flesh is but a shadow of a Jew in the spirit, and a Jew in the spirit constitutes a Christian, who is the true and living Jew. And circumcision of the heart or cutting off the old man with his deeds, so as not to live by him. The baptism and regeneration of the spirit which is putting on the new man even Christ Jesus, as the substance of spiritual life, the sacrifice of the whole body, soul and spirit, to the will of Jehovah through Christ Jesus.

Where this has taken place, the soul is brought into communion with God as a friend and a child, is enabled to crucify the flesh with its affections and lusts, is rendered a stranger and pilgrim upon

earth, is brought into the bonds of the everlasting covenant, and has a right & title through Christ to all the promises, mercies, blessings and truths revealed in the Gospel. This Gospel is the common charter and deed of conveyance to the heirs of salvation, who are privileged now, without a falsehood, to "cry Abba Father," and as children to put in a rightful and acknowledged claim to all that is purchased, and to all that is prepared for them.

They are but one nation under the same King, one chosen generation under the same Head, one family under the same Father, all dear to Him and by Him provided for and protected continually. Oh! what a transcendent glory is put upon poor worms, when redeemed from the earth and made kings and priests unto God and the Father for evermore: what honorable thoughts should the Christian have of his own reward, state and condition? How should he strive to keep it clear from all impeachment and degradation, how full of praise should he be to the Father, Son, and Spirit, the one Jehovah who hath done so much for him, and will yet do more in time and eternity.

Brethren and sisters, when we think of these things our hearts ought to melt within us, and our souls ought to be ready to cry out: Who and what are we that the Lord hath done so much for us, what else but love divine, could have taken us from the base and vile condition of a stranger to God, and have raised us not only to the honorable degree of servants, but to the affectionate relation of friends and sons and daughters, and even heirs of God, and joint heirs with Christ Jesus of an exceeding and eternal weight of glory. Oh, what hath God done for poor souls! How hath he made us to rejoice in the assurance

of his favor;—oh let this kindle in our hearts the warmest flame of affection & gratitude, and let us more and more learn to become strangers to all—but to our God, and what belongs to his truth and our salvation.

Let us daily feel and remember, that we are but pilgrims, and passengers, and sojourners here; and consequently let the staff always be in our hands, our loins girt, and our lamps burning; ever waiting in meek and patient expectation, for the coming or calling of our Lord and Redeemer. Thus may we often stand upon our watchtower, eagerly looking for the Son of the morning the appearance of the sun of righteousness to bless us, even us, in his kingdom.—We are but poor travelers, weak, and sorely beset within and without: may the Lord help us, strengthen us in our journey, and quicken our pace in it, that we may not be “slow of heart to believe,” nor dull in spirit to follow him in the ways of salvation.

J. E. S.

CONVERSATION BETWEEN FATHER AND SON.

Continued from page 176.

Son. I understand now very well about baptism, that it is a command of Christ to his believers unto the end of the world; but I should like also to have some assurance about the manner of baptism, whether we are to baptize in water, or whether we could baptize also in a house with a handful of water, and thereby fulfill the obedience towards this command?

Father. Mark well, I will try to show this also unto thee from holy writ. First, Christ as the true leader of his whole church was baptized by John in Jordan. Matt. 3: 13—16. And John was also baptizing in Enon, near to Salim, because there was much water there.

John 3: 23. Behold, from these two testimonies we might already gather sufficiently, that if the ordinance of baptism could have been performed in a *dry place*, John would not have gone to where there was *much water*, because it is much more convenient to do something in a room than in the water; for water is often cold, and affects (or shocks) nature a little.

Moreover I will give thee some more testimonies. The ordinance of baptism means properly according to the greek word *Immersion*, as it has been thus translated by Jeremiah Felbinger (and many others.) But since sprinkling has been introduced, the learned through effeminacy having shunned the water, have raised the opinion, that the greek word might also signify sprinkling, pouring or making wet. Yet they must admit, that it means (properly) immersion. Again, when Philip baptized the eunuch, it is said, “They went down both into the water, both Philip and the eunuch, and he baptized him.” Acts 8: 38. 39.

Of this there is yet found a great deal in the histories of the primitive Christians, that they have baptized in rivers, streams and fountains. As we also read in the “Bloody Theatre or Martyr’s Mirror,” (english transl. page 199) that in the year of Christ 980 many persons were baptized in the river *EUPHRATES*. Again, (see ib. page 163) *BEDA* says, that *Paulinus* baptized many persons at noon in the river *Trehenda*, hard by the city *Trovulsinga*, in the year 620; and that this mode of baptism was called by the ancients *immersion* or *submersion*. Again it is said, (page 171.) “The English were baptized in the *Rhine* and in the *Schwalbe*;” and that it could not be done in any other form and manner. Yes, indeed, men must be truly blind and hardened, since it is written also in holy Scripture so plain and clear. Rom. 6: 4. it is called a burial; again Paul calls it “a washing of water;” Eph. 5: 26, and Christ says, John 3: 5. that we

must be "born of water and of the Spirit."

The first Christians have thus spoken of baptism: The carnal children of Adam go down in the water, and must immediately rise again out of the water, having become spiritual children of God. JUSTINUS presented this to the emperor himself thus: "So many therefore, as are convinced and believe, that what we teach is true, and promise to live up to it by the grace of God, are exhorted to pray and fast, and earnestly desire the remission of their former sins, &c. They are afterwards conducted to the water, and are regenerated, even as we ourselves were regenerated; then they are washed in water in the name of God, who is Lord and Father of all things, and of our Lord Jesus Christ, and of the Holy Ghost."

Said JUSTINUS adds yet, "This we have learned from the apostles. Of this also testifies BEDA, lib. 2. chapt. 14. that the people among the English in the beginning of the first churches were immersed here and there in the rivers. WALEFRIED STRABO writes in *Lib. de Rebus Eccles.* Chapt. 25, "It should be known, that believers in the beginning were baptized in running streams or fountains, because our Lord Jesus himself, in order to sanctify this bathing, was baptized of John in Jordan, and we also read, that John baptized in Enon, near to Salim, because there was much water there. John 3: 23.

Son. Methinks thou hast given me sufficient testimony of this, that John, Christ, the apostles, and many of the first Christians have baptized in water.

Father. This might indeed be sufficient, but I will give thee some more testimonies from the history of the first Christians. HONORUS AUG. writes in his book: *Gemma Anima Lib. 3. page 106.* "Be it known, that the holy apostles and their disciples in times past have baptized in running streams and fountains." TERTULIAN mentions in his book. *De Corona Militis*: These who

were to be baptized, confess before in the church before the teacher, that they renounce the devil, his pomp and angels; then they are three times immersed and baptized." This custom has been preserved until 601 or until Iudovicus became emperor anno 815.

Son. Please tell me also, whether the apostles have baptized the whole man, or only a hand, or the head, or how it was done. For I have heard it said by some, that we could well notice in scripture, that we should go into the water, but how we are to baptize in the water, was not to be known?

Father. Thou givest hereby evidence, that thou art wanting the inward light, and those that say so, it could well be known how to baptize, show thereby, that they have a miserable teacher. —Should Jesus be such a Master as to tell his disciples, that they should do something in his name, and especially something of such importance as to baptize, and they would not know, in what manner they should do it, they ought to ask their Master, how they should perform it, and rather leave it undone, as to do it in such uncertainty. Consider only, how strange it is when those who pretend to be stewards over the mysteries in the house of God, do not know how to baptize in water? Whence or of what teacher then have they learned, in a dry place, in a room, or place of meeting to sprinkle or make wet with a handful of water, inasmuch nothing of the kind is found in a single passage of the holy scriptures, but the very reverse is seen in Christ and his apostles?

Since now thou hast asked me about this, I will tell thee briefly. Thou hast heard of Christ, of his apostles, and of so many testimonies of the first Christians, that they have baptized in rivers, running streams and fountains. And to baptize is nothing else but to immerse in water, as the word and command expresses. For Christ has said to his apostles, Matt. 28: 19. Teach the nations (mankind,) baptizing (immersing) them.

and not the bells, as is done in Popedom. The Lord Jesus has indeed not said, Baptize the head of men, or something else; make the men a little wet with water in my name. No, thus the Lord Jesus has not commanded, but that they should immerse the whole man in water; as I have told thee before already of the signification of baptism, that it is a representation of an entire inward change.

Son. Could there not a washing of water, or a burial of sin be represented with a handful of water?

Father. This is impossible, for that which is to represent something outwardly, must be not otherwise, as it is in substance and reality.

Son. Suppose the substance and reality was within, and the outward representation should not even be exactly as the inward substance, would this do any harm?

Father. Take notice! Suppose a great Lord would say to his servant, who pretended to be a painter, he should paint his likeness, so that others also, who could not see him in person, might yet in his likeness contemplate and acquaint themselves with his appearance. Suppose the servant, who would do this, was not careful to look upon and imitate his Lord's features; his mind was engaged in other things, and he had no true love for his Lord; but yet he wanted to fulfill the command, and painted his Lord with such carelessness, painted him only with one eye, or one foot, or one hand, and thus the likeness would be mutilated so as to be no likeness at all of the person. What should the Lord say to such a servant? Would he not cast him off as a useless servant from his service?

Thus, alas! there are many useless painters in the world, especially with regard to water-baptism and all the other ordinances of Christ, because their minds are mostly filled with the world, love of self, &c. And because the love to Christ crucified, and the love to self-

denial is not in them, they have also forgotten the image of Jesus in his doctrine and powerful example, and thus also mutilated entirely the doctrine of Christ. Every one paints according to his own carnal mind, as he pleases, or as it is the custom here and there, and does not look entirely and alone upon his Lord and Master. Some besprinkle little infants a little on the head. Others, who have gone somewhat nearer, sprinkle the adult with a handful of water on the head. Some take three hands full, others only one, and all say, I baptize thee. And this is to be a washing of water, and is to signify a burial of sin.

Son. I indeed find, that the doctrine of Jesus is very much corrupted, and that there is not to be seen or found in the world a true likeness thereof.

Father. Yes, great darkness has covered now all nations upon the whole earth; but it shall be soon illuminated again, as it is prophesied, Zach. 14: 7. Rev. 18: 1.

GOD'S KNOWLEDGE.

"God knows every thing. We know many things that have happened; but God knows all things which have ever happened, among all the men who have lived, and in all parts of the world. He knows every thing that every man, woman, and child has thought, felt, said, or done. He knows all things that are now happening, and all things that all the people in the world are now thinking, feeling, saying, and doing. God also knows all things that ever will happen, and all the things that all the people who live now, or who are to live thousands of years to come, will think, feel, say, and do.

"We do not know this. We think, indeed, that some things will happen again, because they have so often happened before. We expect that the sun

will rise to-morrow, just as it has done for years and years that are past. We expect that after the summer and autumn are gone, the winter will come again, because it has been so for a long, long time. But about a great many things, we cannot tell or even guess how or when they will happen, or whether they will happen at all. But God never has to expect or guess what will happen. He *knows* certainly and exactly everything that is to happen to-morrow, or the day after, or next week, or next month, or next year, or thousands and millions of years to come. He knows just as well what is yet to happen, as what has already happened. And all this knowledge of God can be put in one word—omniscience. Instead of saying God knows every thing past, present, and future, we can say, *God is omniscient.*"

* * *

BEAUTIFUL ILLUSTRATION OF LIFE.

"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its glassy borders. The trees shed their blossoms over our young heads; the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wider deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some shortlived disappointment. The stream bears us on, and our joys and our griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of the waves are beneath our feet, and the land lessens from our eyes,

and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

* * *

THE JEWISH SABBATH.

It is unlawful to ride on horseback or in a carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—comb the hair—and even to carry a pin in their clothes which is unnecessary. These, and a great many others, are complied with by the most rigid. There is one command in the law of Moses to which all Jews must scrupulously adhere: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exod. 35: 3.) Consequently, they neither light a fire, or a lamp, or a candle on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things; and among the humbler classes a number of families generally unite in securing the service of a Gentile neighbor for the day. Nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire, or snuffing his candles, on the Sabbath.

* * *

THE BETTER LAND.

Our relatives of eternity out number our relatives in time. The catalogue of the living we love, becomes less, and in anticipation we see the perpetually lengthening train of the departed; and by their flight our affections grow gradually less glued to earth and more allied to Heaven. It is not in vain that the images of our departed children, and near and dear ones, are laid up to memory, as in a picture gallery from which the ceaseless surge of this world's cares cannot obliterate them; they wait there for the light of the resurrection day, to stand forth holy, beautiful and happy—our fellow-worshippers forever.

ABOUT TEMPERANCE.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2 : 11.

Beloved brother.—After many solemn reflections upon the subject of temperance, upon which there is being so much said and written in this present day and time; I feel moved, and that too, I hope by the spirit of the author of the text under consideration, to say something in regard to the much-agitated subject under contemplation. And now to the text. "This beginning of miracles." What miracle? That of restoring sight to the blind? Or hearing to the deaf? Or perfection of the body to the maimed? Or cleansing the leper? Or of raising the dead? No, it was none of these wonderful miracles just referred to and of which we have so many accounts in the blessed Gospel. But merely the turning of one of our simple and useful elements into wine; by Him too, who hath said that all things were created or made good. What says the opponent to the use of intoxicating liquors? Christ made this noxious beverage! Yes we answer, Christ made the wine spoken of in the above text. Well, how much did he make? Not much, I suppose; for it is very poisonous. Well, the Word will answer.

"And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece. Jesus saith unto them, fill the water-pots with water; and they filled them up to the brim. And he saith unto them, draw out now, and bear it unto the governor of the feast, and they bare it." Webster says a firkin is a vessel containing 8 gallons. Well the Word says, there were six water-pots containing two or three firkins

a-piece. Well now let us suppose that each water-pot contained only two firkins, and then we shall have 16 gallons in a pot; consequently we shall find the contents of the six water-pots to amount to ninety six gallons of wine.

Then we may naturally infer, that wine was plenty at that feast, and at which no doubt our Saviour was a welcome guest. Now, reader, can we for a moment suppose, that the Lord of life and glory, who had just emerged from the liquid waves of Jordan, and was now going to establish his glorious and everlasting Gospel to a dying and sinful world, looked upon intoxicating drinks, as many of our beloved brethren and most prominent men of the cause do in this our day and time? If intoxicating liquor were such a nuisance and abomination as some would have us to believe, why did he (Christ) set the example by making it himself? Why did he not reprove the sin, if sin it is, by remonstrating against it? By advancing the fact that men had suffered themselves to drink to excess even from the days of Noah?

In the March No. of Visiter, we have an article, headed—"Be Sober"—in which the writer says, "Brethren, we nowhere read, that Jesus stopped at taverns and called for a glass of liquor, neither do we find that he bought a barrel or any other quantity, and plead the necessity of using or drinking a little every day, as some do in our time, and I fear there are some of our brethren guilty on this point."

Now we admit, that we have no such account in the Gospel, as our beloved brother alludes to. But suppose he had, would it have been worse than the making of such a great quantity of wine as he did at the marriage in Cana, and commanded it to be distributed among the guests of the feast? I presume if

a brother would imitate the Saviour in this one point, viz. distributing much wine at the marriage of his daughter, there would be loud voices of intemperance raised against him. But beloved brethren, if we go no farther than we have Christ for an example we shall do well. &c. &c.—

G. B.

(Out of several remonstrances against that article, "*Be sober*" which appeared in March No. we give this one more, which appears to be written in a spirit of candor and moderation, and with a view to caution us against the opposite extreme of intemperance. We must admit, that there is intemperance too in those advocates of "Total abstinence," who would even forbid wine to be used in the communion of our Lord Jesus Christ. Against this kind of intemperance the foregoing article of our loving brother G. B. is directed, while our dear brother CLEOPHAS was testifying against drunkenness and those practices leading to it. While they seem to differ, charity compels us to believe, that they would agree on both these points. We cannot for a moment think, that RUFUS or G. B. would contradict the apostolic injunction, "*Be sober*," or invalidate its full force;—neither, that CLEOPHAS would find fault with the Saviour for doing that, which he saw his heavenly Father do since the creation, viz. *making wine*, or, what is the same *the juice of the grape*. The fact is, CLEOPHAS says not one word against wine, but against those distilled liquors, into which the good gifts of God are perverted by the invention of man, and by which even the juice of the grape is adulterated.

That the learned commentators do not agree about the precise quantity, which

those six water pots contained, our loving brother G. B. should have considered. Though Webster may have informed him rightly, what a *firkin* was in ENGLAND, yet that does not decide the Greek measure *metretes*, in SYRIA, which some say was only a little over 7 pints, and others, that it was 10 gallons and 2 pints. Hence the contents of the measures of the ancients are so very uncertain, that it is best in this, and numberless other cases, not to attempt to determine anything.

We add the following note of one of our commentators on this first miracle of our Lord. "The question has been asked, Did our Lord turn all the water into wine which the six water-pots contained? To which I answer: There is no proof that he did; and I take it for granted that he did not. It may be asked, How could a part be turned into wine, and not the whole? To which I answer: The water in all likelihood was changed into wine *as it was drawn out* (of those water-pots), and not otherwise. But did not our Lord by this miracle minister unto vice by producing an excess of inebriating liquor?—No;—for the following reasons: 1. The company was a select and holy company, where no excess could be permitted. And 2. Our Lord does not appear to have furnished any *extra* quantity, but only *what was necessary*, and *as it was necessary*."

"But it is intimated in the text that the guests were nearly intoxicated before this miraculous addition to their wine took place; for the Evangelist says, 'when they have become intoxicated.' I answer, 1. It is not intimated in the most indirect manner, that *these* guests were at all intoxicated. 2. The words are not spoken of the persons at *that* wedding at all: the governor of the feast

only states, that such was the *common custom* at feasts of this nature ; without intimating that any such custom prevailed there, &c."

In conclusion we would caution our dear brethren, in the words of the apostle, But meat (or drink) commendeth us not to God : for neither, if we eat (or drink,) are we the better ; neither if we eat (or drink) not, are we the worse. *But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.*" Let every one read and apply to the case, what the apostle says farther, 1 Cor. 8 : 8-13. and Rom. 14 : 10-23. "But why dost thou judge thy brother ? Or why dost thou set at naught thy brother ? For we shall all stand before the judgment-seat of Christ. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more ; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself ; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not according to charity. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of : For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things where-with one may edify another. *For meat destroy not the work of God.* All things indeed are pure ; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink

wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak. Hast thou faith ? have it to thyself before God.— Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

FOR THE VISITER.

ON POLITICAL VOTING.

Dear brethren in the Lord,—I have noticed for a considerable length of time, that there is a difference of opinion existing, or prevailing in the brotherhood, in regard to the propriety, or impropriety of brethren voting for political officers, and this difference of opinion exists even among the ministers of the Gospel, and such who are set apart as leaders of the flock of God ; some think that voting is consistent with the will and word of God, while others think that the humble followers of Christ have no right to go to the polls and vote. If the Lord be my helper I will try and give my views on the subject, however, I am aware that to do the subject justice, it would occupy more space, than would be expedient through the columns of the Visiter.

From all the information that I can gather from the man of my counsel (the word of God,) I do not believe, that any brother has a right to vote a political ticket, for if we peruse the New Testament from the beginning to the end, we cannot find a single word, that Christ, or any of his meek followers were engaged in any thing of a political nature, but to the contrary, they were a separate, and a peculiar people, for as our heavenly Father delivered the kingdom unto his Son, so the Son delivered it unto his followers, and the Son plainly told Pilate, that his kingdom was not of this

world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence. This, the chief priests and Pharisees well knew, for they said, "If we let him (Jesus) thus alone, all men will believe on him, and the Romans will come and take away both our place and nation.

This plainly intimates to us, that Jesus and his true followers were a people, who took no part in any thing that pertained to the kingdom of this world; for had they taken any active part in the rule or government of the kingdom of this world, the Scribes and Pharisees would not have feared the Romans, had even all men believed in Jesus. In John 15: 19. the Saviour says, If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; and in his prayer chap. 17: 16—18. They are not of the world, even as I am not of the world; sanctify them in thy truth; thy word is truth, as thou hast sent me into the world, even so have I also sent them into the world.

Many other passages might yet be quoted, but to the candid and impartial reader this will suffice to show that the kingdom of this world, and the kingdom of Christ were two distinct kingdoms, and had no sympathy with each other, more than paying custom, tribute and honor to whom it was due, which was commanded by the Saviour and his apostles. The Saviour has nowhere said, ye shall not vote, or help to elect officers of the kingdom of this world, or ye shall not serve as such, but if we take up his cross and follow him daily in all the bearings of his self-denying example and word, then we can-

not serve the world in voting, or otherwise taking any active part in it.

It is true, there is no power but of God: the powers that be, are ordained of God, and they that resist shall receive to themselves damnation, for rulers are not a terror to good works, but are the ministers of God to us for good, and he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Therefore we are bound in subjection to pay tribute, custom, fear, and honor to whom it is due, for they are the ministers of God attending to this very thing.

Hence we have a right to believe that God directs, controls, and rules all the ministers, rulers and governors of our civil law, according to his own will and counsel, but who knows the will and counsel of God in regard to our civil government? We have nowhere in the New Testament any order, rule, precept, or direction laid down to us whereby we should be governed or controlled with regard to political elections. This being the case, how can we tell whether we vote for, or against the will of God? Just let us for one moment look at the inconsistency of voting; here are two or more parties, & each party will do its utmost to gain the election, and that in direct opposition to each other. Brethren, is it the operation of the word and spirit of God that drives you to the polls to vote?—Nay, verily not; it is the spirit of confusion, utter confusion; for what one builds up, the other pulls down, and yet each party claims the agency of God in its cause. Do you not, dear brethren, see the inconsistency of the brethren voting under these opposing and confused circumstances?

I firmly and positively believe, that if God had intended his humble chil-

dren to take any part in electing or choosing officers to carry out the principles of civil law, that he would have given us precepts and principles by which we should be controlled, then, brethren, we could all take an active part in it, or vote—being of one mind, speaking the same thing, go to the polls with the assurance of a perfect brotherly union and harmony, voting according to the direction of God. But this, brethren, is not the case, God has given no directions for the government of the kingdom of this world, he has called us to peace, to the government of the sun of righteousness, the rules of which, we find in the 18th chap. of Matthew, and to this law all men are called; but since not all men are willing to become subject to this law, God permits the members or subjects of the kingdom of this world to make laws of power, to bring into subjection the evil-doer, who is not willing to be governed by the law of Christ. But in these last dark days, the subjects of the kingdom of this world, through wickedness, and self-honor and interest, have become divided, attended with a warm hostility to each other, and each party exerts itself to the very utmost, by issuing political papers, by public speeches, by going from house to house to obtain the greatest number of votes. Vote, vote, walk up to the polls and vote, the whole victory depends upon your voting, this is the great cry of the world, and in this confused state of things, brethren, we suffer ourselves to be drawn, not discerning the Lord's body.

We can already see that no good results from it, but to the contrary a great evil; for by it even brethren get opposed to each other, confidence is lost, love grows cold, the world instead of being influenced by us for good, influences us

more and more for evil. Brethren, this ought not so to be, especially in a thing that can so easily be avoided as voting. Says one, we are taught in holy Writ, that as much as in us lieth we should have peace with all men. Well, by not voting I will offend many, which lies in me to avoid by going. Yes, brother, go—and you will please one party but offend the other much more, than by not voting. Nay, brethren, the best way to keep peace with all men, with the church, and with God, is to remain entirely neutral in political matters, be friendly to both parties, pass no opinion, stay away from the polls, and whenever we are accosted by either party, let us answer them in an humble way giving them to understand that we do not wish to engage in any political matters, and let us render unto them their dues punctually, according to the word of God, and if this will not bring about peace with all men, then the way of peace is lost, and we must yield to the stroke with patience.

A little further argument with the brother who is in favor of voting, and I will close. Do you not believe that if we all omit voting, that the subjects of the kingdom of this world will always keep ministers of the higher powers in session? You will reply, yes, surely they will, but they may not always make good laws and regulations. Well, I would answer, that under whatsoever law, government or regulation, the body of this world is willing to live, we of course also can live. You will reply, that they might make laws of oppression and persecution to the people of God. I would answer, have we no faith in God? Paul, the inspired apostle commands us to pray for all men, for kings and for all that are in authority, that we may lead a quiet and peace-

able life in all godliness and honesty; do we not believe that God will hear our prayers? Are we faithless in the Saviour who said when he was about to leave the earth, that all power is given unto me in heaven and in earth? If he has all power in earth, where is that earthly king, ruler or governor, that can persecute little Zion against our heavenly Father's will? I say, nowhere in existence.

That God, who was able to turn king Saul's messengers from their purpose, to prophesy; that God who was able to turn the hard heart of Saul who was fully bent to slay the innocent David, into a heart of prophecy; that God who loosened all the bands of Peter (who was locked up and confined between two soldiers,) and opened the heavy locks of the prison doors, and disappointed the expectation of all those who expected to handle him the next morning; that God who shook the foundations of the prison, opened the prison doors, and loosed every one's hands at the prayers of Paul and Silas; that God who preserved the life of John in boiling oil and in the Isle of Patmos, is still the same God, he has all power in heaven and in earth, and the gates of hell cannot prevail against his church.

Wherefore, O brethren, have we lost sight of that God, because we fear evil consequences if we stay away from the polls? Nay, brethren, let us have faith in God, and not a hair shall fall from our head without our heavenly Father's will. If we believe that God has all power in heaven and in earth, and rules, directs and controls all things according to his will, then we will avoid all the wrangling, ill-feeling, party-spirit and excitement by voting. Yes, we will take the Word of God for the man of our counsel, we will be of one mind,

and speak the same thing; we will live in union and harmony as the children of God called out from the world of sin & confusion. Dear brethren, I see that many scriptural testimonies to confirm the idea that voting for the children of God is not right—are left untouched, wherefore the prayer of the unworthy writer to God is, that we would all deeply reflect upon these things, and make choice only of the one thing needful.

I do not believe, that those brethren who do vote, and advocate its cause, have a desire to do any thing contrary to the will of High Heaven, nay—I believe they feel amply justified in voting, and pursue this course with an uncondemning conscience; hence I can bear with them in brotherly love, and have not written this article to make any brother feel condemned or ashamed for what he has done,—much rather to have every brother seriously to weigh this important, disputed matter with the word of God, and I firmly believe, that every brother would have such a strong faith in the power and wisdom of God, that none would go to the polls with a clear conscience, to pull down what another builds up, and build up what another one pulls down.

Yours in brotherly love

F. S.

Selected for the VISITER.

THE SON OF CONSOLATION.

ACTS 4: 26.

This was spoken of a man who was a Levite. His ancestors had retired from Judea to the country of Cyprus. We know not for what purpose; but there he was born. His first name was Josias. But after his conversion to Christianity he was surnamed by the Apostles BAR-

NABAS, which is, being interpreted, *the son of consolation*. Two reasons have been assigned for this denomination; both very consistent with each other, and both very probable in themselves. First, because by his property—for he had substance, he succoured and solaced the poor and miserable. And secondly, because by his preaching—he comforted the people of God, and encouraged sinners to come to the Saviour for deliverance.

Ministers may differ considerably from each other. Some may be called BOANERGES, or sons of thunder, not only as they are bold in their manner, but as the severe seems to be their element, & they deal much in the alarming. Others are Barnabasses; and have given them, the tongue of the learned, that they may know how to speak a word in season to him that is weary.—Let us not oppose the servants of Christ to each other, thereby inflating one, and running down another, because of their diversities. Let us view them all in their commission, and their suitableness to their appointments. Their stations, their natural dispositions, their gifts, their graces are not the same; but we need them all, and they are all useful.

Let one plant, and another water; let one lay the foundation, and another build thereon; let one be set for the defence of the Gospel, and another abound in the application of it; each is alike respectable; and each shall receive his own reward according to his own labor. Beware, says the Apostle, in his address to the Corinthians, that you fall not into spiritual babyism; or walk as men. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye be-

lieved, even as the Lord gave to every man?" To Him let us look, and say, not formally, but sincerely, 'Lord, send by whom thou wilt send.' If we attempt to make the favorite a substitute 'in God's stead,' we shall provoke the Most High to remove him, or to withhold his blessing by him; thereby to reprove our idolatry; and to convince us that he will not give his glory to another.

Happy they whose strength is in Him! They are most likely to succeed, both in hearing and in preaching, who are most imbued with the conviction, "Not by might, nor by power, but by my spirit, saith the Lord."

A LITTLE ABOUT OUR OWN OHIO.

From the inaugural address of the Governor in 1854.

A century ago, the territory now constituting the State of Ohio, was an unbroken wilderness. Her admission into the great confederacy of American States, is fresh in the memory of many who are now before me. Little more than half a century has elapsed since that event.

She entered the Union with a population of hardly sixty thousand. Of the thirty one States which now constitute that Union, she is the third in respect to population. More than two Millions of citizens, in the full enjoyment of civil and religious liberty, now live within her borders.

Her resources have been adequate not only to the expense of Government, but have been applied to the construction of long lines of canals—the establishment and maintenance of a munificent system of public institutions, and to the erection and support of large and expensive institutions for the education of the unfortunate.

Private enterprise has kept pace with the increase of wealth and the growth of population.

The wilderness has given place to cultivated fields, and smiling villages raise spires where but a few years ago the lofty oak displayed its foliage. Colleges and other institutions of instruction have been founded and endowed. Places the most remote, have been brought into close proximity by extensive lines of railroads. Indeed, the number of miles of our finished and projected railroads, is greater than that of any other State in the Union.

Such rapid growth in all the elements which make a great and prosperous people, must fill the heart of every citizen with patriotic hope and honorable pride.

That future prospects of our people are as promising as the past has been prosperous.

Selected for the Gospel - Visiter.

"I HAVE LEARNT BY EXPERIENCE."

Gen. 30: 27.

There is no spiritual meaning in these words, as they stand in the text. They are only the language of LABAN acknowledging the benefit he had derived under God—for even *he* could talk piously—from his son-in-law JACOB;—"The Lord hath blessed me for thy sake." But the way in which he says he had learned this—"I have learned by experience," will apply to a Christian in speaking of his acquaintance with divine things; and afford us an occasion to notice a very interesting subject.

Experiments are processes of trial to determine something not sufficiently known or admitted. Experience is the knowledge derived from the trial; and this knowledge is very distinguishable from mere report or opinion. A med-

icine is announced as a specific for some malady; but when I have taken it, and have been cured by it, I have learned the excellency and efficacy of it by experience. Much of the philosophy of former times was little better than learned affectation. The vouchers of it were not willing to own their ignorance, and place themselves upon a level with the vulgar, and so they conjectured and theorized; but their hypotheses could not abide the test. Of late years a wiser course, recommended by Bacon, has been pursued, and people have been taught to found science on fact, to reason from inductions, and to take nothing for truth without trial.

Now this is what we wish with regard to the noblest of all subjects. Why cannot religion be tried? Why cannot prophecy be compared with events? Why cannot miracles be examined by any given standard of evidence? Why cannot we take what the Scripture says of the state of human nature, and go into the world, and see whether it is borne out by history and observation?—Yes, says the Christian, the wickedness and deceitfulness of the heart is not a notion with me—I have learned it by experience in my unthankfulness under mercies, incorrigibleness under corrections, unprofitableness under vows and professions. I know that there is such a Saviour as the Gospel proclaims, for I have made application to him, and I have proof of his ability, suitableness, and willingness to save in my own salvation.—"He that believeth hath the witness in himself." The Word says, "He that walketh uprightly, walketh surely," and I have learned this by experience. I have always suffered when I have turned aside to crooked & selfish policy; but I never had reason to repent when I have acted in sim-

plcity and godly sincerity, and been willing to deny myself for the Lord's sake. In the same way I can attest the influence and usefulness of prayer. It has calmed my fears—it has revived me in the midst of trouble—I have learned by experience, that it is good for me to draw near to God.

And verily this is the best way in which we can become acquainted with divine truth. Our knowledge of it without this will be mere speculation. We read of "a form of knowledge" as well as "a form of godliness;" and what is the value of the one more than of the other, without "the power thereof"? The knowledge of some things is injurious rather than useful without it. It only puffs us up, and makes us contentious and censorious.

"It is a good thing for the heart to be established with grace," and this mode of learning confirms the judgment, and renders a man safe against error. He is not to be ridiculed or reasoned out of his conviction. In vain would any one tell you, if you had tasted them, that gall is not bitter, or honey not sweet.

FOR THE VISITOR.
TO THE YOUNG. BY A YOUNG
SISTER.

My dear young friends: It is with love to you that I feel inclined to say something to you about the many trials and temptations which we have in this world. But if we take up our crosses, and place all our trials and troubles in this world, and overcome all temptations which are but few; when we look to our dear Saviour and see how he was persecuted and tempted, then O why should we not suffer for Christ's sake when he suffered & died for our sake?—If we but suffer persecution in this world, it will be but

a few more days till we can rest from all our labors here on earth; then we will be called by our blessed Saviour, Come up, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!

My dear young friends, I feel as though I could say something to you, as I still see you wasting and idling your time away, as though you could live always in this world of sorrow. My dear young friends don't put off to prepare to meet your God too long. God is angry with the wicked every day. Dear sinner, as long as you live without repenting of sin, his anger must ever be hot against thee, and you cannot escape or hide from him. Wherever you are, he is there, and he is angry; he compares your path and your lying down, and he is angry; it depends on him whether or not you draw your very next breath, and he is angry!—

O sinner, better for all the world to be angry with thee, than God. What an awful life is yours! The wrath of God abideth on you! How dreadful to feel when going to bed, and know God is angry; to awake and know God is angry, and when sickness overtakes you and know that God is angry, and oh to die, and know God is angry, and to stand before the Judgment-seat and know, that God is angry!—Sinner, would you not much rather give up the world and all its pleasures for Christ's sake, than to die unprepared and let your poor soul go to ruin, and much rather too, than to stand before an angry God at the judgment bar and hear your sentence there, Depart from me ye cursed into everlasting punishment?

Dear sinner, remember your time is but short; perhaps ere another morning you may be in eternity. How often do you see some one of your young companions called away to try the realities of another world? O sinner, next may be you, and if you are not prepared, to meet a friendly God, it will be your own fault. God sent his only Son into the

world to suffer and die, that we might all be saved. O then reject not so gracious a Saviour; trample not under foot such love! You will never meet with such another friend. O then trust in him, love him and you will always find him full of pity and tenderness; he will comfort, guide, protect and save you amid all the dangers and sorrows of life, and deliver you from the sting of death, and then make you happy in heaven for ever.

Bestow, dear Lord, upon our youth

The gift of saving grace,
And let the seed of sacred truth
Fall in a fruitful place.

Grace 'tis a plant where'er it grows
Of pure and heavenly root,
But fairest in the youngest shows
And yields the sweetest fruit.

True you're young, but there 's a stone
Within the youngest breast,
Or half the crimes which you have done
Would rob you of your rest.

S. Y.

CORRESPONDENCE.

There is some apology due to our respected subscribers for the late appearance of the present two No's, and for the length of some articles as well as the subject-matter treated in them. Our absence from home at and before the yearly meeting, the printing of the Minutes, together with the very tedious work of harvesting our grain, which was so much tangled by storms and heavy rains, as to require cutting with the sickle in a great many cases, and the work being almost daily interrupted by heavy showers, these and other circumstances have thrown us behind hand far beyond our calculations.

On the other hand we find more and more, that the burden of editing not only an english, but also a german pub-

lication, is too heavy without further assistance. The vast number of letters and communications, (nearly seven hundred since last Newyear,) the writing, selecting and correcting of whatever is to be published, besides our ministerial duties of attending meetings, funerals, visiting the sick, &c. and our own business and family-concerns, are too much work for one man, to do it all with due care and propriety. Hence we pray, call and hope for the assistance of a suitable brother ere long, and meanwhile beg our dear reader's kind forbearance, if any thing appears in the Visiter, that he cannot fully approve of.

* * *

Communicated from the Far West.

QUESTIONS ASKED

CONCERNING THE GOSPEL-VISITER.

Dear brother. After receiving and reading the June-No. of the G. V. my mind has been somewhat wrought upon from the fact that I see more than 600 of your subscriptions have run out, and it appears, there is a slothfulness on the part of the subscribers to renew the same. Now in my weakness I feel a desire to ask those subscribers and in fact all the readers of the Visiter a few questions:

Why is it, that you let your subscriptions run entirely out before renewing them?—

Do you not desire to have profitable reading in your houses for yourselves, your dear wife and children, and also for your friends and neighbors, when they call in to see you?—

If you use proper economy, can you not save one dollar a year to pay for the Visiter?

How many luxuries do you get in the course of a year, that you could do without?

How many unnecessary fineries do you get for yourselves and children, even those that are an abomination in the sight of the Lord?—

Do you not idly spend two or more days each year, which if rightly spent would more than compensate for the expense of the Visiter?—

Do you not think, it would be better for you to spend one dollar each year for the Gospel-Visiter in order that your family may have profitable reading, than to let them spend their time and perhaps your money too in reading novelty matters?

Are you not aware, that by having the Visiter in your house it may become the means to bring your family to reading, searching and understanding the scriptures more freely, and thus to become wise unto salvation?—

There are many more questions that I might present, but will close in the sincere hope, that those persons who are dilatory in supporting the Visiter will rightly consider the matter, and not neglect to do their duty. Leave the printer no longer in uncertainty and anxiety, but let him at once know what he is to do! &c. &c. (To this we say, Yea, and thank you, brother.)

POSTSCRIPT OF THE EDITOR.

We can yet supply the June-No. & Minutes to as many as may please to call in time. For fear of not reaching out, we did not send that No. to those of whom we did not know, whether they wished to continue. A good many have already expressed this wish, and we hope many more will do so.

Believing that it is more than from any thing else, from not understanding the reason why we should like to know about 2 months before the commencement of a volume, how many will be

wanted, we will try to explain it. That it is not all the same to the Printer, whether he prints 600 more or less than are actually wanted, should be

apparent to all. If we print so many too much, they are a dead loss of money and labor spent, and they are at the same time an incumbrance at home.

If he does print not enough by so many, it costs him ten times as much to reprint them, as if they had been printed at once. Hence we repeat that we ought to know about 2 months before the end of a volume, how many of the next volume are wanted, because we need one month for the printing of the first No., and one month before so as to be able to make the necessary arrangements. Please remember this in October.

* * *

OBITUARY.

DIED April 23, 1855. in GEORGE'S-CREEK church-district, Fayette co. Pa. the very aged sister CATHARINE MOSER, widow of ABRAHAM MOSER, who died about 12 years ago. She had lived to the age of 80 years, 8 months and 12 days, having been a member of the church for about 50 years. She prayed for the conversion of her children, of whom only one, John Moser and his wife, with whom she died, are members in the church already. May the Lord grant her prayer in behalf of all her children, that they may learn to pray for themselves, and finally meet her in glory.

DIED on the 24th of May last at his residence near BROWNSVILLE, Fayette co. Pa. brother WILLIAM B. CRAFT with a very severe pain in his head, which however did not confine him until the day before his departure. He left the widow (a beloved sister) and 7 children with many friends, who loved and respected him, to mourn his loss, yet with a good hope, that he is at rest. At his funeral the text was Num. 23: 10. "Let me die the death of the righteous, and let my last end be like his." His age was a little over 43 years.

"A feeble saint shall win the day,
Though death and hell obstruct the
way."

DIED on the 17th July SAMUEL SUMMER, the youngest son of brother JOHN and sister ELIZABETH SUMMER, near WASHINGTONVILLE, Columbiana co. O. His age was 26 years 7 months and 8 days, and he left behind a young widow and two fatherless orphans, besides his aged parents, brother and sisters, and a large number of family-relations. He had been afflicted with mental derangement several years ago, and was only partially relieved, symptoms of the disease recurring periodically, until death removed him at last in mercy. For "Surely God will do all things well." Funeral-texts: Rom. 8: 28. and Psalm 55: 22.

DIED in CARROLL co, Inda. on Wednesday the 18th of July last sister CATHARINE BETZ, wife of brother JOHN BETZ of Consumption and Dropsy, aged 54 y. 2 m. and 6 d. Funeral-sermon by br. HIEL HAMILTON from Job 14: 1-14.

Also in the same neighborhood on Lord's day July 22d after only two days illness, br. JONAS FLORY, aged 46 y. 5 m. and 8 d. Funeral-sermon by elder JOHN MOYER from Matth. 10: 32. 33.

DIED near SOMERSET, Perry co. O. on the first day of June of consumption, br. LEWIS BRANDT, aged about 66. y.

Also in the same church (on JONATHANS CREEK) on the 3d of July of consumption likewise br. JACOB HORN, a deacon of the church, aged 52 y. 5 m. and 7 d. Funeral-text Job 19: 25.

A TERRIBLE ACCIDENT.

On June 25th two little twin-daughters of one of our dear readers in HANBY co. VA. were playing in the house near the fire, (they were about 5 years old,) while their mother was engaged out of doors. One of these children came too close to the fire, its clothes began to burn, and before the mother could come and render any assistance, not only the clothes were burnt, but the child so badly hurt, that it only lived 9 or 10 hours after the accident. The parents are Germans, of respectable char-

acter. Their names are JOHN & CATHARINE EBERT. On the 27th the child was buried, at which occasion br. MICHAEL LYON spoke from John 14: 1. 2. (See a little more extensive notice, & a few poetic lines in the German Visitor.)

ANOTHER TERRIBLE ACCIDENT.

We learn that our dear brother JOHN SHOEMAKER, overseer of Mohicou-church, Wayne co. O. on whose place our yearly meeting was held about 12 years ago, and who has done generally a great deal for the building up of the church in his neighborhood, had the misfortune of a young horse running away with him, in consequence of which one of his legs had to be amputated. Particulars are unknown to us.

P. S. Before the above went to press, we received a letter, stating, "I suppose you have been informed of the death of our dear brother JOHN SHOEMAKER of Mohiccon. He was buried yesterday a week ago." This letter is dated July 9th, but this is all what we know, and should like to learn and communicate the particulars, age &c. We hope some brother of the immediate neighborhood will inform us.

* * *

(A brother asks us, Do you think it profitable to publish such long obituary notices? &c. &c.—We answer, In a general way we think not; but suppose a few sentiments in prose or poetry were added in certain cases, which might do good to those who are bereaved, even perhaps to their own salvation, who would begrudge the few lines, or even the half column, which they occupied?—Let us only remember, that obituaries, as well as funeral-sermons are for those yet living, and not for the dead, and so let us try to profit by them, and to make them profitable to others.)

* * *

GOOD NEWS FOR THE CONSUMPTIVE.

Above are again several cases of death by consumption. On the cover the reader will find an advertisement, which declares consumption a curable disease. The treatment is so rational, that we feel anxious for the benefit of the suffering to see it tried, and will gladly report the result.

Der Evangelische Besuch.

Jahrgang 3.

Poland, D. July 1855.

Nro. 7.

Lieber Bruder in dem Herrn! Nach deinem Begehren habe ich es in meiner Schwachheit unternommen zu schreiben für den Besuch. Sollte der Artikel zu lang werden auf einmal zu publiziren, so kannst du es abtheilen nach deinem Belieben, oder sollte es nicht paßlich seyn für den Besuch, so kannst du es daraus halten. Die Worte die ich mir vorgenommen habe daraus zu schreiben, sind beschrieben Hebr. 13, 14. welche also lauten:

„Wir haben hier keine bleibende Stadt, sondern die zukünftige suchen wir.“

Andächtige Leser! Wir lesen im Evangelium Lucas (Cap, 16, v. 1.) von des ungerechten Haushalters Klugheit oder Vorsichtigkeit, weil er, da er wußte, daß er seine Wohnung verlassen mußte, sich beizeiten umsah, um eine andere zu bekommen. Aus welcher Vorsichtigkeit, wie auch aus der Klugheit unserer eigenen Natur, lernen wir, daß wenn wir zu Zeiten aus unserer Wohnung müssen, wir dann vorsichtig genug sind, nicht zu warten bis auf die Zeit unsers Ausziehens um eine andere Wohnung zu suchen, sondern wir stellen die Sache von Stund an ins Werk, und sehen uns um nach einer andern, auf daß, wenn die Zeit des Ausziehens kommt, wir dann nicht in Verlegenheit seyn dürfen, sondern mit fröhlichen Herzen zu unserer vorherersehenen Wohnung kehren mögen.

Weil dann die Menschen in den natürlichen Sachen so vorsichtig sind, die doch hier alle mit der Zeit vergehen, wie viel mehr Ursache haben wir dann, hier in der Zeit, eine Wohnung in des Vaters Haus zu bestellen, wovon unser Erlöser sagt, Joh. 14, 2. weil wir doch sicherlich wissen, daß das irdische Haus dieser Hütte zerbrochen wird, auf daß wir dann den Bau erlangen mögen, der nicht mit Händen gemacht ist, sondern ewiglich bleibet im Himmel. Nun uns hierzu aufzumuntern und anzuz-

spornen, werden unsere erwählten Worte sonderlich dienlich seyn, denn der Apostel sagt: Wir haben hier keine bleibende Stätte, 2c. in welchen Worten wir auf zwei besondere Haupttheile zu sehen haben.

Erstens stellt der Apostel vor die Gewisheit unseres Abscheidens; und Zweitens, unsere schuldige Pflicht, die wir wahrzunehmen haben, in den Worten: „sondern eine zukünftige suchen wir.“

Aber obshon der Brief an die Ebräer geschrieben ist, so müssen wir doch glauben, daß es alle Menschen betrifft, und was das Erste angeht, daß wir hier keine bleibende Stadt haben, weil wir aus der Welt, aus diesem Leben sollen hingerückt werden, und weil die Welt auch nicht dauerhaft ist, sondern vergehen muß; und wenn es schon so wäre, daß wir die Welt nicht verlassen, so würde die Welt uns doch verlassen. Um das zu bestätigen, leset 1 Mos. 3, 17. Hiob 14, 1. Ps. 90, 10. Ebr. 9, 27. Leset noch die Exempel der Uträter, daß keiner dem Tod hat entgegen können: der starke Simson war zu schwach für den Tod; der schnelle Isahel ward eingeholt von ihm; der schöne Absalom war nicht zu schön, der große Held David ward geschlagen von ihm, der weise Salomon hat keinen Plan gefunden dem Tod zu entweichen, der Reiche und der Arme (Luc. 16.) sind versezt worden; und zu unserem Zeugniß thut hinzu alle liebe Freunde, die auch durch den Tod hingerückt sind, und es bewiesen haben, daß weder sie noch wir hier keine bleibende Stadt haben.

Aber die Zeit unsers Abschieds ist uns unbewußt, wie Hiob in seinem Sten u. Oten Cap. redet; Jesaias 40, 6. und unter andern redet Jacobus: Die ihr nicht wisset was Mergen seyn wird, denn was ist euer Leben? ein Dampf ist es, der eine kleine Zeit währet, darnach aber verschwindet er.—

Und gleich wie die Schrift solches lehret, also auch die Erfahrung. Wie schnell und unvermuthet die Menschen abscheiden! — Eben so ist es auch mit der Welt. Leser von der Ungewißheit und ihrem Untergang, 2 Pet. 3, 10. und 1 Theß. 5, 1.

Liebe Brüder und Schwestern und alle die dieses lesen, weil es nun in Gottes Wort bewiesen ist, daß wir — die wir in dieser Welt beisammen sind, keine bleibende Stadt hier haben, und die Zeit unseres Abschieds so ungewiß ist, wie wann der Herr des Hauses kommt; ob er kommt des Abends, oder zur Mitternacht, oder um des Hahnen Geschrei, oder des Morgens, so gebühret es uns fleißig mit Habakuk auf der Wacht zu stehen, auf daß der Herr uns nicht schnell überfalle.

Um dieses zu thun, so wünsche ich von Herzen, daß wir aus diesem vorverhandelten eine Lehre in die Kammer unsers Herzens einlegen möchten; das ist, daß wir von dieser Zeit an möchten lernen bedenken, daß wir sterben müssen, auf daß wir Fleiß anwenden möchten, uns täglich hierin zu üben; denn was man lernen soll, muß durch beständigen Fleiß und Ernst erlangt werden. Daß diese Gedanken täglich bei uns Platz haben müssen, und daß an diesem Bedenken und Ueberlegen sehr viel gelegen ist, meine Brüder und Schwestern, das können wir verstehen aus Ezech. 7, 39. und aus dem 90sten Psalm, da Moses den Herrn ernstlich bittet, daß Er ihn doch lehren wolle daß er sterben müsse, sagt auch die Ursache, warum er dieses so ernstlich begehret, nemlich, daß er verständig werden möchte. Könnten wir es so weit bringen, daß diese Gedanken bei uns Platz kriegen und behalten könnten, alle hohe Mauren Jericho's würden von ferne fallen.

Dieses würde dienen können uns im Glück vor dem Hochmuth zu bewahren, und im Unglück von zu großer Betrübniß: sondern in jedem Fall uns auf dem Weg der Tugend feurig machen. Denn würde

das bei dem Reichen bedacht, wie könnte es möglich seyn, daß der Geiz bei ihnen so viel Platz haben sollte. Bedächten es die Hochmüthigen, sie würden sich unter die gewaltige Hand Gottes demüthigen. Bedächten dieses die Trunkenbolde, sie würden sich zur Nüchternheit und Mäßigkeit begeben, und suchen trunken zu werden von dem himmlischen Wein. Bedächten dieses die Hurer, sie würden ohne Zweifel den Herrn um Vergebung bitten.

Bedächten dieses die junge Blumen, sie würden solch ein Wohlgefallen an dem schweren Joch dieser Welt nicht haben, sondern von Jugend auf sich unter das sanfte Joch Jesu suchen zu beugen. Ist es denn nicht nothwendig, daß wir die Lehre als ein edles Kleinod in der Kammer unsers Herzens aufbewahren? und um dieses zu erlangen, so wird es aufs höchste von nöthen seyn nach Davids Exempel, den Herrn zu bitten, daß Er uns wolle lehren bedenken daß wir sterben müssen, und daß wir hier keine bleibende Stadt haben; auf daß wir uns doch fortan eifrig aufmachen die Zukünftige zu suchen.

Was die Stadt angeht, finden wir, daß es ist die Stadt die einen Grund hat welcher Schöpfer und Baumeister Gott ist, auf welche Abraham wartete, und wornach alle Glaubige gehofft haben; es ist der Himmel aller Himmel, die heilige Wohnung Gottes; es ist der dritte Himmel, das himmlische Paradies, wohin Paulus entzückt war; es ist des Vaters Haus, wo Christus hingegangen ist, uns eine Stätte zu bereiten; es ist die Stadt voll aller Güter, wovon Esra sagt: die heilige Stadt, das Neue Jerusalem, welcher Gründe der Mauern von Edelfeinen sind, welcher Thore von Perlen, und welcher Gassen von durchscheinendem Golde seyn sollen; die ewig währende Stadt. 2 Cor. 5.

Was dünket euch nun, Geliebte, ist es nicht der Mühe werth eine solche Stadt zu suchen, und herzlich nach derselben zu

verlangen? Wo finden wir in der ganzen Welt ihres Gleichen? Haben die Ulträter Ursache gehabt dieselbe zu suchen, haben wir dann nicht auch Ursache dieselbe zu suchen wie David gethan hat, da er sprach: Wie lieblich sind deine Wohnungen, Herr Zebaoth! Meine Seele verlangt und sehnet sich nach den Vorhöfen des Herrn.— Mein Leib und Seele freuet sich in dem Lebendigen Gott, ein Tag in deinen Vorhöfen ist besser denn sonst tausend; ja ich will lieber der Thüre hüten in meines Vaters Hause, denn lange wohnen in der Goltz'sen Hütten. Darum ein jeder der da Lust hat zu suchen, verlasse das Vergänglichke. Ich will euch zeigen wie ihr diese herrliche Stadt suchen müsset. Leset es mit Fleiß und Aufmerksamkeit, ich hoffe es in dem zweiten Theil vorzustellen.—

(Fortsetzung folgt.)

Für den Evangelischen Besuch.

Baptisten in Deutschland und angränzenden Ländern.

Deutschland, das Mutterland unserer Brüder, wo sie die ersten Gemeinden bildeten, nach dem Vorbild der ersten, apostolischen Kirche; das Land, welches sie nicht dulden wollte, sondern verfolgte und endlich lieblos ausstieß; das Land, welches indeffen Nationalismus und Unglauben heimfiel, und über hundert Jahre brach gelegen hatte;—dieses Land ist in neuerer Zeit wieder heimgesucht worden, und hat jetzt unter andern erfreulichen Erscheinungen auch wieder solche Gemeinden aufzuweisen, die die Untertauchung büßfertiger Seelen auf ihren Glauben üben, und wie es scheint, in einem blühenden Zustand sind.

Diese Gemeinden verdanken ihr Entstehen der Missions-Thätigkeit der Englischen Baptisten, nach deren Grundsätzen und Uebungen sie auch im Ganzen eingerichtet sind. Die erste Gemeinde wurde gegrün-

det im Jahr 1834. zu Hamburg unter der Leitung des Missionars J. G. Oken, der seitdem unablässig bemühet war, das Werk auszubreiten, so daß am Anfang vorigen Jahrs nahe an 50 Gemeinden gezählt werden konnten, die seitdem entstanden sind. Wir geben hier die Namen der Gemeinden, die Zeit ihrer Gründung, Zahl der Stationen, wo Glieder wohnen, und wo vermuthlich Versammlungen gehalten werden; die Namen der Lehrer und die Zahl der Glieder am Ende des Jahres 1853. welche wir der „Statistik der Gemeinden getaufter Christen in Deutschland u.“ entnehmen, wie sie enthalten ist im „Sendboten des Evangeliums“, welches in Philadelphia heraus kommt von dem Vorsteher einer gleichen Gemeinde. So viel wir vernahmen, sind deren schon mehrere hin und wieder in diesem Lande gegründet, und wir hatten Gelegenheit mit Einzelnen in etwas bekannt zu werden, und ihr kindlicher Sinn, ihr für die Wahrheit offenes Gemüth, ihr in der ersten Liebe stehendes warmes Herz machte uns viele Freude. Sie scheinen wie in Sprache, so in Gestattung, uns fast näher zu stehen, als den Englischen Baptisten, von denen sie ihre Lehrer, ihre Taufe und ihre Kirchenordnung bekommen haben. Auch tragen sie fast den gleichen Namen mit uns: Deutsche Baptisten oder Täufer, welches leider die Verwirrung von Sekten und Sekten-Namen noch größer macht. Wollte Gott, das Wort Jesu, unseres guten Hirten, gieng bald in Erfüllung: Und ich habe noch andere Schaafe, die sind nicht aus diesem Stalle. Und dieselbigen muß ich herführen, und sie werden meine Stimme hören, und wird Eine Heerde und Ein Hirte werden.

Gemeinden getaufter Christen in Deutschland u.

Gegründet 1834.

Hamburg. Stationen 36. Lehrer J. G. Oken, E. Schaufer. Gliedertzahl—537

Gegründet 1837.

Berlin. Stat. 16. Lehrer G. W. Lehmann. Gliederzahl = 337.

Oldenburg. Stat. 9. J. L. Hinrichs. Gliederzahl = 81.

Gegründet 1840.

Halsborg. Stat. 22. D. N. Jödtved. Gliederzahl = 415.

Baireuth. Lehrer J. F. Knauer. Gl. 14.

Bitterfeld. Stat. 8. Lehrer E. M. Werner. Gliederzahl = 51.

Jever. " 14. " H. F. Kommerß. Gliederzahl = 146.

Langeland. " 2. " H. M. Jensen. Gliederzahl = 40.

Othfreesen. " 5. J. Sander. Gl. 82.

Gegründet 1841.

Kummelsburg. " 11. " Schwucher und Müller. Gliederzahl 200.

Gegründet 1842.

Seeland, West. " — " W. Nielsen. Gliederzahl = 192.

Gegründet 1843.

Limbeck. " 20. " E. Steinhof. Gl. 110

Memel. " 14. " F. Niemes. " 301.

Gegründet 1844.

Elbing. " 8. " F. Penner. " 136.

1845.

Bremen. " 13. " J. F. Dafen. Gl. 146.

Frohnhausen. " 10. " J. Becker. Gliederzahl = 40.

Templin. " 11. " H. Kemnig. " 89.

Tächerick. " — " G. W. Lehmann. Gliederzahl = 18.

1846.

Breslau. " — " J. Streube. " 32.

Zersfeld. " 7. " B. Beyebach. " 76.

Jhren. " 12. " Bent u. Hinrichs. Gliederzahl = 102.

Stettin. " 11. " J. A. Gölzau. 217.

1847.

Cassel. " 4. " F. Steinbach. Gl. 59.

Spangenberg. " 15. " H. Gethesend. Gliederzahl = 94.

Toggenburg a. d. Hochwardt. J. Greh. Gl. = 20.

Düsslingen. — E. Körner. " 7.

1848.

Schweden. " 8. " B. N. Nilssen. Gliederzahl = 21.

Voigtsdorf. — H. Friedmann. 31.

Wolgast. " 5. " — Gl. 57.

Zeilbronn. 9. E. Körner u. W. Burzger. Gl. = 60.

1849.

Liegnitz. 8. T. Klinker. Gl. 43.

Zalsbeck. 8. F. Bohlken. 78.

Pinneberg. — J. A. Mahr. 52.

Kosgarten. — D. Penner. 16.

Stölzenberg. 21. W. Weist. 372.

Wittingen. 10. J. Wilkins. 44.

Zürch. — J. J. Hofer. 84.

1850.

Bruchsal. — K. G. Brecht. 3.

1851.

Offenbach. 7. H. Reichardt. 33.

1852.

Copenhagen. — P. E. Nyding und Förster. Gl. = 39.

Christiansö. — — 8.

Elberfeld u. Barmen. 12. J. Kibner. F. Nibbeck. Gl. 34.

Odensee auf Fäheen. — J. Rymzfer. Gl. = 16.

1853.

Bornholm. 2. P. E. Nyding. 35.

Uebersicht.

Zahl der Gemeinden 45. Zahl der sämtlichen Glieder dieser Gemeinden 4618.

Tausen während dem Jahr 1853—681.

Entschlafen 71. Ausgeschlossen 225.

(Wir möchten wünschen, auch etwas Näheres von den Americanischen Gemeinden dieser "Deutschen Täufer" zu vernehmen, und unsern Lesern mittheilen zu können. Vielleicht hat der verehrte, obwohl unbekannte Herausgeber des "Sendboten des Evangeliums" die Güte, mit uns zu wechseln, und sonst noch mitzutheilen, was uns und unsern Lesern interessant seyn möchte.)

Aus dem „Geistlichen Magazin.“

Das Leben Hans Engelbrecht's.

Gleichwie der Allerhöchste Gott zu allen Zeiten die Weise gehalten, daß er die Höben und Ansehnlichen vor der Welt vorbeigegangen, und sich zu denen Niedrigen, Geringen und Verachteten gewendet hat, wenn er Werkzeuge zu seinem Dienst erwählen wollte, wie davon die ganze heilige Schrift voll ist; also hat es ihm auch in dieser Zeit gefallen, einen geringen, vor der Welt albernen und verachteten Menschen vom Weber-Stuhl zu nehmen, und durch denselben die Menschen zur Buße zu erwecken.

Es ist solcher gewesen Hans Engelbrecht, ein Tuchmacher-Geselle zu Braunschweig, im Jahr 1599 am Oftertage daselbst auf diese Welt geboren. Sein Vater ist gewesen Jürgen Engelbrecht, ein Schneider daselbst, von welchem er zwar eine Zeitlang zur Schulen gehalten worden, aber kaum so viel gelernt hat, daß er hat können ein Evangelium lesen und einen Namen schreiben; weiter ist er nicht gekommen, und hat wegen Mangel der Zeit in keinen Büchern viel lesen können, indem er zur leiblichen Arbeit angehalten worden.

Er ist aber von Jugend auf ein betrübter und trauriger Mensch gewesen, und hat große Seelenangst und Bangigkeit gefühlt, welches ihn bewegen hat Gott stets anzurufen und zu bitten, daß er ihn doch durch seinen heiligen Geist trösten wolle. Er hat zwar drei Jahr lang das Tuchmachers-Handwerk gelernt, hat aber solches nicht viel nützen oder gebrauchen können wegen der großen Seelenangst und Traurigkeit, als welche ihn oftmals so sehr angegriffen, daß er für Angst nirgends zu bleiben gewußt; da er dann oft von der Arbeit aufgestanden, und weggelaufen, selbst nicht wissend wohin. Er hat oft die Nacht auf der Straßen gelegen, oder sich im Hause im Keller verbergen, und nicht ge-

wußt, wo er sich vor Angst lassen sollte. Da die Angst ist oft so groß worden, daß ihm darüber wohl die Gedanken in den Sinn gekommen sind, sich das Leben zu verkürzen; er hat auch seinen Willen drein gegeben, daß er sich selbst umbringen wollte auf mancherlei Art: hat sich oben aus dem Hause stürzen, erhenken, erstechen, ersäufen wollen, und würde es vollbracht haben, wenn ihn Gott nicht errettet hätte. Und was seine Hölleangst und Seelenschmerzen noch mehr vermehrte, war dieses, daß diejenigen, so mit ihm umgingen, nicht allein nicht vermögend waren, ihm einig Trost-Tröpflein einzusülzen, sondern auch im Gegentheil ihm theils hart zuredeten, er sollte die Einbildung fahren lassen, theils ihn gar verspotteten und verlachten, als einen thörichten Menschen, der sich so was eingebildet hätte.

Als seine drei Lehrjahre bei seinem Meister verfloßen, hat er bei einem andern Meister eine Zeitlang für Gesellen gearbeitet. Aber die Seelenangst ward nicht geringer, sondern immer größer und stärker. Er gieng täglich in die Kirche, und zwar fast alle Tage zum wenigsten zweimal in Hoffnung dadurch einigen Trost zu erlangen; aber es half ihm auch nichts, er konnte keinen Trost daraus schöpfen, vielmehr wurde er darüber seinen Mitgesellen ein Spott, die ihn verlachten, daß er so täglich in die Kirche gieng, und es nicht mit ihnen hielt, nicht mit ihnen trank, noch zu ihren Gesellschaften gehen wollte.

Da er nun so von den Mitgesellen und von Jedermann verspottet ward, verließ er nebst ihrer Gesellschaft die Arbeit bei dem Meister, und begab sich in das Haus, so er von seiner Mutter geerbet hatte und that da seine Arbeit, so viel er konnte, gieng daneben täglich in die Kirche.

Seine Arbeit war, daß er den Tuchmachern Welle spann, hatte dabei aber so geringen Verdienst, daß er wohl Hungers halben dabei gestorben wäre, wenn ihn

Gott nicht oft übernatürlich erhalten hätte. Diese und andere geistliche Noth bewog ihn endlich so viel, daß er täglich fünf mal auf seine Kniee fiel, und zuweilen eine halbe Stunde im Gebet anhielt. Gott stehend anrufend, er wolle sich doch über ihn als einen armen Menschen erbarmen, und wolle ihm doch den Glauben geben, und von der Welt hinnehmen in die ewige himmlische Freiheit. Und solche Weise setzte er fort so lange, bis er von wegen der großen Seelenangst in eine schwere Krankheit fiel.

Seine Krankheit, Tod, Gesichte 2c.

Seine Krankheit fing sich an im Jahr 1622, am Freitag vor dem andern Advents-sonntage. Als er an gedachtem Tage in der Nachmittags-Predigt war, kam ihn eine sehr große Betrübniß und Traurigkeit an, so zum Theil auch daher entsprang, daß so wenig Leute in der Kirche waren, und daß die Menschen so gar keine Lust zu Gottes Wort hatten. Da er nun aus der Kirche kam, ging er bald zu Bette vor großer Betrübniß und Traurigkeit, und kriegte bald einen solchen Ekel vor aller Speise und Trank, daß er auch nicht einen nassen Tropfen in seinen Leib nehmen konnte. Hierüber kam er in wenig Tagen vollends von allen Kräften, also daß er sich des Todes versah, begehrte demnach noch vor seinem Ende das Abendmahl, welches er denn auch empfing, wie wohl in so großer Schwachheit, daß er kaum fünf oder sechs Worte von der Beicht hersagen konnte, daß auch die Umstehenden meineten, er würde ihnen unter den Händen sterben. Der Prediger welcher ihm das Abendmahl reichte, blieb nachmals noch wohl eine Stunde bei ihm, in der Meinung, Gott würde ihn bald wegnehmen, und betete ihm etwas für. Er aber blieb unterweilen vor großer Seelen-Angst ein so lautes Geschrei, daß man es in etlichen Häusern hören konnte, darüber dann viele Nachbarn zu ihm kamen, auf ihre Kniee

fielen, und Gott anriefen, Er wolle ihm doch die Pein verkürzen. Auch ward auf den Kanzeln in der Stadt herum gebetet; denn er hatte wegen seiner Sünden, da ihm dieselben wieder zu Gemüthe kamen, und der Teufel ihn damit anfechtete, eine solche über alle Maßen große Pein und Schmerzen in seinem Herzen, daß er eigentlich leiblich fühlte solche Schmerzen und Stiche, als wenn ihm viele Messer hätten im Herzen gesteckt. Und sonderlich plagte ihn auch der Teufel mit den Gedanken, er sey ja von Jugend auf ein verlassener Mensch gewesen, Gott wolle ihn nicht selig haben: Wie auch mit den zweifelhaften Gedanken, daß er nicht wisse, ob er in der Gnade Gottes sey oder nicht. Doch gleichwohl seufzte er immer in seinem Herzen: Das Blut Jesu Christi, des Sohnes Gottes, macht uns rein von allen Sünden; — und, in deine Hände, Herr Jesu Christ, befehle ich meine Seele, Du hast mich erschöpfet, Herr, du treuer Gott.

Da er nun also von dem Freitage vor dem andern Advents-sonntage bis auf den Donnerstag in der folgenden Woche, ohne einige Speise oder Trank zu genießen, in der größten Seelen-Angst wie auch überaus empfindlichen Leibes-Schmerzen gelegen hatte, fühlte er am Mittage um 12 Uhr gar eigentlich daß ihn der Tod von unten auf antrat, und daß sich in denen folgenden zwölf Stunden das Gefühl aller Sinne nach und nach verlor. Denn Anfangs wurden ihm die Beine steif, wie auch die Hände und der ganze Leib, daß er von allen nichts mehr fühlte; darauf verlor er die Sprache u. der Mund ward ihm so steif, daß er ihn nicht mehr aufstun konnte, auch fühlte er ihn nicht mehr; ferner brachen ihm die Augen welches er eigentlich fühlte, aber das Gehör war noch übrig, denn er vernahm wohl was sie ihm fürbeteten, auch hörte er sie einen zum andern sagen: Wie steif und kalt sind ihm doch die Beine, es wird nun nicht lang mit ihm wahren.

Also war das Gehör noch da nach elf Uhr in der Mitternacht, denn er hörte den Wächter nach elfen noch abrufen; aber als es ungefehr um 12 Uhr seyn mochte, vergieng ihm auch das leibliche Gehör, und war also vor der Umstehenden Augen nichts mehr übrig als der todte Körper, welchen rein anzufleiden seine Mutter schon bedacht war, und zu dem Ende ein Heind helete, da unterdessen sein Geist durch Gottes Macht vor die Hölle und in den Himmel geführt ward.

Denn sobald sich das Gehör verlor, hatte, dächte ihm, er würde mit dem ganzen Leibe aufgenommen und weggeführt, schneller als ein Pfeil vom Bogen, und er ward im Geist geführt vor die Hölle; da sahe er eine schreckliche große dicke Finsterniß, es war da solch ein Qualm, solch ein Rauch und Schmach, solch ein Dampf und Stank, ja solch ein greulich bitterer Stank, daß er mit keinem Dampf und Stank in der Welt zu vergleichen: in der Finsterniß hörte er da eine Menge greulicher Stimmen schreien, so gartrige greuliche Stimmen, daß er sie nicht beschreiben konnte, die riefen also: O ihr Berge, fallet über uns! O ihr Hügel, bedecket uns! auf daß wir doch nicht mögen gestellet werden vor das Angesicht des Herrn offenbar! O weh! o weh! o weh uns Verdammten hie in alle Ewigkeit!

Indem er nun also vor der Hölle war, setzten ihm viel tausend Teufel zu, er mußte auch ein verlornen verdammten Mensch, und von Gottes Angesichte ewig verstoßen seyn, und wollten ihn auch in die Hölle hinein haben. Da sprach er in seinem Geiste: Ob mich denn nun gleich mein Herz und alle Teufel verdammen wollen, so kannst Du, lieber Herr, himmlischer Vater, mich gleichwohl nicht verdammen, von wegen deiner großen unaussprechlichen Liebe; denn du hast mich ja gesetzt zum ewigen Leben; zu dem Ende hast du, lie-

ber Herr, himmlischer Vater, deinen lieben Sohn für mich in den Tod gegeben, und Er hat sein Blut für mich vergossen am Stamme des heiligen Kreuzes, zur Vergebung aller meiner Sünden.— Da er nun also sprach, da verschwand die Finsterniß, der Stank vergieng, die Stimmen wurden stille, und der Heilige Geist erschien ihm da, und führte ihn in das heile Licht der göttlichen Herrlichkeit; da sahe er die Chöre der heiligen Engel, und die Chöre der Propheten und Apostel, um Gottes Stuhl sitzen und klingen mit himmlischen Zungen und Müssen.

Da ward ihm nun von Gott durch einen heiligen Engel befohlen, er sollte wieder in die Welt gehen, und den Leuten verkündigen, was er gesehen und gehört hätte für der Hölle und im Himmel, jenes zur Warnung den Gottlosen, dieses zum Trost den Betrübten. Auch ward sein Verstand erleuchtet, die ganze Bibel zu verstehen, und ihm eigentlich anbefohlen, was er denen Menschen fürnemlich sagen sollte, nemlich daß sie sollten von Herzen Buße thun, an Jesum Christum glauben mit einem lebendigen Glauben, der sich in der Liebe darthue und beweise, denn Gott könne und wolle die Heuchelei und Scheinheiligkeit nicht mehr leiden, die in der Welt im Schwange gehe. Denn es seye also beschlossen im Rath der H. Dreifaltigkeit, daß kein Mensch in der Ewigkeit Christum solle anschauen von Angesicht zu Angesicht, der ihn nicht zuvor in der Zeit angeschauet im Glauben, im Geiste, im Herzen.

Hierbei ward ihm gesagt, daß zwar viel Menschen in der Welt jeko Christum anschauen in der Wissenschaft, im Fleische, in der Vernunft, aber wenig Menschen schauen ihn an im Glauben, im Geiste, im Herzen, wie selches die Früchte ausweisen. Denn es sey keine Liebe in der Welt, es sey lauter Heuchelei, niemand meyne den andern von Grund seines Her-

zens, das zeige gnugsam an, daß kein Glauben im Herzen sey. Denn so wenig als Licht kann ohne Glanz seyn, wenn es brennet, die Sonne ohne Schein u. Glanz, Feuer ohne Hitze, ein guter Baum ohne gute Früchte, so wenig könne der Glaube seyn ohne Liebe.

Solcher an ihn ergangene Befehl ward geschlossen mit der Verheißung und Bedrohung, daß, wenn er es von sich sagte, er wieder kommen sollte an den Ort der Klarheit und himmlischer Freude; so ferne ers aber nicht wollte von sich sagen, so sollte er kommen an den Ort der Finsterniß.

Hierauf ward er wieder aus der Klarheit geführt, und es dünkte ihn, er würde wieder mit seinem ganzen Leib auf sein Lager gelegt, und fing wieder an zu hören; darnach begann er seine Augen zu fühlen, und also auch in den übrigen Sinnen und Theilen des Leibes zeigte sich das Leben nach und nach wieder innerhalb 12 Stunden, gleich wie sich zuver in 12 Stunden verloren hatte: gleich wie er von unten auf gestorben war, also lebete er von oben an wieder auf bis unten hinaus. Und da er seine Füße wieder fühlte, stund er von seinem Lager auf, und war so stark, als er vermals sein Lebenlang nicht gewesen war, wollte auch ausgehen, und alsbald den Predigern anzeigen, was ihm widerfahren war aber die Umstehenden so hierüber sehr bestürzt waren, wollten ihn nicht auslassen, und wußten nicht wie sie mit ihm daran waren.

Da ließ er den Prediger zu sich fordern, der ihm vor drei Tagen das Abendmahl gereicht hatte. Dieser verwunderte sich über alle Maßen, daß er so geschwinde war wieder stark worden ohne alles Essen, Trinken, und Arznei. Er aber, um dem göttlichen Befehl zu gehorsamen, und die Menschen zur Buße zu ermahnen, machte damit bei diesem Prediger so fort den Unfang, und stellte ihm vor, daß die Prediger

so böse wären, sie predigten Gottes Wort nicht aus einem reinen Herzen, ihre Herzen wären voll Hoffarth, Ehrgeiz, und Geldgeiz, sie thäten selber nicht nach dem, so sie andern Leuten predigten; darum sollten sie Buße thun, oder Gott wolle sie strafen.

Da sagte der Prediger: Ich höre das ist ein göttlich Werk, und kein Menschenwerk, das bezeugen die Worte und die Zeichen. Wir sollten billig so seyn, aber wir sind schwach Fleisch und Blut, wir können es selber nicht alles glauben und darnach thun, was wir andern Leuten predigen.— Hierauf antwortete ihm Hans Engelbrecht: das ist die Wahrheit! Ihr könnet es nicht thun, ihr solltet es auch nicht thun, Gott will euer Thun auch nicht haben; Ihr sollt Christus in euch regieren lassen, Der will es thun, dem sollt ihr euch ganz und gar ergeben und erlassen, und ihr sollt stille stehen und eure Vernunft gefangen nehmen unter dem Gehorsam Christi, daß der Heilige Geist in euch regieren könne, und das Gute durch euch verrichten; ihr solltet nur seyn Instrumente des Heiligen Geistes, und den Heil. Geist in euch regieren lassen, und nicht den vernünftigen Stern-Geist. Aber daher kommt es auch, daß ihr nichts Gutes ausrichtet bei euren Zuhörern, ihr lasset euch vom vernünftigen Stern-Geist regieren, und nicht vom heil. Geiste.

Da sagte der Prediger: Ja mein lieber Hans, ich danke dir für die gute Christus-Brüderliche Ermahnung, unser Herr Gott befehle uns! Werauf Hans Engelbrecht sagte: Ihr dürft mir nicht danken, danket Gott im Himmel, dem gebühret alleine Dank, Lob und Preis. Ich bin nur hie ein todt Instrument darzu, als eine streife Orgelpfeife, wenn da nicht aufgeschlagen wird, so kann sie nicht klingen; also bin ich gar streif und kalt gewesen und konnte nicht klingen, daß ich aber jetzt in dem Niederklinge, das regieret der heil. Geist, und ich nicht. Ich bin hie gelegen als ein todtter

Handschuh, welcher wenn keine Hand drin steckt, sich nicht regen oder bewegen kann; wenn aber eine lebendige Hand drinne steckt, so kann sich der Handschuh regen, und kommt also die Bewegung nicht von dem Handschuh, sondern von der Hand. Also (sagte er zu dem Prediger und den andern Umstehenden,) ist es auch mit mir. Ihr habt mich hier vor euren Augen liegen sehen als einen todten Handschuh, der sich nicht regen oder bewegen konnte; Aber die lebendige Hand Gottes hat sich in mich gesteckt, in mein todtes Fleisch und Blut, das gar steif und kalt war, und hat das wieder lebendig gemacht durch seine himmlische Kraft, und die allmächtige Hand Gottes regieret jezo in mir, und nicht ich, denn Christus lebet in mir, und nicht ich.

Gleichwie er nun aber, als gesagt, zu Anfangs seinen Weichtrater zur Buße vermahnete, also that er solches von Stund an auch an allen denen so zu ihm kamen. Denn diese Geschichte wurde bald kund unter denen Nachbarn, die denn sofort zu ihm liefen, es auch weiter ausbreiteten; und da wenig Tage hernach die Prediger solches auf den Kanzeln erwähneten, und als ein göttlich Werk den Leuten vorstellten, auch sie dabei zur Buße ermahneten, wurde es in der ganzen Stadt bekannt, und die Leute kamen so häufig zu ihm, daß sie in seinem Hause nicht Raum genug hatten, und zum Theil auf den Straßen an den Fenstern bleiben mußten. Diesen allen redete er aus der heil. Schrift beweglich zu, stellte ihnen Himmel und Hölle vor mit großem Nachdruck, und ermahnete sie zur ernstlicher Lebens-Besserung; solches that er einen Tag an dem andern von früh Morgens an bis in die Nacht, und ward dabey nicht im geringsten schwach an seinem Leibe, obgleich er auch die Nächte nicht ruhete noch schlief, sondern dieselben mit Absingung der herrlichsten Lob- und Freuden-Lieder zubrachte; wie er denn ganzer neun Menat lang nicht geschlafen, auch nicht

zum Schläfe kommen können, ob er sich gleich dazu mit Fleiß geschicket, um derrer willen so um ihn waren und dafür hielten, er würde wegen des beständigen Wachens von Sinnen kommen. In dieser Zeit hat er die heiligen Engel ein und vierzig Nächte vor seinen leiblichen Ohren klingen und spielen hören, in welche himmlische Musica er mit einstimmete und sang: *Nach ewiger Freude mein Herze verlangeret,* und andere viele geistliche Gesänge mehr; worüber die so bei ihm waren so freudig mit ihm wurden in Gott, daß sie auch nicht dafür schlafen konnten, und sunten oft die ganze Nacht durch mit ihm.

Als er einmahl bei Anhörung dieser himmlischen Musica, die Leute so bei ihm waren also anredete: Höret doch, wie die heiligen Engel im Himmel singen u. spielen, öffnete Gott der Herr einer frommen Wittfrau mit Namen Schuhmannin, ihre leibliche Ohren, daß sie das herrliche himmlische Spiel mit anhörte, und zwar einen so fürtrefflichen lieblichen Klang, daß sie es mit keinen Instrumenten in der Welt zu vergleichen wußte.

Den Schlaf zu befördern wurden mittlerweile seine Eltern nebst den Predigern eins, ihm einen Schlafrunk bereiten zu lassen, wie sie dann auch thaten, und einen Arzt kommen ließen, der ihm einen sehr starken Schlafrunk eingab. Als aber solches gar nichts wirkete, und Hans Engelbrecht in seiner Weise fort fuhr und den Tag mit ernstlichen Buß-Vermahnungen und die Nacht mit lieblichen Gesängen ohne allen Schlaf zubrachte, schlossen sie ihm sein Haus zu, daß keine Leute mehr zu ihm kommen konnten, weil sie besorgten er würde von Sinnen kommen, wenn die warmen Hundstagen herbei kämen. Hierauf wurde er vom Geist Gottes getrieben das Wort der Buße ausser dem Hause zu verkündigen, und zu allen denen zu gehen, so seiner begehrend waren, welches er denn auch that. Und also ward das Wort Got-

tes durch ihn immer weiter ausgebreitet, indem viele Leute ihn in ihre Häuser forderten, in welchen eine große Anzahl von Menschen zusammen kam, welche ihn hörten; und viele nahmens zu Herzen, und fiengen an ihr Leben zu bessern.

Ein Besuch am Niagara Fall.

(Beschluß.)

Es folgte nun auch etwas, darüber du wohl gelacht hättest, wenn du es hättest sehen können. Man rief uns nämlich eine Strecke unter, oder vielmehr hinter dem Fall hinein zu gehen, und bot uns um ein Billiges die Kleider und einen Führer dazu an. Da ich denn gern das Ganze sehen wollte, so entschlossen wir uns Beide dazu. Bald waren wir mit gelben wachstuchernen Matrosenkleidern angethan, wobei selbst die Matrosenkappe nicht fehlte, und nun ging es eine tiefe Wendeltreppe hinunter, an den steilen Felsenwänden hin, bis wir wieder von unten an den mächtigen Fluthen hinausschauen konnten; dann wanderten wir zwischen herübertragenden Felsen und der brausenden Wasserfluth hinein.—Da war es aber, als wollten die Elemente uns auf die Probe stellen, ob unser Muth es mit ihnen aushalten könne; eine Welle donnerte gewaltiger als die andere, und jede schien die Felsen über uns mit sich fortzureißen; dann als wir noch weiter schritten, kamen die Regengüsse, nicht sowohl von oben herab, als von unten herauf, denn der Wind trieb öfters die aufsteigenden Dampfwolken auf uns zu, und dann lief das Wasser in Strömen über uns herab, daß wir öfters stille halten mußten, ehe wir unsere Augen öffnen und weiter schreiten konnten. Ach, da mußte man zu lauter Erstaunen werden! Wie arme Würmlein schlichen wir aus unserer Donner und Gewitterhöhle wieder hervor. Ich fragte unsern Führer, wie weit wir ge-

wesen seyen, worauf er sagte, wir seyen gerade 240 Fuß hinter dem Wasser fortgegangen. Es fängt dieses an dem sogenannten Table rock an. Denke jetzt nicht an Gefahren, oder an ein Vagestück, das ich hier gemacht hätte; es ist so sicher, daß ich ganz gut dich hätte wenigstens ein Stück weit hinein führen können, und ich wünschte nur, das wäre mir noch möglich gewesen.—

Bald befanden wir uns auf dem Rückwege von dem Horseshoe Fall und dem Table rock, da that mir die wiederbegin nende Stille wohl. Ich konnte alles ruhig beschauen, und auch mein Inneres überließ sich der Ruhe. Hierauf fuhren wir wieder auf die americanische Seite herüber. Die Drahtbrücke, welche 2 Meilen weiter unten über den reißenden Strom geht, gefiel mir besonders; sie hängt an zwei Drahtbänden, die über 800 Fuß lang sind. Aus der Ferne sieht sie fast aus, als hänge nur ein breites Band hinüber. Endlich wurden wir mit einer Maschine auf einer Eisenbahn neben der Treppe hinaufgezogen, die wir hinuntergestiegen waren, und befanden uns wieder in dem anmuthigen Wäldchen, aus dem wir gekommen waren.

Nun war es Ein Uhr. Wir befanden uns wieder im Hotel, die Glocke erschallte zum Mittagessen. An den langen Tischen setzten sich etwa 150 Personen, Herren und Damen, nieder, und 25 schwarze Aufwärter stogen um uns herum. Ich halte es aber keiner weitern Beschreibung werth, wiewohl ich auch da manche stille Lectien mir nahm.

Am Nachmittag gingen wir auf der americanischen Seite auf dem sogenannten Goat-island spazieren. Und von da will ich dir noch ein wenig erzählen, denn für Dich habe ich mir so viel gemerkt, Dich hatte ich in meinen Gedanken stets bei mir. Zuerst gehen wir über eine Brücke auf diese Insel hinüber; sie ist mit prächtigen Bäumen bewachsen, in deren Schatten

man wieder an der einen Seite des sogenannten Center Falls ankommt, derjenige, den ich dir bereits beschrieben. An diesem Ufer schauen wir der schäumend hinabstürzenden Fluth zu; um sie her biegt sich ein doppelter Regenbogen mit herrlichen Farben. Dort zeigt man uns einen Flecken, wo vor einigen Jahren ein junger Mann mit einem Mädchen in den Armen, als er eben scherzen wollte, hinabgleitete und etwa 6 Schritte davon mit ihr in die Tiefe hinunter gerissen und zerschnitten wurde.

Dann gehen wir wieder zum Horshoe Fall auf der rechten Seite und bestiegen den Prospect Tower. Da können wir zwei Meilen den Fluß hinauf die sogenannten Rapids (Stromschnellen) beschauen, wo das Wasser schon eine kochende Gestalt annimmt und so recht wild dem Falle entgegensteilt. Auf der andern Seite überschauen wir die beiden Fälle und in der Ferne die Trauerbrücke mit einem Blick. Dann kommt ein kleines Dampfboot, genannt "Maid of the Mist" den Fluß hinauf und fährt so nahe an den Fall hin, daß es ganz bespritzt und beregnet wird, und kehrt dann wieder um. Dies ist wohl der reichste, schönste Anblick, den man haben kann. Endlich haben wir uns auch hier satt gesehen, da machen wir noch einen kleinen Spaziergang auf der Insel, sehen das Wichtigste an, und nicht ohne ziemliche Ermüdung kehren wir nach dem Hotel zurück. Es war indessen 4 Uhr geworden. Um 5 Uhr saßen wir im Eisenbahn-Wagen auf dem Wege nach Buffalo, wo wir um halb 7 Uhr eintrafen.—

Lange werden mir die Eindrücke dieses Tages unvergesslich bleiben, denn ich halte ihn für eine Versicherung, die mir von Oben gegönnet war, ich bedurfte sie. Ich habe den Herrn auf eine neue Weise bewundern gelernt. Nur schade, daß solche herrliche Plätze auch der Sünde müssen preisgegeben seyn, wovon ich manche harte Uebersetzung bekam. Aber das göttliche Ver-

gnügen wird wohl Wenigen hier gestattet seyn—und wohl kaum einem von Denen, die ihre Freude mit Geld erkaufen müssen.

Etwas für die Jugend.

Ihr habt gewiß auch Freunde und Freundinnen, liebe Kinder, und ihr habt sie lieb, und werdet wohl wieder von ihnen geliebt. Es ist auch wirklich eine köstliche Sache, einen Freund, besonders einen Freund in der Noth zu haben. Es gibt viele Freunde, die uns so lange zugethan sind, als wir in Glück und Wohlstand uns befinden; wenn wir aber ins Unglück und Armuth gerathen, so kennen sie uns nicht mehr.—Ich weiß einen Freund, den ich euch von ganzem Herzen anrathe, und der im Glück und Unglück, in Leiden und Freuden stets derselbe bleibt.

Kennt ihr den Freund? Er ist ein Menschenkind;

Auch ist er Gott, und mehr als Menschen sind.

Es sinkt, was hoch, vor ihm in Staub dahin;

Doch sieht man ihn um Kinder sich bemühen.

Kennst du ihn wohl?

Dahin! dahin!

Zum großen Kinderfreund steht unser Sinn!

Möchte dieser Vers doch auch den innersten Wunsch eures Herzens ausdrücken, besonders die letzten Worte:

"Zum großen Kinderfreund steht unser Sinn!"

ach, wie wäret ihr alle so glücklich, so selig!

In Jesu gibt es nun auch eine ewige, beständige Freundschaft; jede Freundschaft außer ihm dauert höchstens bis zum Grabe; drüber hinaus ist dunkel und kein Hoffnungstern schimmert für Freunde, die den Herrn Jesum nicht lieb haben; denn in der Hölle weiß man nichts von

Freundschaft und Liebe; dort herrscht Haß, Herrützung und ewige Entzweiung voll Qual und Angst, und die Freunde, die sich hienieden außer Christo geliebt haben, werden sich dort hassen, weil sie einander hienieden auf dem Weg der Sünde besträkt haben. Aber Freunde in Jesu sind wahr, unzertrennliche Freunde, die auch im Tode nie geschieden sind. Darum sagt man mit Recht von denen, die in Christo sterben: "Sie sind uns vorans oder vorausgegangen."

Wenn ihr daher, meine liebe Kinder, einmal Jesum zum Freunde habt, so wirds euch auch nicht an solchen wahren Freunden fehlen, die dem Heiland, als seine Schaafe nachfolgen. Die ersten Christen nannten sich Brüder und Schwestern, und auch heutzutage nennen sich diejenigen also, die dem Heiland nachfolgen.

Diese Einleitung hat euch vielleicht etwas zu lange gedauert, und ihr seyd gleich von Anfang an auf eine Geschichte gespannt gewesen; allein meine lieben Leser und Leserinnen, ich möchte euch gerne zugleich über die Wahrheit, die allein selig macht, richtige Begriffe beibringen; denn das ist doch die Hauptsache, daß ihr in der Erkenntniß, an Weisheit und Gnade wachset, bei Gott und Menschen, wie unser hochgelobter Erlöser. Die erwartete Geschichte folgt jetzt, und sie wird euch zwei Freunde, wie ich sie oben beschrieben habe, vor Augen stellen.

Die beiden Freunde in der Sklaverei.

Zwei junge Christen von ungefehr fünfzehn Jahren, der eine ein Franzose und der andere ein Engländer, fielen zweien Muhamedanern in die Hände, die sie zu Sklaven machten. Ihre beiden Herren wohnten in Tunis und waren Nachbarn. Der Glaube an den Erlöser, ihre Jugend, ihr Unglück und die Nähe, in der sie beisammen wohnten, verbanden die Jünglinge zu inniger Freundschaft, und so oft sie zusam-

men kamen ermahnten sie sich gegenseitig, sich mit Ernst jeder Gewaltthätigkeit, wodurch man sie von ihrem Glauben abwendig zu machen suchte, zu widersetzen. Die Standhaftigkeit dieser jungen Bekenner brachte die Türken in Wuth. Mehr als einmal fielen ihre tyrannische Herren über sie her, schlugen und mißhandelten sie also, daß man sie für todt auf der Stelle liegen ließ.

Als der französische Jüngling einst so jämmerlich zugerichtet da lag, kam sein Freund zu ihm, um ihn zu besuchen; er wußte nicht, ob er todt oder lebendig sey, und rief ihm bei seinem Namen. Die ersten Worte, welche der halbtodte, mißhandelte Freund hervorbrachte, waren: "Ich bin ein Christ bis in den Tod!" Bald nachher wurde der französische Jüngling wieder gesund, und wollte seinem Freund, dem Engländer, einen Besuch abstatten; er fand ihn gleichfalls halbtodt von Schlägen, die er so eben erhalten hatte, auf einer schlechten Strohecke ausgestreckt da liegen. Der Barbar war noch mit einigen Türken anwesend, aber der Jüngling ging furchtlos mitten durch sie hindurch, und fragte seinen Freund mit lauter Stimme: "Wer ist dir lieber, Christus oder Muhamed?" Der junge Engländer, seiner Schmerzen vergessend, antwortete mit kräftiger Stimme: "Christus.—Ich bin ein Christ, und werde als Christ sterben." Die Türken wurden rasend vor Wuth; allein die Standhaftigkeit und der Muth dieser beiden Jünglinge machten einen solchen Eindruck auf sie, daß man sie von nun an in Ruhe ließ.

Jedoch wurde diesen jungen Zeugen der Wahrheit die Krone des Lebens bald zu Theil. Das folgende Jahr starben beyde fast zu gleicher Zeit an einer und derselben Krankheit. So waren diese theuren Freunde auch im Tode nicht geschieden.

Bei unserer neulichen Reise nach Dessen waren wir so glücklich, wieder einige alte Documente aufzufinden, die werth sind aufbewahrt zu werden. Wir geben für dießmal folgenden im Original vorhandene[n] und mehr als hundertjährigen

Brief von Michael Frank an die Gemeinde in Germantown.

Conestoga, Dec. 9, 1747.

Gnade sey mit euch, und Friede von Gott unserm Vater, und dem Herrn Jesu Christo, der uns mit seiner reinen Liebe geliebet hat, und noch allezeit mit seiner brünstigen Liebe uns liebet. Von dem wünsche ich Euch in seiner reinen Liebe Friede, Einigkeit, Heiligkeit, und im Glauben Beständigkeit auszuharren, und in dem Werk des Herrn fortzuarbeiten mit allen Arbeitern und Streitern Jesu Christi, Amen.

Alle meine sehr werthe und vielgeliebte Brüder in Germantown, Alte und ihr Jungen sammt der ganzen Gemeinde, Brüder und Schwestern, seyd herzlich begrüßet mit der Liebe Jesu. Amen.

Weiter, liebe Brüder, thue ich euch zu wissen, daß ich euer liebes Schreiben und Ehrerbietungs-Fragen von dem lieben Bruder Conrad Hartmann zurecht in Liebe empfangen habe, und weil der liebe Bruder sehr fort eilet, so habe ich nicht viel mit andern Brüdern können Rath pflegen, von dem ihr gerne eine Antwort hättet, ob euch könne nach dem Evangelium Vollmacht gegeben werden, ohne Älteste Brod zu brechen oder nicht. Meine einfältige Antwort ist, nicht daß es schlußig oder bundfest stehen soll was ich schreibe, sondern kann es andern Brüdern wohl überlassen, so doch was mein Erkenntniß, Sinn und Rath ist, nämlich wann es geschieht aus Ermangelung eines Ältesten, so könne es wohl zugelassen werden, und wann in einer Gemeinde ein Bruder von der Gemeinde in ein Versuch gestellt worden für einen Ältesten zu dienen, wenn man ihn geprüft hat. Ist aber in einer Gemeinde kein Bruder

vorge stellt, wie jetzt gemeldet, so kann eine Gemeinde etwan 2 Brüder oder wie viel sie es gut findet, Wahlstimmen nehmen, und im Namen des Herrn aufs Loos lassen ankommen; welchen dann es trifft, soll in der Furcht Gottes dienen, was zu der Zeit zu dienen vorkommt; nicht als bestätigt zu seyn, sondern auf eine andere Zeit eben wieder so thun. Wenn aber ein Bruder zum Ältesten-Dienst in der Prüfung steht, den soll man versuchen zuvor, darnach lasse man ihn dienen, wenn er unsträflich ist, wie Paulus sagt, 1 Timoth. 3.

Euch zu wissen, liebe Brüder, aus Erfahrung, daß vor etlichen Jahren bei uns in Conestoga einmal sich zugetragen daß zu taufen war; da war ich damal krank, und konnte das Werk nicht verrichten. Da haben dann 2 Diener miteinander gelobt, und welchen es getroffen hat, der taufte damals, und war wohl gegangen. Es war dann ein Bruder, der im Versuch stand die Armen zu versorgen; darnach ward ein Brodbrechen gehalten, das wurde einem Bruder anvertrauet ohne Loos. Da war es unordentlich zugegangen, daß man sich auf die ehemalige Corinthen-Gemeinde berufen wollte, daß Paulus ihnen das Brod zu brechen zugelassen hat ohne Älteste. Mein Glauben ist, daß es auch aus Ermangelung der Ältesten geschehen ist. Denn Paulus befehlt hernach dem Titus, die Städte hin und her zu besetzen mit Ältesten. Tit. 1. Da siehet man wohl bei den Corinthern, daß es ganz unordentlich ist zugegangen, weil sie keinen Ältesten oder Vorsteher hatten. Ich hoffe aber bei euch, liebe Brüder, aufs beste, und nicht wie bei den Corinthern. Darum wünsche ich euch viel Friede, Liebe, und fleißig zu seyn zu halten die Einigkeit im Geist, und beständig zu bleiben in der Apostel Lehre, und im Brodbrechen, und in der Gemeinschaft, und im Gebet. Ap. Gesch. 2.

Hiermit schließe ich und grüße euch sammt den Meinigen, und befehle euch dem Wert

Seiner Gnade, ja Gott und dem lebendigen Wort; der gebe euch und uns durch seinen Geist nach Gottes Rath und Wort Haus zu halten in der Liebe Jesu. Amen.

Michael Franz.

Verbleibe durch die Gnade Gottes euer in Liebe Verbundener Bruder und Mitarbeiter nach der Lehre Jesu Christi. Amen.

Die uralte Gemeinde in Lancaster County, Pa.

Fortsetzung von Seite 23.

Es viel ist indessen ohne vieles Forschen und Nachdenken deutlich, aus den vorhandenen Berichten, über die wir für jetzt nicht hinaus gehen wollen, daß die siebenjährige Versuchungszeit des Vorstehers Michael Pfaug nunmehr ein Ende hatte, daß er aus dieser Feuer-Prob'e als feines Gold geläutert und gereinigt hervorging, und von nun an wieder kräftig und segenerreich am Aufbau der Gemeinde wirkte. Denn in dem nämlichen Jahr 1763, in welchem sich der vorhergemeldete Umstand mit Jacob Sonntag zutrug, finden wir, daß nicht weniger als 18 oder 19 Personen durch die heilige Taufe hinzugezogen wurden zu der Gemeinde.

Hier möchten manche unserer lieben Leser fragen: Sind denn in den vorigen sieben Jahren gar keine getauft worden, und ist also das Werk Gottes so lang ganz still gestanden?—Darauf können wir antworten, daß unsere Berichte nicht so sagen, sondern nur melden, (siehe Seite 12.) „Daß den Vorsteher viel Mühe und Versuchung betroffen, und er darum in sieben Jahren nicht mehr aufgeschrieben habe.“ Wir dürfen daher mit einiger Zuversicht schließen, daß ungeachtet nichts aufgeschrieben worden, die Gemeinde Gottes in dieser Gegend ihren stillen Gang fortging, daß Versammlungen gehalten wurden, daß das Wort Gottes, das Evangelium von Jesu Christo, welches eine Kraft

Gottes ist zur Seligkeit aller die daran glauben, auch in dieser Zeit an Seelen seine Kraft bewies, und sie willig machte, den Bund eines guten Gewissens mit Gott anzurichten, und daß mithin auch vermuthlich Seelen in dieser Zeit getauft, und ihre Namen im Himmel angeschrieben wurden, obgleich sie in keinem irdischen Buch aufgeschrieben stehen.

Da wir die uns anvertrauten Büchlein (Manuscripte) bald wieder zurüchicken müssen, wollen wir noch die wichtigsten Stücke daraus abschreiben, und alle weitere Anmerkungen auf die Zukunft versparen. Wie es aus dem eigenhändigen Büchlein des Michael Pfaug erhellt, arbeitete er von 1763 an wieder fort im Weinberge des Herrn bis an sein Ende, und wurden von Jahr zu Jahr, und von Zeit zu Zeit „hinzugezogen, die da selig wurden, zu der Gemeinde.“ Ap. Gesch. 2: 47.

Im Jahr 1764 heißt es in einem andern Büchlein, wurde „Christian Langenecker zum Dienst der Gemeinde in Friede und Einigkeit erwählt am 1 December,“ als Gehülfe des Vorstehers, und in dem Jahr 1769 den 4 May sind ihm die Hände aufgelegt worden an Michael Pfaug, unserm Vorsteher seinen Platz, und bin also bis hieher gekommen durch Gütte und gute Gerüchte.“

Dann heißt es: „Anno 1769, den 14 May (also nur 10 Tage nach der Bestätigung von Christian Langenecker) ist unser lieber Bruder Michael Pfaug, Vorsteher der Gemeinde in Conestoga in dem Herrn entschlafen nach vielem Kreuz und Leiden, seines Alters im 60gsten Jahr, da ihn Gott im Ofen des Glends wohl bewahrt und auserwählt gemacht hatte. Er hat als Aeltester und Vorsteher der Gemeinde in Conestoga und Weisichenland gedient und vergestanden schier oder beinahe 21 Jahre.“ Nach

Ihm wurde nachgesungen, wie dem ersten
Versucher:

„Fahre wohl auf Gottes Wagen,
Wer gönnen dir die Ruh',
Daß du von den Engeln wirst getragen
Dem schönen Himmel zu,
Daß du bei der Engel Chor und Reih'n
Dich ewig, ewig Mächtigst freu'n.—

Nun folgt ein Verzeichniß der Getauf-
ten, welches serggeführt ist bis auf 1790.
Auch ist angemerkt die Aussschließung eines
Trunkstolzes und Lasterers am 29 Herbst-
Monat 1773. Bedenkenswerth ist auch,
daß fast bei allen Namen der Getauften
das Wort steht: „Gefloren.“ Liebe Le-
ser, dieses Wort wird auch einmal zu un-
serm Namen kommen, und darum laßt
uns bei Zeiten lernen der Sünde abzustre-
ben, und in Christi Wort und Tod das Le-
ben zu suchen! Merkwürdig ist, was am
Ende des ältesten Manuscripts steht:

„Anno 1745. Suchet in der Schrift.
Von Esckrecken und Entsetzen; Matth.
7: 28. Joh. 7: 46. Ap. Gesch. 24:
25. Von der Ehe: Matth. 19. 1 Mos.
2: 24. Marc. 10. Daß man Niemand
Böses vergelte; 1 Theß. 5. 1 Pet. 3: 9.
Röm. 12: 17. Sprüchw. 20: 22. 24:
29. 17: 13. Von der Knechtschaft
wodurch man Gott gefällt; 1 Cor. 9:
19. Vom Hergerniß; Matth. 15: 12.
13: 41. Von Jucken oder Bezeugen;
5 Mos. 19. 4 Mos. 35: 30. 17: 6.
Joh. 8: 13. 2 Chron. 19. Von der
Frucht des Geistes; Gal. 5: 22. 1
Timoth. 6: 11. Wie von oder vor Gott
zu reden; Syrach 27: 12. Ephes. 5:
19. Col. 3, 17.“ (Es wird Niemand
schaden, wenn er diese Sprüche nachschla-
gen und bedächtlich lesen will.)

Eingesandt.

Lied eines Schullehrers.

Ich freue mich von Herzen,
Und lobe meinen Gott,
Der mich durch Angst und Schmerzen,
Wird führen aus der Noth;
Ich will mich auch besessen,
So viel ich kann und weiß,
Mit Singen, Loben, Preisen,
In meiner kurzen Reiz'.

2.

Die Jugend wohl zu lehren,
Ist meine große Lust;
Gott stärke mein Begehren,
Zilg' aus der Sünden Lust,
Daß ich dein Wort mög' lehren,
In vieler Kinder Herz,
Dein Lob auch noch vermehren,
Getreulich ohne Scherz.

3.

Mit Singen, Beten Lesen,
Vertreib ich meine Zeit,
Ich dank' dem höchsten Wesen,
Gott gibt Zufriedenheit;
Und wann die Schüler singen,
So hör' ich meine Freud';
Ich lieb das süße Klingen,
Denk' an die Ewigkeit.

4.

Wie lieblich wird's da klingen,
Vor Gottes Majestät,
Wann Gottes Heer wird singen,
Mit Psalmen um ihn geht;
Es wird viel reiner lauten,
Als unser Wesen hier,
Drum bleibe nur im Glauben,
Es wird nicht fehlen dir.

5.

Gott thu' ich herzlich leben,
Will als ein weiser Mann,
Den Schwachen nicht betrüben,
Ihm dienen wo ich kann;
Kein Maß soll sich mehr zeigen,
Bei einem wahren Christ
Der alte Mensch muß schweigen,
Wann du verneuert bist.

6.

Ich hab' vielfach gesehen,
 Und auch schon oft gehört,
 Was schelten, zanken, schmähen,
 Wie mancher so verkehrt,
 (Wo man Gott sollte suchen,
 Ist oft nur Eitelkeit,
 Mit Schimpfen, Scherzen, Fluchen,)
 Mißbraucht die Gnaden Zeit.

7.

Noch eins kann ich nicht loben,
 Das will ich zeigen an,
 Daß wohl die fremden Moden,
 So Viel' verführen kann,
 Daß jeder thut sie lieben,
 Ob's wohl ein falscher Schein,
 Bringt endlich noch Betrüben,
 Wo nicht die große Pein.

8.

Ihr junge, zarte Seelen,
 Liebt solche Thorheit nicht,
 Thut Jesum nur erwählen,
 Weil er so freundlich spricht,
 Wer zu mir kommt soll leben,
 Ob er gleich stirbt hier,
 Ich will ihm gerne geben,
 Des Himmels' Freud und Zier.

9.

Die Stadt ist gleich dem Golde,
 Wo Jesus ist die Zier,
 Er ist euch allen holde,
 Und spricht: Kommt her zu mir;
 Ich will euch überkleiden,
 Nach Himmels' Art und Zier,
 Noch schöner als mit Seiden,
 Kommt, Kinder, kommt zu mir.

10.

So sollt ihr ja genießen,
 Was euer Herz begehrt,
 Wo Milch und Honig fließen,
 Auf jener neuen Erd';
 Da ist das reine Wesen,
 Das neu' Jerusalem,
 Davon man hier thut lesen,
 Gar süßen und angenehm.

11.

Mich thut auch schon verlangen,
 Wann ich daran gedenk',
 Weil große Schaaren prangen,
 Mit Palmen in den Hand,
 Den Wunder-Gott zu loben
 Nach seiner Würdigkeit,
 Im Himmel hoch dort oben,
 In Zeit und Ewigkeit.

Das obige Lied ward getichtet bei einem
 Freund der Jugend für meinen Schulleh-
 rer im Jahr 1816.

J. E. H.

* * *

Für den Evangelischen Besuch.

Die geistliche Jahreszeiten.

(Einige Gedanken nach den kalten Wintertagen.)

Der Winter ist die Sünd,
 Die an uns ist geerbet,
 Die leichtlich unsere Seel
 Auf ewiglich verderbet;
 Der Frühling aber macht
 Uns das Gewissen rege,
 Daß wir, recht klein und weich,
 Beweinen unsre Wege.

Der Sommer bringt uns Gnad,
 Daß wir Gott fall'n zu Fuß,
 Der Liebe Gnadenhand
 Führt uns im Weg der Buß.
 Der Herbst bringt uns in Stand
 Der treuen Gottesliebe,
 Vollkommen in die Ruh,
 In Gott, die reine Liebe.

Schicke dich zum Sterben.

Die Zeit flucht schnell dahin,
 Sie geht geschwind verben,
 Und dir wird's zum Gewinn,
 Wie hier dein Arbeit sey!
 Für Trübsal, Kreuz und Leid
 Find'st du die Ruhe dort,
 Und für die eitle Freud
 Die Qual und Höllempfort.

Jacob Stoll.

Der Evangelische Besuch.

Jahrgang 3.

Poland, D. August 1855.

Nro. 8.

„Wir haben hier keine bleibende Stadt, sondern die zukünftige suchen wir.“ Hebr. 13, 14.

(Schluß.)

Wir kehren uns nun zu dem zweiten Punkt, und besehen die Art und Weise wie wir die herrliche Stadt suchen müssen.

Ehe wir aber hiezu schreiten, gebühret sich, daß wir eine kurze Erklärung machen, über das Wort Suchen, was „Suchen“ ist, und was die Menschen zu dem Suchen treibt. Suchen ist ein ernstliches, eifriges und unruhiges Nachtrachten nach demjenigen, das man suchet; es sey denn, daß man etwas verloren hatte, welches man gern wieder hätte; Exempel an dem Hirten, der sein verlorenes Schaaf, und dem Weib, die ihren verlorenen Groschen wieder suchte; Luc. 15: 4—8. oder daß man etwas in Absicht genommen, daran man ein Wohlgefallen erlangt hat, und trachtet darum mit Fleiß und Eifer darnach, daß man es ergreifen möge. Exempel an dem Kaufmann, der die köstliche Perlen suchte; Matth. 13: 45. und in einem solchen Sinn muß es hier verstanden seyn.

Wollen nun weiters zu unserem Vorhaben kommen, und besehen auf welche Art wir die schöne Stadt suchen müssen, auf daß wir unsere zubereitete Wohnung allda in Besiz nehmen können. Wir müssen dieselbe suchen zu erwerben durch ein frommes und Gottgefälliges Leben; das ist, wir müssen hier also leben, daß unser Lebenswandel dem Willen Gottes gleichförmig ist. Wollen wir in der Zukunft des Vaters Erbe erlangen, so müssen wir uns hier seinem Willen unterwerfen, denn die Natur und tägliche Erfahrung lehret uns wenn ein Kind ist, welches weder dem Vater noch seinem guten Rath folgen will, sondern wandelt beständig auf bösen We-

gen, also daß sein Vater ein Herzeleid nach dem andern an ihm erlebt, wird der Vater nicht dadurch bewegt ein solches ungehorsames Kind als einen Bastard von seinem Erbe auszuschließen?

Aber dasjenige das ihm gehorsam ist, das macht er nicht allein zum Erben, sondern wird ihm auch noch seine eigene Wohnung voraus zum Besten geben. Eben auch also, meine Lieben, wollen wir auch unsers Vaters Haus, die himmlische Erbschaft genießen, und aus Gnaden theilhaftig werden, so müssen wir Ihm in einem gehorsamen Wandel aus kindlicher Furcht unter Augen gehen.

Daß dieses die rechte Art des Suchens ist, können wir mit der Schrift beweisen. Wir lesen 2 Chron. 14, 4. daß der König Asa den Kindern Juda ließ ansagen, daß sie den Herrn, den Gott ihrer Väter suchen sollten, sagt auch auf welche Weise, sie sollten thun nach seinem Gesetz und Geboten. Dieses sagt auch Jesaias 55, 6. Suchet den Herrn, weil er zu finden ist; rufet ihn an, weil er noch nahe ist. Der Gottlose lasse von seinen Wegen, und der Uebelthäter von seinen Gedanken und bekehre sich zu dem Herrn, so wird er sich seiner erbarmen. Paulus sagt zu den Römern, Cap 2. B. 4. Weißest du nicht, daß dich Gottes Güte zur Buße leitet? Du aber nach deinem verstockten und unbusfertigen Herzen, häufest dir selbst den Zorn auf den Tag des Zorns, u. s. w.

Weil wir nun gehört haben, welche Stadt es ist die wir suchen sollen, nämlich eine solche unaussprechliche, herrliche, ewig währende Stadt: welcher Mensch auf Erden sollte dann kein Wohlgefallen an dieser Stadt kriegen, daß er nicht auch gerne bei Zeiten eine Wohnung darin bestellen wollte? Alle die denn hiezu von Herzen geneigt sind, die wollen von Stund an mit

Werk und That beweisen, und also dieses schöne Erbtheil durch einen gehorsamen Wandel suchen. Wer bisher träge in dem Suchen war, der richte wieder auf die lässige Hände und die müden Kniee, und thue gewisse Tritte mit seinen Füßen. Suchet von nun an zu vergessen was dahinten ist und strecket euch nach dem vorgestreckten Ziel, ob ihr auch einmal ergreifen möget, nachdem ihr von Christo Jesu ergriffen seyd, daß ist, nun in Heiligkeit vor ihm zu wandeln alle Tage des Lebens.

Darum so seyd nun Gottes Nachfolger als die lieben Kinder, und wandelt in der Liebe gleich wie Christus uns geliebet hat, und sehet zu wie ihr vorsichtiglich wandelt, nicht als die Unweisen, sondern als die Weisen. Seyd ihr mit Christo auferstandenen, so suchet was droben ist im Himmel, schmecket mit einem geistlichen Vergeschmack das Himmlische und nicht das Irdische; denn ihr seyd dem Irdischen gestorben, und euer Leben, das ihr nun leben müßet, ist verborgen in Christo. Darum wenn Christus, der euer Leben ist, sich offenbaren wird in seiner Herrlichkeit, so werdet ihr auch mit ihm offenbar werden, wo ihr dann mit allen frommen und getreuen Suchern die Belohnung und herrliche Bekrönung aus Gnaden genießen werdet.

Was angehet die Belohnung, welche allen frommen Suchern zu Theil werden soll, die wird so groß seyn, daß der Apostel an die Gläubigen davon schreibt, um ihre Lust daran zu erwecken, und sagt: „daß kein Aug gesehen hat, und kein Ohr gehöret hat, und in keines Menschen Herz gekomen ist, das Gott bereitet hat denen die ihn lieben.“ Sie sollen die höchst schöne Stadt, das unvergängliche, unbesteckte und unverwundliche Erbe genießen, welches für sie behalten wird im Himmel, wie es Paulus bezeuget. Alsdann werden alle Thronen abgewischt werden, die sie hier unter ihrer Last geweinet und jemals auf der Erden vergessen haben; alsdann werden sie

auf dem Berge Zion gekrönt werden, und werden aus Freuden das Sieges-Lied singen: O Tod, wo ist dein Stachel nun, wo ist dein Sieg, o Hölle, u. s. w., und werden sich alle von Herzen freuen und fröhlich seyn in seinem Heil, an dem Ort wo Freude die Fülle, und liebliches Wesen allezeit und ewiglich seyn wird zu der rechten Hand Gottes, nicht auf ein Jahr oder zehn, nicht auf hundert oder tausend, sondern immer und ewiglich werden sie unbegreifliche Freude und Genüge haben, und mit Abraham und Isaak und Jacob zu Tische sitzen, und von dem Lamm Gottes, welchem sie gedienet haben, werden sie nun bedienet werden; daß wird sie erleuchten, also daß sie weder das Licht der Sonne, noch des Mondes, noch einiger Sternen Licht bedürfen. Offenb. 21.

Schließlich, die Freude wird so groß seyn, daß wir es hier gegenwärtig mit unsern Zungen nicht aussprechen können.— Der Herr wolle uns dazu würdig und geschickt machen, daß wir selbst die Freude genießen mögen, so werden wir erfahren daß es nur Stückwerk gewesen ist, was wir hier gesucht haben davon zu sagen, wenn wir Ihn werden anschauen von Angesicht zu Angesicht, 1 Cor. 13, 12. wozu ich noch einmal bitte, daß der Herr uns helfen und bringen wolle durch Jesum Christum unsern einigen Erlöser und Esigmacher, welchem sey Lob und Preis von Ewigkeit zu Ewigkeit, Amen.

J. G. G.

Das gelobte Land, dessen Lage, Fruchtbarkeit 2c.

Canaan liegt in Asia Major, oder im größern Asien, und ist eine der berühmtesten Provinzen Syriens. Es führet verschiedene Namen, als:

1. Das Land Canaan, von Canaan, dem Sohn Ham, des Sohnes Noah,

der durch sein vieles Jagen getrieben worden solches zu besitzen und zu bewohnen.

2. Das Land der Verheißung, weil es Gott denen Patriarchen Abraham, Isaak und Jacob, und ihren Nachkommen versprochen und verheissen hatte.

3. Das Land Israel, von denen Israeliten, so genannt von Jacob, der den Sumanen Israel genommen.

4. Judäa von denen Juden, oder dem Volk vom Stamm Juda.

5. Palestina, von Ptolomäus und andern, oder das Land der Philister, einer mächtigen Nation, die einen Theil davon bevölkert hatte.

6. Das Gelobte Land, als das Land, in welchem die Heiligen gewohnt, die das Gesetz, die Verheißung, und das Priesterthum hatten, und das von den Christen also genannt wurde, weil darinnen das Werk der Erlösung durch Jesum Christum, unsern lieben Herrn und Heiland vollbracht worden.

Dieses Land liegt zwischen dem Mitteländischen Meer und Arabien, von welchem es über dem Jordan durch eine aneinander hangende Kette von Gebürgen gedeckt wird, die es gegen die brennende Luft der Arabischen Wüste, und von Celsophrien, das gegen Osten liegt, sichert; so wie Idumea, die Wüste Paran und Egypten gegen Süden; ein Theil von Phönicien und dem Mitteländischen Meer gegen Westen, und die Gebürge Libanus oder Libanon u. ein anderer Theil von Phönicien gegen Norden. Es erstreckte sich vom 31 bis zum 33sten Grad, so daß es in Länge von Dan bis nach Bersaba nicht völlig 200 Meilen lang ist, noch erstreckte sich seine Breite (wenn man tausend Schritt auf eine Meile rechnet) über 50, und der ganze Umfang ist nicht über 500 Meilen.

Von der Fruchtbarkeit dieses Landes sagt uns die Schrift, daß es mit Milch u. Honig fließe; und der Ruhm aller Länder sey. Die Luft ist sehr gesund, indem die

nördlichen Gebürge die kalten Winde zurück halten, und das Mitteländische Meer seine kühlen Seelüste dorthin ergehen läßt. Dieses ist dasjenige, was die Schrift gemeinlich das große Meer nennet, denn die Hebräer waren wenig mit dem Weltmeer bekannt, und so nannten sie einigen starken Zusammenfluß von Gewässer See oder Meer. Der Winter ist nicht zu kalt, noch der Sommer zu heiß.

Der innere Theil des Landes ist mit schönen Bergen und Hügeln gezieret, vortreflich für Weinberge, Obstbäume und Viehzucht; und die lieblichen Thäler werden durch viele Bäche gewässert, die sehr nothwendig sind das Land zu befruchten, weil sich kein anderer Strom als der Jordan darinnen befindet. Die Regen fallen sehr selten, und stellen sich sehr ordentlich ein, indem sie im Frühling und Herbst kommen, welche die Schrift die Früh- und Spätregen nennet, oder auch Morgen- und Abendregen, indem das Jahr als ein Tag angesehen wird. Im Sommer ersetzt der Thau den Regen.

Sogar die Felsen tragen Früchte in Menge, und haben süße Wasserquellen.— Die liebliche Weide ernähret eine große Menge von allerhand Vieh, und die Kühe geben die beste Milch in der Welt. In den Wäldern befinden sich Hirsche, Gemsen, Hasen, Feldhühner, Wachtele und alle Arten von Vögeln in Menge, wie auch Löwen, Bären und Wölfe.

Ob schon einige Schriftsteller sagen, daß wir von dem Gelobten Land nicht, wie es heutiges Tages aussieht, urtheilen sollen, indem es unter die Herrschaft der Türken und Araber gefallen ist, die es durch ihre beständige Kriege und Verheerungen fast zu einer Wüste und wie einen von Gott verlassenen Ort gemacht haben. Ebenso versichern einige Reisende, daß wir den Gerüchten der Pilgrime keinen Glauben beimessen sollen, die, wenn sie zu Jerpe ankommen, von dorten über die Gebürge nach

Jerusalem reisen, und denselben Weg wieder zurückkehren, aus Furcht vor den Arabern; da im Gegentheil andere, die sich mehr gewagt haben, und den Muth gefaßt mitten durch das Land zu reisen, uns bessere Nachrichten davon geliefert haben, als die Andern, die nur zu Fuß über den gebürgigten Theil von Judäa gekommen sind, welcher niemals wegen seiner Schönheit oder Fruchtbarkeit berühmt gewesen.

Diese Reisende sagen, daß ob schon die Ansicht des Landes aus Mangel an Bearbeitung desselben von den barbarischen Einwohnern etwas wild aussähe, und vermuthlich unter dem schweren Fluch Gottes wegen der Sünden seiner ehemaligen Einwohner seufze, so seyen doch noch Fußstrassen von dessen alten Vortrefflichkeiten hin und wieder, als Zeugen seines alten Ruhms, zerstreut; besonders in der Gegend von Galilea, in dessen nördlichen Theilen sich eine liebliche Kette von Gebürgen, die unter dem Namen Libanon bekannt sind, befindet, enthaltend ein Thal von 25 Meilen lang und 50 Meilen breit, in dessen Mitte sich die schöne Stadt Damascus erhebt, welche ungefehr 6 Meilen im Umkreis hat, und mit einer Mauer und doppelten Gräben befestiget ist. Die hier herumliegende Gegend ist so außerordentlich fruchtbar, daß sie wegen ihrer Unnehmlichkeit bis auf den heutigen Tag der Garten von Eden genannt wird, und die schönste Aussicht von der Welt gewährt.

Eine sinnvolle Erzählung von Ruhamed können wir nicht vorenthalten: Als der Prophet, so erzählt die Arabische Sage, vom Libanon in das Thal von Damascus kam, rief er, hingerissen von der Pracht dieses Anblicks, aus: „Mein! Es gibt nur Ein Paradies für den Gläubigen! In dieses hier will ich nicht; ich erwähle das himmlische!“ Und er wandte sich, und betrat niemals wieder die Gegend von Damascus.

So fand ein Anderer, indem er über einen Berg nahe beim Galiläischen Meer reisete, die Gegend so über die Maßen lieblich, und dergestalt mit einer Verschiedenheit von Blumen in dem grünen Gras durchwirkt, daß sie schienen gleichsam zu lächeln, zu spielen und zu singen, wie der Psalmendichter sich ausdrückt. Und auf dem ganzen Weg, den sie diesen Tag gekommen, waren alle Hügel und Thäler über alle Maßen fruchtbar, nach der Beschreibung Moses, 5 Mos. 8.

Die Felder von Basan und Samaria waren ebenso beschaffen, und an einem Ort Jenine genannt, oder in der Schrift Enganim sahen sie sehr schöne Obstgärten und Wasserquellen. Und nördlich von Lydda nahe bey dem Castel Mugia in dieser Provinz kamen sie in einen schönen Wald, von hohen und angenehmen Bäumen, vermisch mit fruchtbaren und blumigten Thälern, so daß nichts angenehmers seyn konnte, und vielleicht der ganze Erdboden keine vernünftigere Aussicht verschaffen könnte.

In Judea zwischen Rama und Jerusalem ist außerordentlich fette Weide, ohngefehr 6 Meilen lang, und die sich emporhebenden Hügel, wechseln mit fruchtbaren Thälern ab. Die Thäler Nephtaim, Ascol und Jericho sind sehr anmuthig, die andern todt Mehr gränzenden ausgenommen, und das ganze Land überhaupt wird von verschiedenen Schriftstellern höchlich gepriesen; und viele Orte als Paradiese beschrieben; und ob schon dieses gesegnete Land unter einem heißen Clima liegt, das einigen Gegenden der brennenden Barbaren gleich ist, so ist es jedennoch wegen der Gebürge, Thäler, Quellen, Flüsse und der westlichen See, gemäßigter, als diejenigen die unter dem nämlichen Clima liegen.

Die Früchte des Landes sind besonders folgende, als Balsam, Honig, Gewürze, Myrrhen, Nüsse und Mandeln, noch ist dessen Weizen und Oehl zu vergessen, mit welchem es einen Handel nach Syrus

treibt; wie auch dessen Gerste, Reis, Hülsenfrüchte, Melonen, Cucumern, Feigen, Manna, Weyrach, Citronen, Fenchel, wilde Salbey und Zwiebeln, dreimal größer als die übrigen, sehr angenehm und von keinem übeln Geruch sondern magenzstärkend, und dieses mag uns ein Beweis seyn, warum sie die Israeliten so sehr verlangten.

Desgleichen Senf, welches der kleinste Gartensaamen ist, und dennoch die größten Stämme treibt, besonders in denen östlichen Gegenden, wovon der Jüdische Talmud ein oder zwei Fälle anführt. Nämlich daß zu Sichern ein Stengel oder Stamm von einem Senfbaum gewesen, der drei Aeste gehabt, wovon einer abgebrochen um einen Häfnerschoppen damit zu bedecken, unter welchem er zur Sommerzeit sein irdnen Geschirre gemacht.

Wiederum versichert Rabbi Simeon im Talmud, daß er in seinem Garten einen Senfstengel gehabt, der so groß gewesen, daß er pflegte wie an einem Feigenbaum, hinauf zu klettern. Burdorf der dieses erzählet, will demselben nicht völlig Glauben beimessen, zeigt aber an, daß diese Pflanze in diesem Lande sehr groß geworden, und dieses mag die Bedeutung des Gleichnisses unsers Erlösers von selbiger erläutern.

Die Gebürge Juda und Ephraim bestanden aus lauter Weinberge, und der Bericht der Espionen die Moses abschickte, welche den wundernswürdigen Weintrauben von Aescol brachten, ist ein hinlänglicher Beweis von deren Größe, wann man sie gegen diejenigen von Spanien, Frankreich oder Italien vergleicht. Bei Jericho herum waren Palmbäume die viel eintrugen, von ihrem plötzlichen Aufspringen nachdem sie behauen oder gefällt worden, und es war die einzige Gegend in der Welt alwo aufrechter Balsam zu finden war. Die Berge enthielten gleichfalls Gold, Silber, Eisen und Kupfer. Ueberhaupt es

mangelte nichts in diesem Garten Gottes, das zum Gebrauch und Vergnügen der Menschen nothwendig war.

Die Fruchtbarkeit des Landes und die Sorgfalt es zu bauen, mag uns begreiflich machen daß da es so klein ist, dasselbe eine solche große Menge Menschen ernähren konnte; denn eine verständige Person, um es uns besser verständlich zu machen, versichert, daß von Dan bis nach Bersaba, welche der heil. Hieronimus nicht über 200 Meilen von einander rechnet, und der ordnären Breite des Landes, die ungefehr 50 oder 60 Meilen ist, dasselbe eine mögliche Quantität Grund, ziemlich von der Größe einer vermeynten Abtheilung von Eng-land, die durch eine gezogene Linie von Portsmouth nach York und die sich von diesen beiden Plätzen östlich nach dem Deutschen Meer erstrecken, enthält: Oder es übersteigt vielleicht nicht im ganzen das Fürstenthum Wallis, gesetzt man zöge eine Linie die es von Bristol nach Chester enthielte, welche nach dem neuen Meilenmaaß 145 Meilen von einander entfernt sind, und was ihm an Länge fehlte, könnte durch die Breite ersetzt werden.

Ueberdieses gaben sich die Israeliten wenig mit der Schifffahrt ab um sich ausländische Waaren anzuschaffen, welche die wunderbare Hülle und Fülle dieses Landes sehr bekräftiget; nur eins ist zu bemerken, daß dieses Land voller Hügel ist, welche es größer machen als ein eben Land, oder was man von Schottland sagt, daß es ein hundert Meilen länger, und 100 Meilen kürzer ist als England, welches man auf Palestina anwenden mag, das ist, nach den Graden der Breite ist es 100 Meilen kürzer, aber für diejenige die dessen jähe Hügel und Berge bereisen, erstreckt es sich 100 Meilen mehr.

Dieser Autor fügt hinzu, daß weilen es sehr bergicht ist, so sey es kühlen Winden und frischer Luft unterworfen. Wann man einigen Platz in England mit Cana-

an vergleichen möge, so denkt er Devaschire komme demselben am nächsten bey; dennoch sey Canaan weit fruchtbarer und dessen Gebürge durchgängig nicht so hoch, und unwegsam, es sey denn Carmel u. Libanon; und er rechnet dahero in Ansehung der vielen kleinen Hügel, leichten Aufsteigung, anmuthigen Thälern u. Feldern, daß der gebürgichte Theil von Hartfortschire, die nächste Verwandtschaft damit habe, indem es so viele anmuthige klare Bäche mit lieblichen Lustwäldern vermischt besitze.

Da dieses gelobte Land innerhalb solchen engen Grenzen eingeschlossen war, so erfordert es im Anfang einen starken Glauben, alles dasjenige was die Schrift davon sagt zu glauben. Als das Volk unter Josua am ersten ins Land einzog, so befanden sich über sechs hundert tausend Mann, von 20 bis 60 Jahren, die im Stande waren die Waffen zu tragen, und wir lesen im Buch der Richter, daß im Krieg von Gibeon, der einzige Stamm Benjamin, der kleinste von allen, eine Armee von 26,000 Mann hatte: König Saul zog mit zweihundert und zehn tausend aus gegen die Amalekiter als er sie ausrottete.

König David hatte beständig 12 Corps, ein jedes von 24,000 auf den Beinen, die monatlich Dienste thun mußten, welches in allem 288,000 Mann ausmacht, und bei der Zählung des Volks, die den Herrn Gottes über ihn brachte, wurden auf diesem kleinen Erdreich fünfzehn hundert und siebenzig tausend Mann in Israel und Juda gefunden, die das Schwert zogen und tüchtig waren die Waffen zu tragen, ohne die Leviten und die Leute von Benjamin, und ohne die Weiber, Kinder, alten und unvermögenden Personen, und ohne die Fremdlinge und Heiden und der Ueberrest der Philister, die zu Davids Zeit u. noch nicht völlig ausgerottet waren, solche wurden nicht in die Liste Joabs gebracht. 1 Chron. 21, 5.

Noch war die Musterrolle Jehosaphats weniger im Verhältniß, denn ob er schon

nicht viel über den dritten Theil von Davids Königreich besaß, so unterhielt er dennoch verschiedene Corps sehr guter Truppen, welche zusammen elfhundert u. sechzig tausend wirklicher Mannschaft ausmachten, ohne die Besatzungen zu rechnen, die in den starken Plätzen lagen. 2 Sam. 24, 9.

Dem sey nun wie ihm wolle so ist in allem diesem nichts Unglaubliches; denn über die unzweifelhafte Autorität und Glaubwürdigkeit der heiligen Schrift, deren wir außer allem Zweifel glauben u. Beifall geben müssen, so finden wir ähnliche Beispiele in der allgemeinen Geschichte: das große Heben von Egypten konnte sieben hundert tausend tapfere Soldaten von seinen eigenen Einwohnern aufbringen.

Zu Rom zählte man im ersten Jahr Severus Tullius welches das hundert und acht und achtzigste Jahr nach dessen Erbauung war, achtzig tausend Bürger, die im Stande waren die Waffen zu tragen, und dennoch ernährten sich dieselben alle von dem Land das um Rom lag, und wovon das Meiste anjeho öde und unbewohnt liegt, denn ihr Gebiet erstreckte sich nicht weiter als acht oder zehn Meilen. Die Staatsklugheit der Alten bestrund aber darin, daß sie anstatt ihre Nachbarn anzufallen oder sie zu beunruhigen sie sich bestrehten ihr Land zu bevölkern und zu düngen, es mochte klein oder groß seyn: sie legten sich darauf die Ehen glücklich zu machen und das Leben leicht um Gesundheit und Ueberfluß zu erlangen, und von ihrem Land alles dasjenige zu erzielen, was es hervorbringen konnte: sie übten ihre Bürger in der Arbeit und brachten ihnen die Liebe zum Vaterland bey, die Einigkeit unter sich selber und Unterwerfung unter die Gesetze; dieses ist dasjenige was sie Staatsklugheit nannten.

Diese Maximen, werden vielleicht einige sagen, sind ganz artig; laßt uns aber näher zur Sache kommen und zeigen wie

es möglich war daß ein solch kleines Land wie Palestina, eine so große Anzahl Leute ernähren konnte, da ein Acker gut Land 45 Buschel Weizen Londener Maas bringt, und leicht vier Mann ein Jahr ernähren kann, wenn man einem jeden 2 Pfund u. 6 Unzen Brod des Tags erlaubt, welches ungefehr 3 Buschel des Monats, und 36 Buschel des Jahres für jeden Mann ausmacht.

Da aber unsere Israeliten große Esser gewesen, so wollen wir ihnen doppelt so viel erlauben, das ist 4 Pfund 12 Unzen Brod des Tags: auf diese Art war ein Acker hinlänglich zwei Mann zu ernähren, und nach dieser Berechnung bleibt uns noch immer Land übrig: denn drei Meilen im Quadrat machen fünf tausend sechs hundert und fünf und zwanzig Acker, wenn man 3000 geometrische Schritt auf drei Meilen rechnet, fünf Fuß auf einen Schritt zwanzig Fuß auf eine Ruthen, und hundert Ruthen auf einen Acker.

Das Königreich Juda war wenigstens 90 Meilen lang und über 60 breit, wenn man die Länge von Osten nach Westen rechnet, welches 1800 Meilen ist, und folglich drei Millionen drei hundert und fünf und sechzig tausend Acker, welche nach dieser Berechnung noch einmal so viel Menschen ernähren konnte, das ist sechs Millionen sieben hundert und fünfzig tausend; wir wollen aber die Hälfte vom Land abziehen, für dasjenige was unfruchtbar seyn mochte, für Felsen, Sand, und kleine Wüsteneien, die hie und da mit Weinbergen und Weidegänge vermischt waren, und für die Ruhe welches das Land wenigstens alle sieben Jahr erforderte.— Es bleibt dennoch genug übrig eine Anzahl Leute zu ernähren, die der gänzlichen Summa der Acker gleich kommt, nemlich, drei Millionen, drei hundert und fünf und sechzig tausend: es war daher leicht, zwölf hundert tausend Mann die das Schwert zogen, in einem Lande wo alles

Waffen trug, aufzubringen, und noch Getreide übrig zu haben, das an Auswärtige, zur Erlaufung des Viehes, verkauft werden konnte; dann wenn die Heerden welche das Land zog, nicht hinlänglich waren daselbe mit Welle und Fleisch zu versehen, so brauchen wir nicht zu zweifeln, daß ihnen nicht die Fremdlinge welche Tribut bezahlen mußten Vieh genug zuführten.

Josaphat erhielt von den Arabern, ohne das Tributgeld das er den Philistern abnahm, 75000 Böcke, und eben so viel Ziegen, und wir finden andere Beispielen von ähnlichen Tributen. Zu diesem füge man hinzu, daß die Israeliten sparsam lebten, und daß alle das gute Land daß sie besaßen, sorgfältig gedüngt ward; weilien die Gehölze keine Thierparke, noch Spaziergänge, noch Grasplätze hatten. Wir sehen aus dem hohen Lied Salomonis, daß ihre Gärten voller Obstdäume und aromatischer Pflanzen gewesen, ja weilien ein Viertelsacker mehr als hinlänglich war, nicht nur einem Mann sondern einer ganzen Familie, zur Wohnung zu dienen.

(Es sind uns verschiedene Nummern einer deutschen Zeitschrift der Baptisten mitgetheilt worden, woraus wir im vorigen Monat einige Auszüge lieferten, und dieses mal folgendes entnehmen, das zum Theil auf unsere Brüder-Gemeinschaft Bezug hat. Wir geben es als Zeugniß, was andere von uns denken, wörtlich und ohne Anmerkung; behalten uns aber vor, mit Nächstem darauf in Liebe und nach der Wahrheit zu antworten.)

Die Gemeinden getaufter Christen.

Aus dem Sendboten des Ev. vom
Juny 1854.

Wie sich durch das Obige herausstellt, daß wir mit allen gläubigen, geistlich erneuerten Seelen der Gemeinschaft des Christes pflegen können, ohne daß wir kirchlich mit ihnen verbunden sind, ebenso haben wir noch zu zeigen, daß wo diese geistliche

Grundlage nicht vorhanden ist, wir von keiner Gemeinschaft, sey es sichtbar oder unsichtbar, Etwas wissen dürfen, selbst bei solchen kirchlichen Verfassungen, die uns in Betreff der Taufsfrage und anderer uns wichtigen Lehrpunkte sehr nahe stehen. Dies erweist sich in unserer Stellung zu zwei in Amerika so allgemein bekannten und weit verbreiteten Körperschaften; die Mennoniten und die Lunker. Die erstgenannten sind mit uns in der Verwerfung der Kindertaufe völlig eins, so wie auch dem Grundsatz nach in der Absonderung von der Welt, d. h. in dem Begriff, daß eine Gemeinde Christi nicht aus offenbaren Weltmenschen, sondern aus gläubig getauften Kindern Gottes bestehen soll; und diesen Grundsatz haben sie von ihrem frommen Vater, Simon Menno, geerbt. Allein Lehre und Wandel, Wissen und Ueben sind eben bei uns armen Menschen nicht immer beisammen, oder bleiben wenigstens nicht immer so verbunden, wie es zu wünschen wäre. Man kann kirchlich von der Welt abgesondert seyn und doch mit ganzem Herzen an ihr hängen, und ist somit bloß ein kirchlich abgesonderter Weltmensch. Ferner kann uns die Frömmigkeit der Verfahren und die Reinheit der Gemeinden in ihrem Ursprung nicht schützen. Dies hat sich auf eine jämmerliche Weise bei denjenigen Mennoniten bewiesen, deren erstes und letztes Wort in Predigten und Gesprächen die Warnung vor dem „Antichrist—dem Antichrist“ ist, zu dessen Anhang sie Alles zählen, was sich nicht mit Namen, Noth und Gut ihrer Gesellschaft anpaßt, die keinen Unterschied zu machen wissen zwischen Geist und Fleisch, zwischen dem Werk aus Gott und dem Werk aus Menschen. Es ist ja bekannt, wie entsetzlich diese Gemeinden verfallen sind, welche anstatt im Geiste, sich nur im Fleische fortzupflanzen, indem ihre Glieder nicht auf Grund der Bekehrung, sondern auf bloßes Bekenntniß, oder wie's oft aus-

gedrückt wird, „auf den guten Willen“ hinausgenommen werden. So müssen alle Gemeinden, wie geistlich auch ihr Anfang gewesen, wenn sie einmal so locker in ihren Grundsätzen werden, eines natürlichen Todes sterben. Da aus diesen todten Gliedern in so vielen Fällen, wenn ein Lehrer aus der Welt geht ein anderer gewählt wird, so ist auch wenig Hoffnung für ihr Wiederaufleben da; und Prediger anderer Gemeinden des Herrn, die, wie oben bemerkt, nicht den Namen und das Gewand dieser Parthei tragen, dürfen es nicht wagen, nur den Mund in ihren Versammlungen aufzuthun. Wie man oft die Gemeinden gläubiger Christen mit einem Hospital vergleicht, wo allerlei Kranke zur Heilung aufgenommen werden und unter die Pflege des großen Arztes gestellt sind, so könnte man solche heiße, kalte, todte Gemeinden, wo keine Liebe mehr herrscht, als die Eigenliebe, für ein wohlvermauertes, verschlossenes und bewahrtes Irrenhaus ansehen, dessen Einwohner wenig Hoffnung für Heilung und Genesung geben. Mit tiefem Schmerz gehen wir daher an diesen uns verschlossenen Gemeinden der geistlich Todten vorüber, möchten uns aber oft vor ihren Mauern lagern, wie Josua einst vor Jericho, und unsere Posaunen blasen bis sie zusammen stürzen und etwa zur Noth noch eine Rahab gerettet werde. Gemeinschaft aber haben wir hier keine, gar keine, so wenig wie in gewissen todten Gemeinden der Kindertäufer, denn wie diese die offenbare, allgemeine Welt in sich schließen, so finden wir dort bei den Mennoniten eine mehr verdeckte, abgesonderte Welt.

Um nicht mißverstanden zu werden, müssen wir ausdrücklich erwähnen, daß hier von einzelnen Mitgliedern und selbst von einzelnen Gemeinden an gewissen Orten nicht die Rede seyn kann. Niemand dürfte läugnen, daß es unter den genannten Mennoniten-Ge-

meinden noch Sie und da sehr fromme und erleuchtete Lehrer und Mitglieder gibt, die den Schaden ihres Hauses bejammern, und wohl noch ihr Licht in dasselbe leuchten lassen. Was hier gesagt ist, bezieht sich nur auf den Zustand der Gemeinden im Allgemeinen und die Frage von der Gemeinschaft mit ihnen. Auch ist es bekannt, daß an vielen Orten aus Gliedern tiefer veralteten, erstorbenen Gemeinden neue gebildet worden sind, die wenigstens darin einen großen Fortschritt gemacht haben, daß sie mit andern Kirchenverfassungen im freundlichen Verkehr stehen und Prediger aus denselben einladen, in ihren Versammlungen zu predigen. Wir leben das an ihnen und reichen ihnen gern die Hand, soweit wir im allgemeinen Wirken für das Evangelium mit ihnen gehen können. Nur zu wünschen wäre, daß sie in ihrer Taufe zur ursprünglichen Form — der Untertauchung im Wasser — wie auch Menno sie übte, zurückkehrten. Wie nahe könnten wir uns dann mit ihnen verbinden! Das für diese Gemeinden herausgegebene Blatt, „Der religiöse Botschafter“, von Prediger J. H. Oberholzer, könnte viel für diese Schriftwahrheit thun und sollte nothwendig einige Belehrung hierüber geben. Noch gibt es eine Gemeinde-Versassung, die derjenigen der alten Mennoniten ähnlich ist, und zum Theil auch aus ihr herstammt, es ist die sogenannte Neutäufer-Gemeinschaft. Sie besteht aus erweckten Leuten, die meistens das Werk der Buße an ihrem Herzen erfahren haben; allein es herrscht solch ein Vorurtheil gegen andere Gläubige unter ihnen und ist mit solch einer Engherzigkeit verknüpft, daß sie sich wenig in Umgang mit Andersdenkenden einlassen. Wir müssen in aller Liebe sie für Kinder Gottes halten, mit denen wir aber wenig Gemeinschaft pflegen können, weil ihnen gerade über diesen Gegenstand das göttliche Licht mangelt. Der Grund von dieser falschen

Richtung liegt jedenfalls in dem von ihnen behaupteten päpstlichen Irrthum, daß die Taufe ein mitwirkendes Mittel zur Wiedergeburt sey. Bekanntlich haben sie sich in verschiedene kleine Secten gespalten, die sich gegenseitig eben so strenge gegenüber stehen, wie sie sich gegen die Gläubigen im Allgemeinen zeigen. Dies zeigt uns die Folgen, wenn man auf etwas Anderes als den Geist allein baut! Nur wo der Geist des Herrn ist, da ist Freiheit! 2 Cor. 3, 17.

Nun nächsten stehen den Gemeinden getaufter Christen in Taufe und Gemeindeverfassung die sogenannten Täufer-Gemeinden. Die Einfachheit ihrer Entstehung in Deutschland, wie ihre Uebersiedlung nach America und ihre Ausbreitung daselbst, hat etwas zugleich Liebliches und Erbauliches in sich. Sie haben nicht diese Geschichten schwerer Verfolgungen, noch diese Reihe von Märtyrern unter ihren Verfahren aufzuzählen, wie die Mennoniten, denn sie sind viel später entstanden u. haben sich sehr bald nach dem freien America verpflanzt, gehören also im großen Garten des Herrn dem Boden dieses Landes an. Von ihrer Geschichte sprechen wir vielleicht in einer unserer nächsten Nummern, hier nur von ihrem Verhältniß zu uns. Sie sind ursprünglich nach dem göttlichen Plane, daß eine Gemeinde nur aus Gläubigen bestehen und daß diese durch die Taufe aufgenommen werden sollen, gegründet worden.

Sie erkennen mit uns nur die Untertauchung im Wasser als biblische Taufe an, haben aber den in frühern Zeiten der Kirche schon vorhandenen Grundsatz von der dreimaligen Untertauchung aufgegriffen u. tauchen die Täuflinge vorwärts ins Wasser. Mit ihnen könnten wir wohl Gemeinschaft pflegen u. würden es keinem Täufer-Mitgliede verweigern, mit uns Abendmahl zu genießen, wo wir von dessen Herzensbekehrung überzeugt wären. Leider ab-

herrscht auch bei ihnen die beschränkte Meinung, daß außer ihren Gemeinden kein wahres Christenthum sey; denn sie wollen mit Niemand in eine nähere Gemeinschaft treten, können sich daher kaum als denkbar vorstellen, wie es außer ihren Gemeinden wahre Kinder Gottes geben soll. Auch sie würden keinen Prediger irgend einer Gemeinschaft in ihren Versammlungen predigen lassen; und gläubig Getaufte, die sich bei ihnen anschließen wollen, taufen sie nochmals durch die dreimalige Untertauchung, sie sind also im eigentlichen Sinne Wiedertäufer. Auch die Ceremonie des Fußwaschens wird nebst der Taufe für eine Bedingung zur Seligkeit gehalten. Dennoch sind die Tunker im Allgemeinen nicht so schroff, wie die Mennoniten und haben vielleicht mehr geistliches Leben, wiewohl auch ihr Feld mit Todtengebeinen vollgestreut ist.

Die Tunker wie die Mennoniten-Gemeinden sind hauptsächlich aus zwei Ursachen so abgestorben: erstlich werden bei ihnen die äußern kirchlichen Anordnungen, wie die Taufe (und bei letztern sogar das nicht einmal kirchliche Fußwaschen) als Mittel zur Seligkeit betrachtet—ein Grundsatz, der in allen Fällen im Anfang mit Schwärmerei, in der Folge aber mit geistlichem Tod Hand in Hand geht;—und zweitens räumen sie dem Predigamt nicht die Stellung ein, die das Wort Gottes ihm anweist. Sie verwerfen den (allerdings viel gemißbrauchten) Spruch des Apostels: „Die das Evangelium verkündigen, sollen sich vom Evangelio nähren,“ 1 Cor. 9, 14. und zugleich hegen sie ein heftiges Vorurtheil gegen alle Ausübung für das Lehramt, so daß also ein Prediger strenge an seine sechstägige Arbeit während der Woche gebunden ist, folglich weder der nothwendigen Seelenpflege an Einzelnen, noch seiner eigenen Fortbildung sich widmen kann. Der daraus hervorgehende geistliche Tod ist also die Scheidewand zwischen

ihren und unsern Gemeinden. Wären sie noch, was sie früher waren, voll Geist und Leben, so könnte zwischen ihnen und den Gemeinden getaufter Christen ein Band der innigsten Liebe und Gemeinschaft bestehen, wie es jetzt etwa nur von einzelnen Mitglidern als Privat Sache genossen werden kann. Ist unsere Beurtheilung richtig, und sie stützt sich auf Beobachtung u. Erfahrung, so haben diese beiden Verfassungen ihre Hauptperiode durchlebt, und müssen zu gleicher Zeit ihren geistlichen Charakter verlieren und sich mit der Welt verschmelzen.

Die Aufgabe für die Zukunft, sich der Welt als neutestamentlich: Gemeinden darzustellen, scheint an ihrer Statt den Gemeinden getaufter Christen vorbehalten zu seyn, denn sie sind von den erwähnten Irrthümern frei.

Wir sagen dieses nicht im Geiste der Anmaßung und Selbsterhebung;—wir sind unwürdig und unächtlich in Gottes und unsern Augen—aber wir sagen's offen im Blick auf Das, was der Herr gethan hat und noch thut. Wer hätte es erwartet, daß in weniger als zwei Jahrzehnten die Zahl der gläubig Getauften in Deutschland auf fünf tausend und in America auf beinahe ein tausend herangewachsen würde? und mit jedem Jahr geht die Zunahme rascher. Möge der Herr uns nur immer reger machen, auf den Geist, und nicht auf das Fleisch zu sehn. Um der nahen Verwandtschaft willen aber wollen wir jeden wahren gläubigen Mennoniten und jeden geistlich lebendigen Tunker mit offenen Armen der Liebe entgegengehen, wollen ihn bewillkommen in unserer Mitte, auf den Predigerstuhl einladen, seinen kindlichen Belehrungen zuhören und von ganzem Herzen mit ihm beten, wenn er uns nur Christum, den Gekreuzigten, im Geiste und in der Wahrheit verkündigen kann. Und herzlich wollen wir mit ihm und darauf freuen und uns gegenfeitig dazu aufmuntern, daß wir einmal Ihn vor seinem Throne gemeinschaftlich preisen dürfen.—Wo aber Christus und sein Geist fehlt, da wollen wir von keiner Gemeinschaft, sey es mit den Gegnern, sey es mit den Vertheidigern der Kindertaufe, wissen. „Wer Christus Geist nicht hat, der ist nicht Sein.“ Sollte dieser Geist des Herrn einmal aus einer oder der andern von unsern eigenen

Gemeinden weichen, so könnten wir nur ihrer Auflösung so bald als möglich wünschen.

Der Herr unser Schatten.

„Du bist—ein Schatten für der Hitze.“

Jes. 25, 4.

Und was Er war in der Zeit des Propheten, das ist Er noch und wird es seyn „gestern und heute, und derselbe in Ewigkeit.“

Hitze bedeutet hier Uebel; irgend ein u. jedes Uebel, vor welchem wir beschirmen zu seyn wünschen. Im Stande der Seligen—und „Mancher hat, ja mancher hat schon erreicht die selige Stadt“—wird nicht auf sie fallen die Sonne, oder irgend eine Hitze. Aber anders ist es in dieser Welt. Hier greifen manche Dinge unser Gemüth an, wie eine drückende Hitze den Leib, und machen uns das Herz klopfen mit Sehnsucht nach Kühle und Ruhe. Der Hohn Gottes—ein Gefühl seines feurigen Geseszes im Gewissen—die Versuchungen des Satans—die Verfolgungen und Vernunftgründe getölpelter und unglaublicher Menschen—Trübsale, allgemeine und besondere, Leiden, die uns persönlich treffen, oder solche die uns nahe angehen—hier ist die Hitze.

Wo ist der Schatten? Sehet mich an, sagt der Heiland der Sünder, sehet auf Mich! Kommet her zu Mir, und ich will euch erquicken;—lernet von Mir, so werdet ihr Ruhe finden für eure Seelen. Da, da, spricht Gott, hat man Ruhe; so erquicket man die Müden.

Aber was für ein Schatten ist Er?—

Wir lesen in der Schrift vom Schatten einer Wolke—vom Schatten eines Baumes—vom Schatten eines Felsen—vom Schatten einer Hütte vor der Hitze. Der Schatten einer Wolke in der Erndte ist lieblich, aber vorübergehend. Der Schatten eines Baumes, unter welchem wir niedersitzen,

ist erquicklich; aber er ist eingeschränkt auf eine kleine Strecke, u. die Sonnenstrahlen dringen öfters durch die Zweige. Der Schatten eines großen Felsen ist dicht und kühl; aber er beschirmt uns nicht auf jeder Seite, und wenig vor den senkrechten Strahlen. Der Schatten einer Hütte, zu welcher wir beständig Zuflucht nehmen, und nicht nur Raum, sondern auch Unterhalt finden mögen, ist der vollständigste und einladendste.

Alle diese haben einige Wahrheit in ihrer Anwendung auf Ihn: aber keiner entspricht dem Gegenstand ganz. Er ist, was sie abbilden, aber viel mehr; und nicht allein mehr als jeder von ihnen, sondern mehr als sie alle; und mehr als sie alle zusammen genommen; und mehr als alle zusammen in ihrem besten Stand, und unendlich mehr. Er ist nicht allein vollkommen, sondern göttlich; und wer unter dem Schirm des Höchsten sitzt, der wird bleiben unter dem Schatten des Allmächtigen.

Laß mich denn andere Schatten verlassen. Sie sind alle unzulänglich für das Bedürfnis der Seele; und auf eine oder die andere Weise werden sie mich sicherlich betrügen.—Ja, was immer sonst ich als Schutz und Zuflucht erwähle, wird sich nicht allein als eitel beweisen, sondern als Jammer und Herzeleid.

Aber o laß mich Gebrauch machen von diesem „Schatten für der Hitze.“ Er ist nicht ferne. Er ist zugänglich. Er ist leicht zu erreichen. Und es ist nur durch Ihn zu Ihm Kommen, daß ich genießen kann die von Ihm zu erlangende Wohthat.

Und indem ich dieses glaube, freue ich mich in Ihm mit unaussprechlicher Freude; warum sollte ich Ihn nicht auch Andern anpreisen, und ihnen damit meine Liebe zeigen? Nach sie sind am Verschmachten vor Hitze; auch sie bedürfen Ruhe für ihre Seelen. Und Er ist reich genug Alle

aufzunehmen, Alle zu schützen, und alle zu segnen. O glückliche Zeit, wenn die Ausgen aller Menschen, wie aller Stämme von Israel werden auf den Herrn gerichtet seyn! Und wenn in ihm alle Geschlechter der Erde werden gesegnet seyn! Ach ja, Herr Jesu, komm bald nach deinem Worte, und überschatte uns mit dem Schatten deiner Herrlichkeit!! Denn ach

„Die Luft ist dumpy und schwül,
Der Weg ist schmal und öde
In diesem Weltgewühl.“

Schicke dich zur Seligkeit.

Ein Vogel in der Luft
Der sich dahin nur schwinget,
Des Morgens sehr früh ruft,
Und seinem Schöpfer singet,
So bald als er nur sieht,
Daß sich der Tag nur blickt,
Dann er sein Amt verricht,
Und sich zum Danken schickt.
Wie bist du meine Seel'
So träge in den Pflichten?
Auf, auf daß dir's nicht fehl,
Gottes Lob thu' stets verrichten,
In früher Morgen-Stund,
In angenehmer Stille,
Im innern Herzens-Grund,
Wie es sein heil'ger Wille.

Du Träger geh' doch hin,
Und schau die Ameis' an,
Wo bleibt dann dein Gewinn?
Und was hat sie gethan?
Im Sommer sammlet sie
Wehl für den Winter ein,
Und du thust keine Müh,
Wie wird dir's ewig seyn?

Wie eilt der Sommer fort,
Der Sommer edler Gnaden?
Und dann kommt man zum Ort,
Wo kümmerlich zu ratthen
Der Seele, die ihr Heil
Nie hat gering geacht,

Und dem, so wichtigen Theil,
Mit Ernst nicht nachgedacht.

Der Sterch der weiß sein' Zeit,
Die Schwalb' und Kranich zwar,
Und du verschwend'st das Heut,
Daß angenehme Jahr,
Daß dir gegeben ist
Zu wirken aus dein Heil;
D'rum wähl doch nicht den Mist
Der Welt, für deinen Theil.

Durchs Kreuz wird man allhier
Wie Gold im Feuer bewahrt,
Wann man dort für und für
Will seyn bei Christi Heerd.

Will man des Himmels-Saal,
In Ewigkeit besitzen:
So muß man hie oftmals
Wehl unterm Kreuze schweigen.

Der Morgen-Stern geht erst
In deinem Herzen auf,
Wann du von Sünd' dich kehrt'st,
Und änderst deinen Lauf.
(Aus Bruder Jacob Stoll's Gewürzgärtlein.)

* * *

Ach munter dann, geh munter fort;
Laß dich nicht die Welt aufhalten,
Sonsten möcht' die Lieb erkalten,
Und du kommst nicht an die Pfort,
Munter doch, geh munter fort.

Dringe durch die enge Pfort:
Dann die allhier ernstlich ringen,
Mit Enthaltung aller Dingen,
Kommen endlich in die Stadt,
Die zwölf Thier von Perlen hat.

Wo fehlts?

Du suchst viel Veränderungen
In Wohnungen, Ort, Werk und Stand:
Wär Eigenwillen nur bezwungen,
Du wärst vergnügt in Gottes Hand.
1 Tim. 6, 9.

Für den Evangelischen Besuch.

Das herrliche Licht des Evangeliums.

Und des Mondeschein wird seyn wie der Sonnenschein, und der Sonnenschein wird siebenmal heller seyn, denn jetzt; zu der Zeit, wenn der Herr den Schaden seines Volkes verbinden und seine Wunden heilen wird. Jes. 30, 26. Denn so das Amt das die Verdammniß (das Gesetz, welches verdammt) prediget, Klarheit hat, wie vielmehr hat das Amt, (des Evangeliums) das Gerechtigkeit verkündigt, überschwingliche Klarheit. 2 Cor. 3, 9.

Sie haben im alten Bunde wohl auch Licht gehabt; denn der Messias, Jesus, leuchtete in allen Jahrhunderten, doch war dort nur erst die Dämmerung, die Morgenröthe, jetzt aber im neuen Bunde leuchtet die Sonne im vollen Mittage. Seitdem wir Ihn, Mensch-geboren, am Kreuze hängend gesehen, auferstanden, zur Rechten Gottes sitzend wissen, seitdem Er mit Feuer und Geist taufet, ist es doch ganz anders; und wir sehen am Kreuze mehr, als die Israeliten an der ehrnen Schlange.— Vor Zeiten redete Gott wohl auch mit den Menschen, aber nur durch seine Knechte; jetzt redet Er mit uns durch seinen Sohn. Das geht besser zu Herzen, denn seine Kreuzespredigt ist doch das Herrlichste, was man sich auf der sündigen Erde wünschen kann. Wenn der gekreuzigte Sohn zum Himmel schreiet: Vater, vergib ihnen, denn sie wissen da unten nicht, was sie thun! (soust hätten sie den Herrn der Herrlichkeit nicht gekreuziget.) Wenn der Wiedererstandene uns seine Wunden zeigt und sagt: Der Friede sey mit euch! nehmet hin den heiligen Geist! so ist es doch ganz anders, als wenn Moses spricht: Verflucht sey, wer nicht Alles hält, was im Gesetze geschrieben ist.— Vom Kreuze Jesu strahlt uns also das hellste, erfreulichste Licht in unsere Herzen, denn es bringt Gnade, Friede, Gerechtigkeit und Freude

mit ins Herz; da hingegen Moses Laterne nur die Schulden und Verbrechen aufsucht, das Gericht und die Hölle beleuchtet, um uns zu erschrecken—doch auch heilsam, uns dadurch zum Kreuze treiben. Darum danken wir für beides: bleiben aber nur beim Kreuze—bis wir Ihn sehen werden wie Er ist. Was wirds dann seyn? !—

Mel. Die Seele Christi heil'ge mich.

Als Moses in die Felskluft trat,
Und um den Gnaden-Anblick bat,
So kam der Herr zu ihm heran,
Und fieng die große Predigt an.—
Er sprach: Der Herr ist, merket's euch,
Barmherzig, gut und gnadenreich,
Voll unermesslicher Geduld,
Und ewig treu und voller Huld.

2.

Sein Wohlthun geht auf tausend Glied,
Und wo er Sünden-Elend sieht,
Da zeigt sich erst, wie sehr er liebt,
Und Sünd und Missethat vergibt.
Vor Ihm ist Keins von Sünde rein
So, daß wer nicht will Sünder seyn,
Das ist, sich für unschuldig hält,
Dadurch in größere Strafe fällt.

3.

So sprach der Herr, und dieses drang
Dem Moses durch sein Herz, er sank
Zufäll'g vor Ihm hin, und bat
Noch brünstiger um Trost und Gnad'.—
Er schrie die Predigt Gottes auf,
Und setzte sein Vertrauen drauf,
Daß es der Herr gewiß erfüllt,
Und seinen großen Kummer stillt.

4.

Bei unserm evangel'schen Licht,
Kann man in Jesu Angesicht,
Weit heller noch, als dort geschehn,
Den Abgrund des Erbarmens sehn.
Wir sehn, wie er vom Throne kam,
Und unser Fleisch und Blut annahm,
Und in die tiefste Noth versank,
Ja in des Todes Rachen sprang.

5.

Da wird uns erst die Predigt klar,
Die damals Moses Trosslicht war
Da strahlt in unser Herz hinein
Der Liebe Gottes heller Schein'. —
Da wird die Seele so erquickt,
Daß aller Kummer, der uns drückt,
Dem heiligen Freudengeiste weicht;
Da wird uns alle Mühe leicht.

Das Leben Hans Engelbrecht's. (Fortsetzung.)

Als aber etliche einfältige Leute sich über seinen Vortrag wunderten, und sagten: „Es ist gleichwohl ein wunderbarlich Ding mit Hans Engelbrechten, er hat Gottes Wort sein Lebtag nicht gelernt, und weiß doch so deutlich davon zu reden, daß man es von ihm oft besser vernehmen kann, als von den Predigern auf den Kanzeln;“ und als diese Rede von ihm vor die Prediger kam, besorgten dieselben, sie würden darüber in Verachtung kommen, hielten deshalb einen Rath, stellten ein Gespräch an, ließen Hans Engelbrechten fordern, und geboten ihm, er sollte zu den Leuten nicht so viel aus Gottes Wort reden, und ihnen nicht mehr sagen was ihm geoffenbart worden, denn das Ministerium würde dadurch verachtet werden; und wenn ihm künftig ein mehreres würde offenbart werden, so sollte er es ihnen allein sagen, und senften Niemanden, sie wollten dann den Leuten nach Gelegenheit wieder sagen: Er sollte nun sein Handwerk wieder anfangen und gebrauchen, dazu wäre er berufen und nicht zum Predigen. Worauf Hans Engelbrecht zur Antwort gab, er müßte Gott mehr gehorchen als den Menschen, und das Geistliche dem Weltlichen vorziehen, das Predigt-Wort würde dadurch auch nicht verachtet, wenn er das Göttliche Wort ausbreite, denn er wäre ja nicht wider sie, sondern mit ihnen, und was sie auf den Kanzeln

sagten, das dürfte er ja wohl in den Häusern sagen, und sonderlich nun noch vielmehr, nachdem er noch einen sonderlichen und unmittelbaren Beruf von Gott hätte, der mit Wunderzeichen bekräftiget und bekräftigt wäre.

Hierüber nun, als er von einem sonderlichen Beruf sagte, fingen sie an zu streiten, und wurden nachmals noch mehr gegen ihn aufgebracht, als er ihnen bekläufertig eins und anders vorstellte, nemlich daß sie ihre eigene Ehre der Ehre Gottes vorzögen, daß solches aus Ehrgeiz entsünde, womit sie sich sehr an Gott versündigten, und daß sie von solcher Sünde ablassen und demüthig seyn sollten. Des folgenden Tages redeten sie übel von ihm auf den Kanzeln, und riefen das Göttliche Werk aus für ein trüfflich Werk, in Meinung ihn dadurch verhasst zu machen, daß ihn niemand mehr hören sollte, und warneten jedermann vor ihm als vor einem falschen Propheten, versagten ihm auch das Abendmahl und wiesen ihn aus dem Beichtstuhl, sagende, daß sie ihn nicht eher wollten zum Abendmahl lassen, als bis er sein Vergeben öffentlich widerrufen, und bekannt, daß solches vom Teufel wäre, auch eine öffentliche Abbitte vor der Gemeinde gethan hätte, daß sie ihm solches verzeihen wollten, welches er aber durchaus nicht einwilligte zu thun, weil es wider die Wahrheit, wider Gott und sein Gewissen war, und daher auch von ihnen nicht zugelassen wurde zum Abendmahl; doch tröstete er sich hiebei, daß nicht die Verabung des Abendmahls verdamme, sondern die Verachtung desselben, und stärkte sich inzwischen täglich durch die Genießung des Leibes und Blutes Christi, so geschiehet im Glauben, an welcher sie ihn nicht hindern konnten.

Als sie ihn nicht bewegen konnten in dis ihr Begehren einzuwilligen, er auch bei mehrmaligen Versuchen vor ihrer Unterredung und Consistorio ihnen klärllich vor

Augen gelegt, daß er richtig in der Lehre, auch sein Vorgehen nicht vom Teufel sondern von Gott sey, haben sie ihm zwar nicht mehr zugemuthet einen Widerruf und Abbitte zu thun, auch nicht mehr verboten zu den Leuten zu gehen, und mit ihnen aus Gottes Worte zu reden, aber dieses haben sie dennoch von ihm begehrt, daß er sagen sollte, er hätte Gottes Wort aus der Bibel gelernt, und aus den Predigten gehört, nicht aber, daß er es ohne Mittel von Gott im Himmel gelernt; würde er diesem ihrem Begehren nachkommen, so wollten sie ihn wieder zum Abendmahl lassen. Er aber gab zur Antwort, daß ob er wohl das Bibel-Lesen und Predigt-Hören nicht verachte, sondern vielmehr die Leute dazu vermahne, sie sollen solche Mittel wohl in acht nehmen, er dennoch wider die Wahrheit reden, auch ein böses Gewissen und ungnädigen Gott haben würde, so er sagte, daß er seine Erkenntniß durch solche Mittel erlangt hätte.

Ob es nun gleich schien, daß die Prediger von ihrer Widersetzlichkeit und Widersprechen nachließen, so waren doch durch ihr vorgemeldtes Ausrufen auf der Kanzel die Zuhörer einmal irre gemacht an Hans Engelbrechten, daß sie das mit ihm vergangene Wunderwerk nicht mehr vor Götzlich, folglich auch seine Vermahnungen zur Buße nicht mehr vor gut erkannten, noch zu ihrer Besserung annahmen. Worüber er sich an andere Derter versügte, und zwar anfangs sich eine Zeitlang zu Wilsen bei Zell, und nachmals zu Hamburg aufhielt.

Er befeßigte sich überall eines unsträflichen Wandels, und war also darin ein Vorbild denjenigen, mit welchen er umgieng, gleich wie er auch allenthalben, wo ihm der Herr Gelegenheit zeigte, die an ihn geschehene Wunder zum Preise Gottes und Erweckung der Menschen zur Buße und Gottseligen Leben verkündigte und ausbreitete, und sich durch das Widersprechen der Bösen davon nicht abhalten ließe wohl ein-

gedenk der schrecklichen Trüauung, so ihn Gott der Herr einsmals andeuten lassen als er noch zu Braunschweig war. Denn da er um des Widersprechens willen, so ihm von den Bösen widerfuhr, ihm vergenommen hatte, gleich dem Propheten Jeremia cap. 20, v. 9. seinem göttlichen Beruf nicht mehr nachzusetzen, die Menschen nicht mehr zur Buße zu vermahnen, und die Betrübten nicht mehr aus Gottes Worte zu trösten, hat ihn Gott solches seines Ungehorsams wegen schwerlich gestraft, also daß er ganze neun Tage über hat müssen stumm seyn, wie solches vielen Leuten in Braunschweig kund worden, sñntemal für ihn in allen Kirchen ist gebetet worden: Und darauf hat ihm der gerechte Gott durch einen Engel diese ernstliche Trüauung und Warnung andeuten lassen, daß dafern er hinführo würde ferner in diesem seinem Göttlichen Beruf ungehorsam seyn, und die Menschen nicht mehr zur Besserung ihres Lebens anmahnen, so sollte er nicht allein in diesem Leben, sondern auch ewig stumm und sprachlos seyn und bleiben.

Trauriger Unglücks- und Todesfall.

Am 25 Juny spielten zwei fünfjährige Zwillingstochterlein eines unserer lieben Leser in Hardy County, Virg. im Hause am Feuer, während die Mutter ausserhalb beschäftigt war. Daß eine der Kinder kam dem Feuer zu nahe, seine Kleider fiengen an zu brennen, und ehe die Mutter zur Hülfe herbei eilen konnte, waren nicht nur die Kleider, sondern das Kind selbst so verbrannt, daß es innerhalb 9 oder 10 Stunden im Tode erblaste. Es schien keine große Schmerzen mehr zu leiden, nachdem das Unglück geschehen war, und als man es zu Bette brachte, hörte man es das Gebet wiederholen, welches es von seiner Mutter gelernt hatte. Was aber die Aeltern, und

sonderlich die Mutter litten beim Anblick ihres vor wenigen Minuten noch munteren und gesunden, nun aber so schrecklich zugerichteten und still-leidenden Kindes, und bei dessen bald erfolgtem Tode, läßt sich leichter fühlen als beschreiben. Die Aeltern sind Deutsche, und heißen Johannes und Catharina Ebert. Sie wohnen in einer englischen Gegend, und bei der Beerdigung wurde von unsern Brüdern die Leichenpredigt in englischer Sprache gehalten über Ev. Joh. 14, 1. 2. wovon aber die trauernden Aeltern kaum das zehnte Wort verstehen konnten. Doch da sie die Todesworte in ihrem deutschen Testament lesen können, so hoffen wir, der heilige Geist, der ja der rechte Tröster ist, werde diese Worte zu ihrem Trost und Heil gezeihen lassen. Sie scheinen uns besonders glücklich gewählt, und es sind uns bei deren Betrachtung einige Liederverse eingeflossen, die wir hieher setzen wollen, und den uns zwar unbekannten Aeltern zu einem Liebes-Andenken widmen.

Mel. Nun danket alle Gott.

„Eu'r Herz erschrecke nicht!“ —

So sprach der gute Hirte,
Als er aus Liebes-Pflicht
Das Heil der Welt vollführte:
„Ihr glaubet ja an Gott,
Der alles wohl gemacht,
Drum „glaubet auch an Mich,
Der All's zuweg gebracht.

Eu'r Herz erschrecke nicht,
Wann schwere Trübsals-Stunden
Euch löschen aus das Licht, —
Wenn tief sind eure Wunden;
Der Vater schläget zwar,
Doch heilet er auch gern,
Wer sich von Herzen gar
Beflehret zu dem Herrn.

„Eu'r Herz erschrecke nicht,
Bei dieser Feuers-Probe;
Eu'r Kind ist jetzt im Licht
Der Sel'gen Gott zu Lobe.
Dort ist ihm ewig wohl,
Kein Schmerz rührt es mehr an,
Dort jauchzt es wonnenvoll,
Daß es so bald gethan.

„Eu'r Herz erschrecke nicht,
Wir sind noch nicht am Ende

Mit dem was Jesus spricht,
Zu stärken eure Hände:
„In meines Vater's Haus
Der Wohnungen sind viel;“
Da ist auch Platz für euch:
Wer treu ist, kommt ans Ziel.

„Eu'r Herz erschrecke nicht!“
Folgt nur getrost dem Worte!
Das dient euch stets zum Licht,
Und führt euch an die Pforte,
Die zwar ist eng und schmal,
Und doch auch weit genug
Zum Eingang in den Saal
Der Freuden ohn Betrug.

„Eu'r Herz erschrecke nicht!“
Die Stätte ist bereitet,
Wo nichts mehr uns ansieht,
Und man in Freude weidet:
Kommt! ruft der heil'ge Geist;
Kommt! ruft des Lammes Braut;
Kommt! ruft auch euer Kind,
Wo Jesus wird geschaut.

Starb

Am 17 Juli Samuel Summer, der jüngste Sohn von Bruder Johannes und Schwester Elisabeth Summer unweit Washingtonville, Columbus Co. D. Sein Alter war 26 Jahre 7 Monate und 8 Tage, und er hinterließ eine junge Wittve mit zwei vaterlosen Waisen, nebst seinen betagten Eltern, Bruder und Schwestern, und eine große Zahl von Verwandten. Er hatte vor mehreren Jahren an Verstandes-Zerrüttung zu leiden, wovon er nur theilweise befreit worden, indem sich Zeichen der Krankheit von Zeit zu Zeit wahrnehmen ließen, bis endlich der Tod dem Leiden ein gnädiges Ende machte. Fürwahr,

„Was Gott thut, das ist wohl gethan.“
Bei seinem Begräbniß wurde gepredigt über Röm 8, 28 und Psalm 55, 22.

Correspondenz.

Unsere liebe und verehrte Leser werden die späte Erscheinung der gegenwärtigen beiden Nummern gütigst entschuldigen. Wir werden suchen von nun an wieder pünktlicher und regelmäßiger zu seyn.

THE MONTHLY GOSPEL-VISITER.

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WHAT DOEST THOU HERE, ELIJAH?

1 Kings 19: 13.

The principle of this question was not ignorance. God well knew how, and why, he came there. But he would know from Elijah himself; and therefore asks him—that, being called upon to account for his conduct, he might be convinced of his folly, and be either speechless, or condemned out of his own mouth. We may view the inquiry three ways.

First, as an instance of God's moral observation of his creatures. His eyes are upon the ways of man, and he pondereth all his doings. Nothing can screen us from this inspection. Elijah was in a wilderness, and alone; he had even left his servant behind him—but the eye of God followed him. And the eyes of the Lord are in every place, beholding the evil and the good. And let us not imagine that he only looks after an extraordinary character like Elijah. No one is too small and inconsiderable to be disregarded by him.

Every human being is not only his creature, but his subject, and responsible to him. The meanest slave is great in the sight of God, as possessed of a soul, and destined for eternity. God has a right to know where we are, and what we are doing; and a much greater right than a father or a master has to know this with regard—to a child or a servant; for we are absolutely his. And he is interested in observing our conduct; interested as a judge, who is to pass sentence upon our actions; inter-

ested as a friend and benefactor, who would check us when we are going astray, or recall us when we have wandered. For,

Secondly, we may consider it as a reproof given to a good man. He ought not to have been here, hiding himself from his enemy, and begging that he might die; but should have been engaged in carrying on the cause of God in the reformation he had so nobly begun.—He was therefore blameable. God does not cast him off, but he reprehends him. And as many as he loves he rebukes and chastens. And faithful are the wounds of this Friend.

And how does he administer this reproof? He had all the elements under his control; and he showed Elijah what he *could* do. "And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and a strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind, an earthquake; but the Lord was not in the earthquake. And after the earthquake, a fire; but the Lord was not in the fire; and after the fire a still, small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him and said"—You cowardly deserter? You ungrateful, rebellious wretch?—No: but—"What doest thou here, Elijah?" And this, "in a still small

voice"—a kind of undertone, or whisper, as if no one should hear it beside.

Here was no upbraiding; nothing to inflame passion; but a kind and calm appeal to reason. How forcible! and yet how tender! It is thus his gentleness makes us great. It is thus he does not break the bruised reed, nor quench the smoking flax. It is thus he calls upon us to be followers of him, as dear children. If a brother be overtaken in a fault, let us not employ the earthquake, the storm, and the fire; but the still small voice. Let us take him aside. Let us tell him his fault between him and us alone. Let us restore such an one in the spirit of meekness. Reproof should never be given in a passion. It is too much, says one of old, to expect that a sick patient will take physic, not only when it is nauseous, but boiling hot also. And we know who has said, "In meekness, instructing those who oppose themselves." "The wrath of man worketh not the righteousness of God."

Thirdly, as a rule by which we may judge ourselves. Let us suppose that we heard God addressing us, as he did Elijah. How should we answer him? Could we say, I hope I am where Thou wouldst have me to be? and doing what thou wouldst have me to do? He does thus inquire. And therefore it behoves us so to act as to be able to give a satisfactory account of our conduct.

Let us apply the question to our troubles. How came we in these difficulties? Have they befallen us in following after God? Or have we drawn them upon ourselves by our folly and sin?

Let us apply it to our connections. We are choosing associates.—Are we walking with wise men, or are we the companions of fools? We are engaging

ourselves for life—Are we marrying in the Lord, or unequally yoking ourselves with unbelievers? "What doest thou here, Elijah?"

Let us apply it to our recreations. Are they such as conduce to the health of the body? and accord with purity of mind? Or are they amusements and dissipations which, if God should call us to account, would strike our consciences dumb?

Let us apply it to our stations. Are we abiding with God in our own callings? or are we acting out of our proper sphere of duty? How many have injured, if not ruined, their usefulness and comfort, by improper removals, or striking their tent without the cloud?

Let us apply it to our religious services. We ought to have an aim in coming to meeting. Happy they who, when they hear the inquiry, What doest thou here, Elijah? can say, Here I am, not from custom or curiosity, but to know what the Lord will speak; and to see his power and his glory as I have seen him in the sanctuary.

And let us remember, that a false answer will be more than useless. We often assign a reason very different from the true one, to an inquiring fellow-creature: and him we may deceive. But God is not mocked.

* * *

Communicated for the Visiter.
ON READING THE SCRIPTURES.

It is the commendation of Timothy, that from a child he had "known the holy Scriptures." No subject can be more proper, more seasonable, as none is more important than the duty of reading the Scriptures.

They will not only teach us all saving necessary truths, but are further profit-

able for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

If you are pleased with *history*, where have you any *near* so ancient? Where can you find so regular a series for so many ages together, and ages whereof all other accounts are dark and fabulous? A series of events the most remarkable, both in their greatness and variety, and the more it is examined, the more probable, more rational, more authentic doth it still appear.

If you are delighted with *oratory*, where can you find bolder figures than in some of the prophets? And who can attentively read our Saviour's discourses and short and instructive precepts, such apposite and lively parables, such decent and proper answers upon every occasion, and will not readily agree to the truth of that saying, "Never man spake like this man"?

If you are charmed with *poetry*, where have you finer images and descriptions than in the book of Job? Where are any tragic scenes so mournful and tender as the Lamentations of Jeremiah, or David's lamentation over Saul and Jonathan? What fables or parables are comparable to Jonathan's of the trees, to Nathan's of the ewe-lamb, and to several in the Gospels? And what are the finest compositions of the lyric poets in comparison to some of the Psalms, and the Songs of Moses, and of Deborah, and Barak, and other hymns in Scripture?

If you admire *short sentences and wise sayings*, in what authors, ancient or modern, is there such a treasure as in the Book of Ecclesiasticus and the proverbs of Solomon? No books contain shorter or more excellent rules of life; no books are fitter "to give subtlety to

the simple, to the young man knowledge and discretion." Prov. 1: 4.

And for *morality* there is none so pure and genuine as in the Scriptures. In the best of heathen moralists there is a mixture of good and bad; but the Gospel is all truth, without the least tincture or alloy of error. Very well worth our while would it be, to be conversant in the Scriptures, if they were nothing more than human compositions; but they challenge a greater regard from us as they are of divine inspiration.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15: 4. What can be of greater concern and consequence to us to know than the will of God? the measure of our duty here, and the condition of our state hereafter? It is the character of a good man given by the Psalmist, that "his delight is in the law of the Lord, and in his law doth he meditate day and night." "Search the Scriptures," says our Saviour. "Blessed are they that hear the word of God and keep it."

The Scriptures 'are able to make us wise unto salvation.' 2 Tim. 3: 15. It is by them and by them only, that we can attain a competent knowledge of our religion, and be sufficiently instructed in all saving necessary truths. Away then with systems and bodies of divinity; the best body of divinity is the Bible, and the only one I would recommend to your constant study and meditation, for the Word of God *only* is infallible. Men are liable to deceive and to be deceived.

The word of God comprehends the whole of religion—all that we are to believe—all that we are to do. In the comments and expositions of men, there is always either too little or too much—

something omitted that should be inserted—or something inserted that had better been omitted. What are the effects and consequences of not reading and understanding the word of God but infidelity and profaneness in some, and as great credulity and superstition in others?

The Scriptures will not only teach us all saving necessary truths, but are farther “profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” There was only one plausible argument ever urged against reading the Scriptures, which is their *obscurity*, and that rightly considered, is rather an argument *for* reading them. For wherein does their obscurity consist? They are plain and easy to be understood in every thing *essential and necessary to salvation*, and not only in essentials—but in many things also which are not necessary, but only ‘profitable unto godliness;’ and those passages which are left obscure—are left obscure for this reason among others, to engage the attention of curious and contemplative minds, and to furnish inexhaustible matter after all their searches, still for more researches. No study or contemplation can be more honorable for men, for these are things which even the “angels desire to look into.”

The first rule to be recommended is, to bring with you to the reading of the Scriptures an honest, disinterested mind, as free from prejudice and prepossession as you can; for prejudice like the jaundice diffuses its own color on every object it surveys; for when men go to the scriptures full of their own prepossessions, and with a bias a certain way, they incline and draw all that way,—they endeavor not so much to find out the true sense of scripture, as to accom-

modate it to their own sense; and instead of conforming their religion to the word of God, pervert the word of God to favor their religion—an honest, unprejudiced mind is a necessary qualification for a learner of all truth, and especially of the divine truth.

Another rule to be recommended is to begin with reading the plainest and easiest parts, & so by degrees to proceed to those which are more obscure and difficult. You will best understand the word of God by conferring it with itself, and ‘comparing spiritual things with spiritual.’ Commentators are often silent where there is any real difficulty, and prolix and tedious where there is none. Never depart lightly from the general received interpretation of any text, especially if it was the interpretation received in the three first ages of the church.

If you happen not to understand any passage at the first or second reading, do not therefore desist but reconsider it again at other times, and after all, if you are still unsatisfied and dubious of the meaning, ask the opinion of others, and particularly those who have made these things more their study and therefore may reasonably be supposed to know them better than other men.

But above all, beg of the God of truth to direct you in the study and search of truth. That holy Spirit who first indited the scriptures can best open our minds to understand them; and he has promised his gracious assistance to as many as shall ask it of him in prayer. If, therefore, “any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him.”

A. II. C.

For the Gospel-Visiter.

AN EXTRACT.

Owing to the mildness and justice of the laws of the government under which we are privileged to live, there is now no outward persecution; and yet, as religion always requires to be tried, we must expect that "from among ourselves will men arise, speaking perverse things, to draw away disciples after them:" for "there must be heresies, that they which are of a contrary part may be made manifest." In such cases many are 'tossed about by every wind of doctrine,' till they make 'shipwreck of faith and a good conscience.' Others, who are not destroyed, suffer loss, especially in the simple, affectionate, devotional frame of their spirit.

If good men are injured, they are commonly beguiled: they are drawn aside from the path of truth by something piously specious. Any proposal, directly erroneous or sinful, would excite their alarm as well as aversion. But if the enemy comes transformed into an angel of light, they think they ought not only to receive but welcome such a heavenly visitant: if he enters with the Bible only in his hand, and claims to fix their regards to any thing on that holy ground, they feel themselves not only safe, but even following the will of God:—not considering that if, even in the Scriptures, the speculative entices us away from the practical, and the mysterious from the plain; and something though true and good in itself, but subordinate, engrosses the mind and attention which should be supremely absorbed by repentance towards God & faith towards our Lord Jesus Christ—his aim may be answered, and "Satan get an advantage over us."

Such persons acting conscientiously, become as determined as martyrs; and

continually musing upon one chosen topic they grow as passionate as lovers, and wonder that all others are not like-minded with them.

"The worst of madmen is a saint run mad."

There is not only pride in dress, and beauty, and riches, and rank, and talent; but of opinion also: a kind of mental vanity, that seeks distinction by peculiarity, and would draw attention by separateness: as that which stands alone is more observable, especially when noise is added to position.—

When religion, from being neglected, becomes all at once the subject of general attention, many will not only be impressed, but surprised and perplexed.—The light, good in itself, may for the time be too strong for the weakness of the eye, and the suddenness of the glare may dazzle rather than enlighten. It is very possible for people, when roused from a state of lethargy, to be in danger from the opposite extreme. The frost of formality may be followed by the fever of enthusiasm. Whenever, indeed, there is a high degree of religious excitement, it cannot be wonderful, considering human ignorance, prejudice & depravity, that there should be some visionary and strange ebullitions, some new lights and reformers, who imagine that their light is not only the light of the sun, but the light of seven days (put together)!"

One way to become sceptical is, instead of remembering our Lord's words, "If ye know these things, happy are ye if ye do them," to become critical and curious in religion. A very fruitful source of error is to trample on the distinction of Moses; "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever,

that we may do all the words of this law."

The sciences and arts being human inventions, and therefore not only finite, but imperfect, will allow of new discoveries: and every innovation is commonly an improvement, or by experiment it is soon rejected: but we make no scruple to say, that novelty in religion is needless, dangerous, delusive. We are to receive the kingdom of God as a little child. The design of the Gospel is to "cast down imaginations and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ."

The apostle considers it a reproach to be "always learning and never able to come to the knowledge of the truth:" and it is a matter of lamentation, when persons, perhaps well disposed, are seized with the imagination that there is something of importance to be yet found out in religion, instead of walking in the light, and having the heart established with grace. — — — Thus far the extract.

ON MYSTERIES IN RELIGION.

There are two sorts of men, and it is not easy to say which are guilty of the greatest absurdity and commits the greatest violation on Scripture—they who deny every thing of a mystery, or they who make a mystery of every thing in religion.

It is certain, the truth lieth in the middle, between the two extremes; neither is all plain, nor all mysterious.—There is a just proportion and mixture of light and shade, enough plain to direct our practice, enough mysterious to exercise our faith. We *know*, but we "*know in part.*" We *prophesy*, but

we "*prophesy in part.*" We *see*, but we "*see through a glass darkly.*"

The reasonableness of *mysteries* appears not to every one at first view, but the mysteriousness of a thing is no objection to the truth of it. It is not necessary that we should *perfectly* comprehend every thing in religion; several reasons may be assigned why *some things* should remain mysterious to us in this world. The fuller and most perfect comprehension of these things will make part of our happiness in the world to come. Now "we know in part, and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."

If there are such mysteries in the natural world, how much more in the world of spirits. As the wisdom of Solomon speaketh: "Hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us, but the things that are in heaven who hath searched out?" That there is a God is demonstrable by the light of nature. That there are angels or spirits, is probable from reason—is certain from revelation; but who can frame to himself any adequate ideas of their ways and manner of existence? Imagination may take her flight in this wide field, but, like Noah's dove, will find 'no rest for the sole of her foot,' and will return wearied and empty from her pursuit.

The nature and attributes of God, the state and condition of angels and departed spirits, the joys of heaven, and the pains of hell, these, and the like, one would expect to be the topics of revelation, as they actually are. But how is it possible for finite to comprehend infinite? How can flesh and blood rightly apprehend what is spiritual, and to be spiritually discerned? How can we in

this world be raised and refined enough to have perfect ideas of the world to come?—

While we are men, we can think only as men, we can understand only as men. God, in giving us a new revelation, doth not also give us new capacities. When St. Paul was caught up into the third heaven, neither could he himself express, nor can we conceive what things he saw and heard there. They were such as it is 'not lawful for a man to utter, such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.' We can no more bear the light of revelation, than the Jews could the brightness of Moses' face without a veil.

Such is our state in this world, but then our comfort is, that as this knowledge is not possible to be attained, so neither is it necessary to be attained. It would be hard indeed if any thing necessary to salvation was not revealed, or if we were obliged to believe more than is revealed; but God is not such a rigid task-master. He never denies his creature necessities. He hath revealed all that is necessary to salvation, and we are not obliged to believe more than is revealed.

It is not necessary that we should know the manner of the co-eternal existence of the Father and the Son. It is enough that we believe that "In the beginning was the word, and the word was with God, and the word was God." It is not necessary that we should know after what manner the divine and human natures were united in Christ, as neither do we know how the soul and body are united in any man. It is enough that we believe that as the reasonable soul and flesh is one man, so God and man is one Christ.

It is not necessary that we should know the manner of the procession of

the Holy Ghost from the Father and the Son. It is enough that we believe that he proceeded from the Father and the Son, and with the Father and the Son together is worshipped & glorified. It is not necessary that we should know wherein particularly consists the happiness of the blessed or the misery of the damned. It is enough that we believe that "the wicked shall go away into everlasting punishment, and the righteous into life eternal."

This answers all the ends of religion and morality; the other would be the gratification of a needless curiosity. In a word, we have not the capacity to know all things, but we know enough and more than enough, to be saved, if we will be careful to frame our lives accordingly; and methinks, it may content us, that "if we know these things, happy are we if we do them."

Why some things should remain mysteries to us, may not one reason be, for the exercise and trial of our faith? for where would be faith, if all was knowledge, all was demonstration, all was certainty? It is certain there is light enough to enlighten the believers, and yet obscurity enough to try them. And on the other hand, there is obscurity enough to blind the infidels, and yet light enough to leave them without excuse. May not another reason be, to create in us a religious awe and reverence? For such is the nature of man that familiarity often breedeth contempt and distance begets reverence. May not a further reason be, to humble the pride of human reason, and make that the means of life the reverse of which was the means of death?

Man fell from happiness at first, by pride, through a sense of his knowledge, and well is he restored to happiness again by humility, through a sense of

his ignorance, reverencing those sacred truths which he cannot comprehend.— May not a still further reason than all be, to beget and nourish in us a desire and longing for that happy state where these mysteries may be cleared up, where faith may be lost in vision, and doubt may be swallowed up in certainty?

T. . .

* * *

Selected for the Gospel-Visiter.

CHRISTIANITY.

The long existence of the Christian church, would be pronounced upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legion, no outward coercion of any kind. Yet, her expectation is, that she will live for ever.

To mock this hope, and to blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and her daughters has streamed like water; the smoke of the scaffold and the stake, where they wore the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies.

The tribes of persecution have sported over her woes, and erected monuments as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows, over the rock;

they have successively disappeared, and left not a trace behind!

But what became of the church? She rose from her ashes fresh in beauty and might; celestial glory beamed around her, she dashed down the monumental marble of her foes; and they who hated her, fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and with the inscriptions of their pride, has transmitted to posterity the records of their shame.

How shall this phenomenon be explained? We are at the present moment, witnesses of the fact; but who can unfold the mystery? The book of truth and life, has made our wonder cease. "The Lord her God in the midst of her is mighty. His presence is a fountain of health, and his protection a wall of fire." He has betrothed her in eternal covenant to himself.

Her living head, in whom she breathes, is above; and his quickening Spirit shall never depart from her. Armed with divine virtue, his Gospel, secret, silent, unobserved, enters the hearts of men, and sets up an everlasting kingdom. It eludes the vigilance, and baffles all the power of the adversary. Bars and bolts, and dungeons, are no obstacles to its approach: bonds, & tortures, and death, cannot extinguish its influence.

Let no man's heart tremble, then, because of fear. Let no man despair (in these days of rebuke and blasphemy) of the Christian cause. The ark is launched, indeed, upon the floods; the tempest sweeps along the deep; the billows break over her on every side; but Jehovah-Jesus has promised to conduct her in safety to the haven of peace. She cannot be lost, unless the pilot perish.

J. W.

A VACANT SEAT.

Around the hearth-side has gathered the family circle. For years it had known no vacancy. Father and mother, and the children of the respected two, had assembled thus for months and years. No rude hand had interfered to mar the pleasures of a scene so tranquil. Time had sped its way to eternity, and still no trace of sadness had left its imprint on our cheerful faces.—Thanks to an all-wise and everlasting Providence, we had been guarded from trials and troubles, free from the afflictions of the world, having enjoyed exemption from the ills that flesh is heir to, and escaped the perils that beset man generally through life, as much as could be expected. But this scene has changed. Clouds did obscure that sun of cheerfulness that for long long years had illuminated, and when least expected, the storm did rage with reckless fury.

A vacant seat;—gloom, sadness, sorrow, lamentation! The destroyer has laid a heavy hand upon our once joyous family. From among us has been snatched a lovely one, yea, the most lovely in the group, and mirth had to take its flight. In an hour when little dreaming of the lurking enemy, the work was done. The eyes that beheld the setting of the sun, were fixed and motionless before that luminary rose again. Her days upon earth were less than half a century. She was yet young and useful, a very tender, affectionate, and beloved mother, a consistent and earnest member of the church.

But is it not enough that what is taken from the mortal life is added to a glorious eternity, and that she has now spent those days and years in the presence and service of Christ in heaven; while her companion, (who has now al-

most reached his full century,) had to spend those days in the imperfect enjoyment and labors for Christ on earth. "Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

The chamber of death,—'tis an awe-inspiring spot; in an instant the scenes of past life flit before us. We reflect upon our errors, inwardly promise improvement, hasten from the house of mourning, and soon forget the chamber of death. Not so with those whom we dearly loved, such as a tender father, a lovely and beloved mother, a true brother, a kind sister, a dear child, or what is still nearer and dearer, a faithful and dearly beloved wife. Years will pass before such loved ones can be forgotten, and while life lasts cannot altogether be banished from memory.—Time fleeting in its waywardness, works wonders, but cannot drive from our thoughts the dear one gone.

A vacant seat;—ever-warning monitor of the fickleness of life, how little do we heed thy teachings! Beyond the precincts of affliction it is scarcely known, while those who have suffered most, it is ever present and impressive.

[Dear brother. I wrote the above poor lines in remembrance of my dear mother, who died in 1825, aged 48 y. 10 m. and 24 d. My father is now in his 93d year, and his health is such that there is a probability he may live out his full century. My mother was well after the setting of the sun, but before it rose was cold in death.]

J. E. S.

THE BLESSED CHANGE.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."—2 Cor. 5: 1.

Some things in these words are very plain, others may involve a little difficulty. The apostle obviously intends the body when he speaks of "the earthly house of this tabernacle:" and nothing can be a juster representation of it. Man is not a machine; or a mere mass of organized matter. He has something more than flesh and blood. There is a spirit in man, and the inspiration of the Almighty giveth him understanding. What we see is not the agent, but only the instrument; not the inhabitant, but the dwelling.

The body is called "an house" for its accommodation. The soul might have had another residence given it, and a very inferior one. Injured as the structure is by sin, it has enough of excellence yet in it to excite admiration, and induce us to say, "I am fearfully and wonderfully made." GALEN a physician atheistically inclined, after examining the body in the number, the perfection, and the exquisite adaptation of all the parts, was fully convinced of the being of God, and composed a beautiful hymn to his praise. No mechanism will bear a comparison with that of the human body. It would be much more reasonable to suppose that a watch made itself, than that the eye, in which there are such marks and proofs of design and contrivance, should be the effect of chance.

But it is an 'earthly' house—earthly in its composition; earthly in its support; earthly in its destination.—'Dust thou art,' says the sentence, and 'unto dust thou shalt return.' It is the case not only with the body of the peasant, but of the prince—"His breath goeth forth, and he returneth to his dust."—And so it must be with the relics of the most endeared connexion. The beauty of SARAH, who had endangered kings,

was soon despoiled of its charms, and after a wish (how natural!) to keep even the lovely shrine a little longer, ABRAHAM was compelled to say, 'Bury my dead out of my sight.'—So the bereaved go and inscribe over the grave of the once sparkling eye, and the once ruby lip, and the once fascinating tongue:

"How lov'd, how valued once avails thee not,

To whom related or by whom begot:
A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be.

It is also the earthly house of this "tabernacle." This reminds us of its weakness, frailty and danger. A tabernacle, though covered, has no foundation; it has no nails fastened in a sure place; but pins and cords instead; it is a movable, temporary, slender abode, soon taken down, and easily destroyed. The apostle therefore speaks of its being "dissolved."

But what means a "building of God, an house not made with hands, eternal in the heavens?"—Some suppose that it is a description of the resurrection-body. The body, when glorified, may well be thus expressed, but the reference here is to something nearer, something to be found at death, and enjoyed before the revival of the body; as we see in the verses immediately following. It is therefore a representation of the blessed condition into which the soul enters as soon as it leaves mortality.

The apostle would intimate that the soul does not die with the body. It does not resemble Job's sons; when the house fell with them, they were crushed in the ruins; but here, while the house is destroyed, the resident escapes. The believer at death is not like an ejected tenant, forced out of his present dwelling without having another provided to re-

ceive him. "I go," said Jesus, "to prepare a place for you: where I am there shall also my servants be." This blessed abode is characterized by four articles. The first tells us that it is solid. It is not a tabernacle, but 'a building.' The second that it is reared by a divine agency. It is a building 'of God' and 'not made with hands.' The third marks its permanence. It is 'eternal.' The fourth shows its situation. It is "in the heavens." We must arise and depart hence to enjoy it.

But here is a confidence expressed with regard to it: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The confidence is twofold: the confidence of faith and the confidence of hope. The first regards the reality of the thing. The belief of this is necessary. Some deny it; others doubt it: but Christians know it.

This knowledge was not possessed by the heathens. None of them ever thought of the restoration of the body: but many suppose that they believed in the immortality of the soul. Yet what was their belief? Did they ever teach the doctrine publicly? Did they ever reason from it as a principle? Did they ever urge it as a motive in their morals? They could not; they were not *convinced* themselves. SENECA dared not decide whether death destroyed the soul or delivered it. And he who, of all their philosophers, spoke the best upon the subject, left suspicions at death that his mind was not satisfied.

But as PALEY says, among a thousand *conjectures* one of them happened to be right; and with them it was nothing better than conjecture—they had no proof of the thing itself: and if, as he justly adds, nothing more in religion is *known* than is *proved*, "life and im-

mortality were brought to light through the Gospel." Now every Christian, however poor and unlearned, admits it as a fact; and though he cannot evince the certainty of his belief, as many did in the first ages, who suffered the loss of all things, yet he acts upon it, and in the whole course of the religious life 'walks by faith, and not by sight.'

There is also the confidence of hope. This regards not the reality of the state only, but our own claim to the possession of it. The one of these does not necessarily produce the other. How many, alas! are there who believe there is such a glorious state, who have either no expectation of enjoying it, or an unfounded one that will issue in the most dreadful disappointment. They never, (how strange!) give themselves a moment's concern about it; though nothing can be of equal importance; and they *know* it! And *know* that if they do not receive a happy immortality they must endure a miserable one; and thus the greatest blessing will prove the greatest curse!

Yet all the partakers of divine grace do not possess this confidence equally. We read of the FULL assurance of hope, which supposes inferior degrees of it. We may also observe that no degree of it, however established, is free from fluctuation. The confidence of appropriation therefore, even in the Lord's own people, is not so extensive as the confidence of belief. Neither is it essential to their safety—yet how necessary is it to their comfort! How desirable is it amidst the troubles of life, and the growing infirmities of nature, to know that "when the earthly house of this tabernacle shall be dissolved, we shall have a building of God, an house not made with hands, eternal in the heavens!" 'Say unto my soul, I am thy salvation:' and 'give me a token for good.'

What a question then arises here—"Who shall ascend into the hill of the Lord, and who shall dwell in his holy place?" The best way to ascertain your title to the inheritance of the saints in light is, to look after your meetness for it. Your hope of the one without the other is presumption and madness: for can you imagine that God will bring you into a condition which it is impossible for you to fill or enjoy? But if he has prepared you for the blessedness, be assured he has prepared the blessedness for you. It is a holy state—and if you now love holiness, it is a state in which Christ is all in all—and if you are now rejoicing in him as your portion, "He that hath wrought you for the self-same thing is God, who hath also given you the earnest of the Spirit.

Y.

ANECDOTE—FAITH AND WORKS.

On the frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side, and *works* on the other, because they were used in a sense so different from their real import, and so destructive of their scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient.

Upon one of his oars he painted the word FAITH; upon the other, WORKS. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in 'FAITH,' and pulled away upon 'WORKS' with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "Put out the other oar," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "WORKS," and relying on "FAITH" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "out of his head." The old man however continued his "practical demonstrations" on the water, until he thought the friends were prepared to see two things in connection. He then called their attention to the names of his oars: "I have tried *your* way," said he—"and *yours*; and you have seen the result. Now observe *my* way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.

By faith I live, by faith I see,
That Jesus gave his life for me;—
Yet faith alone will not suffice
To bring me to that paradise.

Our works on earth are works of love,
Which frame our minds for things
above;—
To blend the two in one we see,
How faith and works do sweet agree.

* * *

BIBLE VIEW OF SPIRITUALISM.

(Conclusion.)

II. But there is another phase under which this subject presents itself in Old Testament history; that of Necromancy, Soothsaying, Divination, and the consulting of familiar spirits.

Necromancy is the art of raising up the ghosts of dead persons, to obtain information from them concerning future events. Divination was an art which enabled, or was supposed to enable, its possessor to look into the future, indicate the fate of individuals, interpret dreams, &c., by a variety of incantations, which we shall not stop to describe. A Familiar Spirit was a spirit which certain persons were supposed to possess the power of calling up at pleasure, and from whom they derived information in regard to the past, the present, and the future.

Now, that these mysterious arts were frequently practised by the Jews, is quite evident from their history, as I shall shortly prove. They are supposed to have acquired them from the Egyptians and Canaanites, among whom they were not only prevalent, but universally regarded with reverence. I am not a very strong believer in Witchcraft, but that there was something more than pretence and deception in these practices, that the spirits of the dead were actually called up, and that Familiar Spirits were really consulted, I think inferable.

1. From the fact that laws of a very serious nature were enacted, and the severest penalties denounced against those who had familiar spirits, and those who consulted them. Levit. 20: 6. contains the law against those who consulted the spirits and diviners. Said God, "the soul that turneth after such as have familiar spirits, I will set my face against that soul, and will cut him off from among his people." And in verse 27, of the same chapter, is recorded the law against those who *possessed* these familiar spirits: "The man or woman that hath a familiar spirit, shall surely be put to death; they shall stone them with stones." Deut. 18: 9-12. the same practices are prohibited in the most solemn manner, and it is added, "all that do these things are an *abomination* unto the Lord;" and then, by way of stating one of the reasons for this prohibition, the prophet proceeds to say: "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy

brethren, like unto me; unto him shall ye hearken." One of the chief grounds of objection against the consultation of departed spirits is, that it implies a want of faith in God and his word. It invariably leads men away from that divine word, and hence, after prohibiting this practice, the propriety of directing attention to the prophet, who ought to be heard in preference to the instruction of all the spirits they might consult.

Now, it cannot be rationally supposed that God would have enacted those severe and denounced those terrible penalties, against mere fictions, fancies, and pretences. It is incredible that Jehovah should direct such serious legislation against that which had no real existence. By denouncing the dreadful penalty of death, which was the *extreme* penalty of the law, God not only indicates the estimate which he places upon the crime, how abominable it is in his sight, but at the same time, he affords us the clearest proof that the crime has a *real existence*.

2. Saul's communication with the medium of Endor, the particulars of which are well known, affords an exemplification of the practices alluded to, and at the same time a demonstration of the fact that Necromancy was not a *mere pretence*. It is a very plain case of "raising the spirits."—After the death of Samuel, the prophet, king Saul being in a strait, wanted some one with whom he might consult in regard to the result of a contest in which he was then engaged. He directed his servants to find for him a woman who had a familiar spirit. This proved to be a somewhat difficult task, as the king had been very active in banishing such characters from his kingdom. At last, however, a woman having a familiar spirit was found at Endor, and he went forthwith to consult her. Saul had disguised himself so perfectly that he was not recognised, and when he asked her to call the aid of her Familiar and bring up the person he should designate, she took a solemn pledge that he would not betray her to the king. Having satisfied herself in this respect she proceeded with her divinations, and brought up the spirit of Samuel. As to the reality of this appearance of the spirit of the prophet, I do not think, in view of the character of the narrative, and the attending circumstances, that there can exist any ground for reasonable doubt. Indeed, if this is questioned, the whole transac-

tion may be regarded as fabulous, and a suspicion is at once aroused in regard to every thing else recorded by the same writer.

It might be suggested, that since Samuel an eminently pious and godly man, consented to come at the call of the medium at Endor, a presumptive argument is thereby afforded in favor of the propriety of the practice, and we may, at least, conclude that it is not wrong. In reply to this, I observe, first, that this case is an exception to the rule. God permitted Samuel to appear for a special purpose. He desired to reprove Saul for his wickedness, & he did so most effectually. Again, the laws against this practice were then in force, and so continued for a thousand years afterwards, and if God exercises his prerogative and suspends his law for a special purpose, it does not follow that that law has ceased to oblige. But so far as Saul was concerned, the law was not suspended.

To prove, beyond the possibility of a doubt, that he committed a grave crime in consulting this medium, and that she was equally guilty in acting as a medium, notwithstanding the righteous Samuel consented to come at their solicitation, I refer to the significant fact that this very circumstance is assigned as one of the causes of Saul's violent and tragical death. 1 Chron. 10: 13. 14. "So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it." The inference from such a fact cannot be doubtful. This was regarded and punished as one of the greatest crimes of his life; it was outright forsaking of the living God, by putting his trust in a familiar spirit. The entire transaction exhibits very clearly the nature of that practice, against which such severe and terrible penalties were denounced, and by a comparison of the circumstances with some of the developments of modern times, we may, if we are wise, learn a lesson of infinite value.

3. As already intimated, the prophet Isaiah reprobates, and very pointedly reproves the same abomination, and urges a very rational and logical argument against it. Referring to their custom of asking counsel of necromancers, he says, why should you forsake the living God, and consult the dead? This, he

asserted, was neither right nor reasonable. The Jews had always been prone to consult the spirits of dead men, in order to obtain counsel, instruction and help. Now, besides the fact that this was a species of *demon worship*, and was expressly condemned in the laws we have cited, as an abomination to God, the prophet tells them it is *better* to seek information from God than from the dead; and forthwith challenges them: "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Here, again, we are reminded of the source of all divine counsel, and the only infallible test of religious truth—Isaiah justly reproaches the people for forsaking that *unfailing guide*, and turning aside to follow the doubtful, deceptious *ignis fatuus* light, and oftentimes absolutely false and dangerous instruction of disembodied spirits. In all ages the word of God has been the only true and safe guide and counsellor of men, and if they have abandoned it for the counsel of either dead or living men, it is because their minds have been blinded, and 'there is no light in them.' When man gives up the divine volume as the infallible chart, he is like the mariner who, in a delirium, dashes his maps and compass into the deep—he is left in the open sea, at the mercy of the waves, to be drifted wherever the winds and the storms may carry him.

The Bible contains much more upon this interesting topic, to which we might profitably advert, but we cannot do so now.—What we have considered, may be regarded as a sample of Bible teaching relative to the subject in hand. It may not be amiss to collect, and bring before you at one view, what has been gathered from history, law, precept and prophecy.

We have unmistakeably ascertained, that in the days of Christ the spirits of the dead did occasionally take possession of living men, and afflict their bodies with loathsome diseases, and their minds with lunacy; that they frequently treated the subjects with great violence, causing them to bruise, beat, and maim themselves; that they irresistibly controlled the wills of the subjects, and evinced the possession of a superior degree of knowledge and intelligence; that they enabled the possessed to perform feats of strength which many would regard as miraculous; that these spirits were *all wicked spirits*, the spirits of

Beelzebub, their prince; that no good spirits were ever represented as thus influencing men in the flesh; that there were persons in the days of Moses, among the Jews, called *diviners*, who had familiar spirits; that these persons were in the habit of evoking the spirits of dead men for the purpose of obtaining information from them; that they really and truly did hold communication with such spirits; that this practice was reprobated as an abomination to God, as the worshipping of demons, as an abandonment of God and his word; that the severest laws were enacted, and the most terrible penalties denounced against them; that the mediums who called up the spirits were seducers of the people from their allegiance to God; that Moses in the Law, David in the Psalms, Isaiah in the Prophecies, and Christ in the Gospel, all testify that this practice of consulting spirits, whether under the form of Necromancy, consulting of Familiars, or Demonology, is wicked and abominable in the sight of Heaven, and that it always has been, and always will be, visited with condign punishment; that God has caused the record of these things to be preserved for our admonition, and that he has warned us that demons will again go out to deceive men, and that we ought constantly to be on our guard against their insidious and diabolical approaches!—With these premises before us, it occurs to me that the intelligent believer in the Bible can be at no loss in forming an opinion of the character and propriety of these practices, and that unhesitatingly he will deprecate and discourage them.

It is not, by any means, incumbent on me to undertake a solution of the question, whether that class of modern phenomena, known as "Spiritual manifestations," are really produced by the agency of departed spirits or demons. Many of the most learned and philosophic thinkers have confidently denied this proposition, and have alleged some plausible reasons for supposing that all these manifestations can be accounted for satisfactorily upon natural and scientific principles. Certain it is, that many of them have been reproduced with remarkable accuracy, by the aid of an agent called Mesmerism.

Be this, however, as it may, my views in regard to their utility, and our duty in the premises, are much the same. If these manifestations be spiritual, the Bible places upon them the seal of its

unqualified condemnation. It represents them as sinful and wicked in the highest degree, and as indescribably offensive to God. But if they are to be accounted for on any other than the "spiritual hypotheses," they ought, nevertheless, to be discountenanced on account of the evil results which they have always and everywhere produced. No man can point to a single blessing, a solitary substantial benefit they have conferred on the race; but every man who has kept his eye upon what has been transpiring around him, during the last five years, can point to an almost numberless host of alarming evils, not to say desolating and direful curses, which have followed in their train.

How many, under the control and workings of this influence, have been driven to seek refuge in our Lunatic Asylums, or made to fill a suicide's grave? How many have been made to bruise, mangle, and maim themselves, under the horrid delusion that it was their duty to put an end to their existence? How often has the peace of families been destroyed, and the purest fountains of social and domestic enjoyment been poisoned, by an infusion of this foul and noxious influence? How many have made "shipwreck of the faith," have abandoned all hope in, & dependence upon, the blood of atonement—have blasphemed Christ—profanely hooted at the glorious Gospel of God, and with diabolical grimace and fiendish satisfaction, ridiculed the Bible? We need not go out of St. Louis for statistics which will afford a terrible answer to many of these inquiries. In one dark vortex of Infidelity, every truth precious to the pious and devoted Christian, every exhilarating hope, every cheering prospect, every object, aim and purpose that makes life desirable, or its misfortunes and afflictions tolerable, has been swallowed up, and man—the victim of devils and the sport of fate—is left without a religion, without a Bible, nay, more, without a God—to grope his way through darkness and gloom to the goal of his earthly pilgrimage.

I have said that Spiritualism has produced no good fruits—it has brought no blessing in its hand. It undermines, it pulls down, it destroys; but it does not build up or make alive. It has developed no new truth, not one single new idea, which has a tendency to ameliorate the condition of man; or advance the world in its career of progress. On

the other hand, by crushing the Bible, it would, with one diabolical effort, hurl back that world into the midst of the black night of heathenism and idolatry! It is perfectly barren of good results; but oh, how prolific of evil! Infinitely worse than Pandora's box—the lid has been incautiously lifted, and instantly all the demons of darkness have sprung forth to delude and destroy man! Thus, whether we regard this thing as having a spiritual origin, or as explicable upon the *mesmeric hypothesis*, it is to be deprecated and condemned. That which produces such results cannot be of God.

But it has been asked, "Is it not the duty of Christians to investigate and prove this thing? Does not the Bible require us to prove all things? Is it right to reject any system without a hearing? Does not regard for truth require us to investigate and decide for ourselves?" Regarding the sense in which the term "investigate" is used in this case, I answer most emphatically and unhesitatingly, No! What does *investigate* mean, more than to consult the so-called spirits by means of raps, tips, &c.! Is there any *real investigation* around the table or in the mystic circle! After you have thus investigated, do you understand this mystery any better than you did upon the creditable testimony of others! And after you have communicated a hundred times, have you discovered any thing really new, or any thing that would aid you in solving the difficulty, that you did not know at first!

Then this practice of calling up the spirits is not *necessary* to the investigation of the merits of spiritualism. A man who never heard a rap, with the facts now in our possession, is just as well qualified to investigate and make up an opinion, nay, far better, than the man who professes to have the spirits about him in such multitudes that they retard his locomotion! I am as willing to investigate, and as fearless of the results of free inquiry as any man, and yet I am not willing to admit that a seat at the rapping and tipping table is essential to this. He who asserts the contrary reasons quite as rationally, and as fully vindicates his moral daring, as the man who says, "I won't believe that arsenic is poisonous until I investigate it. I am not afraid of the *light*. I prove all things; therefore, it is my duty to swallow it." Now I presume it is unnecessary to tell you, that it was at

least *possible* for that man to investigate the properties and effects of arsenic, quite satisfactorily in some less harmful way! Others have unfortunately, by experiment, demonstrated the inconvenience of this mode of investigation, and he might have profited by their experience, without any sacrifice whatever of his confidence in, or regard for, truth.

The Bible, it is true, says, "prove all things," but there is a *way* in which this is to be done. I don't need to get drunk, to prove that alcohol will intoxicate! I need not go to Tophet, to prove that there is such a place as Hell! Nor need I put my hand into the fire, to prove that it will burn! And, in like manner, I need not become a violator of God's law, to prove that spiritualism is unworthy of my regard.—The Bible points out the mode of proof. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." "Whosoever confesseth not that Jesus Christ is come in the flesh, is not of God." "He that rejecteth you rejecteth me, and he that rejecteth me rejecteth Him that sent me." This is the infallible touchstone by which every man must be tried.

But suppose this man were to say, "many have swallowed arsenic and have survived," would not this justify his wisdom? No! On the other hand it would demonstrate his foolhardiness. And suppose one should say, "many have called up the spirits and have sustained no injury." Grant this to be true, and yet the thousands of instances in which the most deplorable consequences have resulted, ought to deter every rational man from the experiment.

But says a sincere and conscientious man, "I do honestly believe that spirits do actually produce the results in question, and what must I do but follow them!" Why, let me ask in reason's name, should you follow them? Do they work miracles? So do Satan and the "spirits of demons;" therefore, follow them! Do these spirits believe the Bible, and say much of it is true? The "devils believe and tremble," and Satan once proved himself to be very adroit in quoting the scriptures! "But then they inculcate such beautiful sentiments, a morality so sublime and pure, and they tell so much truth." Well, in these respects, also, they are eclipsed by the *father* of lies. "Satan himself is transformed into an angel of light," and no doubt discourses in mellifluous and

celestial tones to those whom he would delude, the sublimest strains of virtue, righteousness, and truth. But notwithstanding this, he is the arch deceiver, "a liar and the father of it."

But it is suggested again, "The spirits acting upon me, enable me to perform wonders; to lay my hands on the sick, and they recover. Can an evil tree bring forth good fruit?" Christ informs us that many will say to him, "Have we not prophesied in thy name, and in thy name done many wonderful works?" "Then will I profess unto them, I never knew you, depart from me ye workers of iniquity." And again, he reminds us that "false prophets shall show signs and wonders, to seduce, if possible, even the elect;" and we are cautioned to heed the admonition. What if my body is cured of disease, will that indemnify me for the loss of my religion! If, in bestowing upon me one benefit, you deprive me of a *hundred* equally as valuable, can I call you a benefactor? Can I give you credit for producing good fruit?

Finally, you say, "those with whom I communicate *seem* to be my friends, and I do not think they would deceive me." May I not suggest that this may all be a deception. If Satan can transform himself into an angel, a celestial intelligence, how easy for his ministers to personify a child of earth, and how easy, by means of evidence, the nature of which we cannot thoroughly test, to prove to the credulous that their friends are really talking with them? And now in conclusion, I may remark, that if any or all these circumstances above mentioned, conceding all that may be claimed for them, will justify us in following the spirits, they will equally justify us in *serving the devil*!

I leave you to compare the details & facts I have given you from the pages of Sacred History, with the developments of our own times, and to deduce your own inferences. The tendency of the practices considered, has been the same in all ages. The first effort of Satan, who unquestionably operates in this way, and is at the bottom of the whole affair of Necromancy and Demonology, is to undermine confidence in God's word. In the days of Moses, David, and Isaiah, the consultation of spirits was regarded as in itself a denial and abandonment of that word. We must not imagine that the efforts being made in modern times to supplant the Bible, with

the oftentimes ridiculous and absurd revelations of disembodied spirits, is any thing of a novelty. No, it is as old as the law given from Mount Sinai, and has rested under the Divine displeasure ever since, and if we are not "stoned to death," or "cut off from the people," on account of our mad efforts to seduce men from the word of Jehovah, we may congratulate ourselves that we have not been born under the Jewish Constitution.

Communicated for the Visiter.

"RESIST THE DEVIL, AND HE WILL FLEE FROM YOU."

James. 4: 7.

This text is of vast importance to each and every one who has a desire to "submit him or herself unto God." And the text naturally divides itself into five parts,

1. That the devil does present himself unto the followers of Christ, for the purpose of persuading them from the path of virtue.
2. The way the devil does present himself unto the followers of Christ.
3. The necessity of resisting him.
4. The way or manner he should be resisted by the Christian.
5. The consequence.

1st Then, that the devil doth use his endeavors to deceive the true followers of Christ, is evident unto every one who has enlisted under the banner of King Immanuel. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Matth. 4: 1. "And he was there in the wilderness 40 days tempted of Satan." Mark. 1: 13. "Being forty days tempted of the devil." Luke 4: 2. Now from these passages it is evident, that our Saviour was tempted of the devil; therefore think it not strange if ye are tempted of him also: for he as a 'roaring lion is going about seeking whom he may devour.'

And the beloved apostle Paul could say, "For I know that in me (that is in my flesh) dwelleth no good thing." And if the apostle Paul was subject unto temptations, we are not clear if we are true followers of Christ—which brings me to the 2d part of the subject.

2. I will try in my weakness to give a few out of the many ways that the devil tries to entrap the Christian. First, when we become obedient to the laws of Christ, he will then in his cunning way persuade us, that we need not be so particular as to observe all the after-teachings of our Lord and Master, that is, we need not be so strict in every particular. If he fails in one place he will try in another, if he cannot get us to dispense with 'feetwashing,' he will try the 'kiss;' if he fails in that, he will persuade us that it is not necessary to 'transform' ourselves by the renewing of our minds, he will try to *retain* some part; he will tell us, that it is no harm to follow some of the fashions of this world; he will try to get us to submit unto him if possible by all the mild persuasions that he can invent; and he has agents in the shape of men and women too. When he fails, he will then employ them, and if they cannot succeed directly on one individual or member of a family, he will then join another, thereby try to induce a person to follow him. Yes, if he fails on the parents, he will try the children with a view, I believe, to seduce the parents. Yes, his agents will often begin on the infantile world; they will say that it is no harm to let your children's clothes be made in the *fashions*, they will tell you that the child is too small to be proud of it, &c. &c. But remember if you submit to him in one point, you then forsake God—for you cannot serve God and Mammon. There are many

other instances that I would like to mention but time and space forbid, for I know, that lengthy communications have not the desired effect in the Visiter.

3. The necessity of resisting the devil is great, for if we resist him not, we evidently serve him; for it is a decided point, that the devil will and does tempt the children of men; well may the poet exclaim:

"Satan the weakest saint will tempt,
Nor is the strongest free."

Yes if we resist him not, we are his subjects; we are not only his subjects, but we are his followers and led captive at his will, and finally when our race is run, we have to leave this transitory world with all its pleasures and sink beneath the frowns of an angry God. "Vengeance is mine; I will repay, saith the Lord." Yes if we resist God and serve the devil, we will hear the awful sentence, "Depart from me, ye workers of iniquity, for I never knew you;" take up your abode with the devil and his angels in the lake of fire prepared for you from the foundation of the world. "And the smoke of your torment shall ascend up for ever and ever."

4. A Christian in order to 'resist the devil,' must show forth an unshaken confidence in the word of God; he must adorn the profession he has made with an upwright walk and a chaste conversation;—let his light shine as in a dark place;—keep the sabbathday holy;—visit the sick in their afflictions, and keep himself unspotted from the world; be no busy body, no tale bearer. And it is necessary for him to resort daily to his closet, that is, he must daily, yea hourly, be engaged with God invoking assistance from on high to enable him to walk in the valley of humiliation.

5. The consequence of resisting the devil is glorious. Yes if we resist him

lawfully, we will be able to lead a happy life in this present evil world; we have the comforting promise of the gift of the holy Ghost, to be shed abroad in our hearts; we will be able to pray for our enemies, do good to those who despitefully use us, and finally when our race is run, we can depart this life with a full assurance of hope, we will hear the welcome approbation, "Well done, thou good and faithful servant, thou hast been faithful in a few things, enter thou into the joys of thy Lord." There we can join in singing the Song of Moses and the Lamb; our joys shall never end, we will be free from trouble and sorrow, all shall be peace and quietness. So my advice is, Resist the devil, and serve the living God. May God enable all those who have set their faces Zionward, to hold out faithful to the end.

E. W. M.

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LETTER FROM THE SOUTH.

Dear brother in the Lord!

Having a little leisure to day which I feel like spending in correspondence, and as I have not written to you for some time, I shall now embrace the opportunity. We are yet upon the stage of action and blest with a reasonable portion of health in body, and I hope also in mind, and through the goodness of God our heavenly Father, are also again blest with a bountiful supply of bread, one of the great necessities of life, for which we feel grateful to the beneficent hand of Almighty God, the author and upholder of universal nature, and I hope that these few imperfect lines will find you and family in health and prosperity both in this life and for that which is to come. Oh, could I but mount up as it were upon

eagle's wings and soar abroad, how often would my voice mingle with thine in sweet converse, upon our hopes and fears and the manifold temptations which we have to encounter in our pilgrimage towards the celestial city!

My drooping spirit sometimes is almost ready to falter at the altar of devotion, when the dark clouds of trouble bedim the sunshine of hope, and the showers of ambition like a mighty torrent, pour down their invectives amidst the whirlwinds of strife, which, like a devastating tornado, sweeps down the balm trees of love, while pride, the offspring of hell, combined with the illusive objects of time and sense, like one mighty stream, is sweeping almost every vestige of piety and virtue in its rapid current down the mount of transgression, far into the plains of wickedness and folly, as though the fate of man merely stood upon the quicksands of circumstances.

But thanks, praise and adoration be ascribed to our God for ever and ever, that in despite of all the dark clouds of trouble, and showers of ambition, and whirlwinds of strife, with all the mighty floods of popular excitements of this world, there yet standeth that ground and pillar of the truth, the foundation of which was laid by the great Architect Jesus Christ, composed of lively stones, hewn out of the rough mountains of human depravity through much labor and toil, by the true and faithful workmen of the great Architect, according to the line of faith and square rule of true obedience, delivered unto them by their great and wise Master.

And through the agency of his divine Spirit, his workmen have been enabled in every age and clime, to bring down the axe of truth upon every root and fragment of evil adhering to every sug-

pliant stone, by which the foul and cragged excrecencies of vice and immorality have been dislocated, whom they washed in the font of admittance, the only threshold unto the vital fountain of the great Architect, which he has opened for all sin and uncleanness, and then as fit materials for the Master's use, with the cement of brotherly affection were united unto the ground and pillar of the truth, against which all the winds, rains and floods from the gates of hell have beat so vehemently for the space of eighteen hundred years and more.

And if there has been seen from time to time, here some and there some of those stones, who lost the cohesive attraction of the love of God, and slid off and with the current stream and mighty flood of human innovations, went tumbling down the high mountains of sin into the land of darkness, misery and woe; yet it is evident, that instead of the quicksand of circumstances, this pillar has stood upon the rock of eternal ages.

Oh that God may grant me grace to abide for a season the fiery trials and the manifold temptations of the world, the flesh and the devil with all its hellish host, so that in the end of my pilgrimage, I may be esteemed worthy at the gate of the celestial city, where, with all those who have overcome be made a pillar in the city of our God, where no clouds of trouble and showers of ambition, nor whirlwinds of strife, like a devastating tornado will pass over, or pour down its invectives upon this poor soul of mine, where even the sunshine of hope (now so glorious to me) will be banished out of existence, when once I am permitted to drink from the great fountain of everlasting bliss!

Oh how my thirsty spirit pants to hear the seraphic notes of heaven's

throng and swell the anthems of the skies amidst the sparkling crowns of glory, where the feasts of joy far surpass what language can express, or our thirsty imagination ever conceived!—Pray for us; greet the brethren; accept of my best love as a fellow pilgrim.

I have some friends before me gone,
And I'm determined to follow on;
If you get there before I do,
Just tell them all I'm coming too,
Our theme through all eternity
Shall glory, glory, glory be.

ZELOTES.

* * *

CHRIST'S OMNISCIENCE, POWER AND DOMINION.

"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that, and give it unto them for me and thee."—Matth. 17: 27.

How well was it foretold that his name should be called, Wonderful!

What a surprising combination of attributes was displayed in him! Observe the case before us. Here while we behold his penury and dependence—so that he did not possess wherewithal to pay the temple-tribute; we perceive his omniscience—so that in Peter's house he could pierce the waters of the sea, and discern a particular fish, and see what was in his body, and announce a piece of money there, and the very name of the coin. Surely the darkness hideth not from him; but the night shineth as the day. "Neither is there any creature that is not manifest in his sight; but all things are naked & opened unto the eyes of Him with whom we have to do."

He who saw the *stater* in this fish sees what money we are in possession of—and how we acquired it—and the way in which we are using it. He sees whether we are needlessly hoarding, or wastefully expending it. He sees whether we are making it our hope and confidence, or valuing it only as an instrument of lawful enjoyment, and of pious and benevolent use. He sees the responsibilities of the owner, and knows how he will feel when he shall be called to leave it; and when he will be required to give an account of it at the last day.

Here we also beheld his power and dominion. He is Lord of all. The beasts of the field obey him. At his bidding, not a dog moves his tongue in the departure of the Israelites. At his command, the dumb ass speaks with man's voice, and rebukes the madness of the prophet. The fowls of the air obey him—at his order the ravens bring Elijah bread and meat in the morning and the evening. The fishes of the sea obey him—At his command a great fish swallows the disobedient, and disembarks the penitent JONAH—And here a fish, at his requirement, goes and takes up from the bottom of the sea a *stater*, and then goes and bites at PETER'S hook, with this in his mouth!—"All things are put under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Could any thing be better adapted to encourage the confidence of the disciples in the kindness and all-sufficiency of his Providence, when he was sending them forth as sheep among the wolves, and without any known supplies to live upon? He commissioned the seventy to go two and two through the whole coun-

try. But he sent them forth without purse, or scrip, or shoes. And they had, it would seem, many uneasy and distracting thoughts at the time. They did not indeed express them; but our Lord was aware of them, and remembered them. And when they came back, he brings them to their recollection—"How came you to think that I, who employed you, should not provide for you?—Why did you doubt my inclination or my ability? When I sent you forth without purse or scrip, lacked ye any thing? And they said, nothing, Lord."

Are you called to leave behind you those who seem to hang on your care? Hear this Saviour at your dying bed saying—"Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me." "O fear the Lord, all ye his saints; for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

A.

* * *

FAINT,—YET PURSUING.

Judges 8 : 4.

What war is there that hath nothing to depress? Nothing to animate? And that does not furnish a diversity of feelings in those who carry it on?

Christians resemble those followers of GIDEON and subduers of the Amalekites—Faint, yet pursuing.

Yes—while engaged in this good fight of faith, they may be *faint*. We need not wonder at this, if we consider the enemies they have to vanquish. These are—bodily appetites; filthiness of spirit; a depraved nature; all sin & error; the present evil world; the devil and his angels. If we also consider the

qualities of their adversaries; their number; their malignity; their power; their policy; their success; for they have cast down many mighty; yea, many strong men have been slain by them. When we think of the many thousands they have enslaved and destroyed, who is not ready to tremble and exclaim, "I shall one day perish!"

There is also the length of the service. It is not for a season only, but for life. We are not allowed to receive any proposals of peace. We cannot enter into a truce—no, not even to bury the dead.—Let the dead bury their dead. We are to fight on through summer and winter,—by day and night—in every situation and condition. Life that endureth to the end, the same only shall be saved. In conversion we throw away the scabbard; in death only we lay down the sword. While we are here, something is still to be done; something still to be avoided, in company—in solitude—in health—in sickness. And is it nothing to watch in all things? To pray without ceasing? In every thing to give thanks? To be always abounding in the work of the Lord?

There are also occasional difficulties too common to be overlooked. It is easy to suppose a few of them. What marvel if the soldier is faint, when the road is rough and thorny, and the weather is warm and oppressive, and he hungers and thirsts for want of seasonable refreshments and supplies, which are intercepted, if not cut off—and he feels a loss of strength, occasioned by a wound from without, or an indisposition from within? Is this talking parables?—There is not a Christian on earth whose religious experience will not easily explain it.

And if this, therefore, be my experience—let me remember, that there is

nothing ominous, nor even peculiar, in it. Every subject of divine grace is well acquainted with the heart's bitterness—and *must* know it—or much of the scripture could not be applied to him, either in a way of description, or of comfort.

—And let me be thankful that to will is present with me, though how to perform that which is good I find not. If I faint, I do not flee. *Faint,—yet pursuing.*

II.

The life and experience of a Christian are full of contrasts. He resembles the bush of MOSES, which was seen burning, but not consumed. And his language is, Cast down, but not destroyed; sorrowful, yet always rejoicing; as dying, and behold we live. We are now viewing him as a soldier. We have seen him faint: but we shall now find him, amidst all that is grievous, feeling no disposition to give up. Faint—yet pursuing.

And there is much to encourage and animate him. There is something in himself, and which is nothing less than a principle of divine grace. Every thing else will decline when it meets with its proper temptation. Natural and merely moral resources are as the morning cloud, and the early dew, which soon passeth away. But we are confident of this very thing, that He who hath begun a good work in us, will perform it. That which is divine is durable, is invincible. That which is born of God, overcometh the world.

There is also much to encourage him in his cause. It is a good warfare. It will bear examination. Conscience entirely approves of it. Angels applaud it. There is therefore nothing to make us waver, or hesitate. Every thing in the conflict feeds courage. We *ought* to engage and persevere. It is the

cause of truth, of righteousness, of glory-- of real glory. It would be more honorable to be foiled in this cause than to conquer in any other.

There is also much in his Leader and Commander. Some chiefs have so attached and inspired their troops, that they would plunge into any enterprise, or follow them into any danger. It was said proverbially at Rome, that it was unbecoming a Roman soldier to fear while Cesar was alive. It is much more unworthy a Christian soldier to fear while Christ is alive: for, because, says he, I live, ye shall live also. And whenever we think of our foes, and the Captain of our salvation, we may truly say, More are they that be with us than they that be with them. Greater is he that is in us than he that is in the world. Who goes before us? Who teaches our hands to war, and our fingers to fight? Who provides for us? Who renews our strength? What limits have his wisdom and power? Did he ever lose an action yet? or a single private in his army?

And let me think of the certainty of the issue. Fear unnerves: but it would make a hero of a coward to assure him in the conflict that he should overcome. This can rarely or never be done in other contentions: for nothing is so doubtful as the result of battle. Prudence therefore says, Let not him that putteth on the harness boast himself like him that putteth it off. But the Christian enters the field under peculiar advantages. However trying or lengthened the struggle may be, he fights not uncertainly. Yea in all these things we are more than conquerors!

For what will be the result of success? What do other victors gain? How precarious, how unsatisfying, how poor, how mean the rewards of the world's

warriors, compared with the acquisitions of the good soldiers of Jesus Christ? "He that overcometh shall inherit all things!"

J.

CORRESPONDENCE.

*Letter from a dear and aged brother.**

Montgomery co. O. August 13, 1855.

Beloved brother in the Lord!

Our kind love to you and to your wife the-loving sister, wishing you much joy, peace and fellowship in Christ Jesus, our Saviour to the redemption of our souls, under whose protection we are yet the spared monuments of his kind love, in the land and amongst the living on this side of eternity and our cool and silent graves, to which we are hastening on with rapid speed, and ere long will have to go the way of all flesh. May we then with the aid and assistance of the Lord so pass through this troublesome world, that at the end of our days we may die the death of the righteous, and meet together on the banks of deliverance, where parting will be no more, is the desire of your weak fellow-traveler to Canaan's happy shore, Amen.

Further as to our health, I would just say that through the grace of God and his great mercies, we are still the most of our time so as to be about, yet weakly and on the decline; not been just so well for several weeks, as common. Hoping these few lines may find you in good health.— I will come to the cause of my writing at this time: I desire to take your monthly Visiter for a year, and if convenient I would like to have them as far back as Pentecost; and therefore I enclose and send one dollar in advance for your labor. Now you will send to Centre P. O., Montgomery co. O., where I now live and reside.

No more at present, desiring the prosperity of Zion, and the pressing forward to the mark for the prize of the high calling of God in Christ Jesus.

J. S.

(Had we known your Postoffice, we should have sent ere this.)

GOOD NEWS FOR THE G. V.

From the very commencement of our publication we felt our incompetency for editing an english and german work alone, and we undertook it only with a view to the assistance of another brother. Two young and gifted brethren disappointed us, one before we actually commenced, the other after we had published about 6 Nos. Thus we were compelled to go on alone thus far. But we feel we cannot do so much longer, especially since we have to edit two (a german and an english) No's monthly. We feel we cannot do justice to both, and neither to our readers nor to ourselves. We are faint indeed, yet pursuing. Hence we prayed, looked and called for help from time to time.

Our prayer, we hope, will be answered ere long. We hope to obtain the assistance of a brother, who is every way better capable to become the conductor, especially of an english publication, than we, and then we can pay more attention to the german, and to our long-promised 'history of the Brethren.' As soon as we can speak more positively, the reader shall know more.

Now, dear brethren and friends, the harvest is over, and as far as we can learn, it was generally throughout our country, though tedious & troublesome, a blessed and plentiful one. May we be truly thankful for it to the Giver of all good gifts, and if the hard times of last year have prevented some of our

600 subscribers, from giving the Visiter a renewed invitation, we hope that cause has ceased, and we shall hear from them ere long. Remember before the end of October we should know of all our subscribers, whether they wish to continue.

CAUTION.

We received lately a remittance in postage-stamps, which we had to return again, because being folded together with the face outward, they by the dampness of the mail-bags probably became so pasted and glued together (3 or 4 double) that they could not be separated without destroying them at least in part. Some time ago we received some in a very slight wrapper, which having become wet in the mail, the stamps were nearly effaced. The best way is to let the Postmaster put the stamps into the letter, and take a memorandum of it, and if something of the kind, as mentioned above, happens, he can return them to the department.

APPOINTMENTS.

There will be a Communion-Meeting (Lovefeast) God willing on Thursday the 13th of this month, (September) at br. HENRY BENDER's, 1½ miles south of Bolivar, in TUSCARAWAS co. O. (This notice came too late for insertion in August-No. as desired.)

We are also informed, that there will be a Communion-Meeting God willing on Saturday the 22d of this month at br. DAVID BROWER's, in the N. E. part of KEOKUK co. Iowa.

DIED Aug. 17. in our neighborhood mother THOMAN, whose maiden-name was SUMMER, aged 76 years and some days.

Der Evangelische Besuch.

Jahrgang 3. Poland, D. September 1855.

Nro. 9.

Ein Blick nach Constantinopel.

Wenn man zur See nach der türkischen Hauptstadt Constantinopel fahren will, so führt der Weg aus dem mittelländischen Meere zuerst durch die schmale Meerenge der Dardanellen, welche Europa von Asien scheidet. Dieselbe ist an manchen Stellen so schmal, daß bekanntlich schon der persische Weltherrscher Xerxes hier eine Schiffsbrücke schlug, über die er seine zahllosen asiatischen Kriegsschaaren gegen Griechenland führte; und noch in neuerer Zeit schwamm der berühmte englische Dichter Lord Byron von einem Ufer zum andern. Dort liegen die sogenannten Dardanellenschlösser, die mit furchtbarer Bewaffnung den Eingang dieser Wasserstraße bewachen. Am nördlichen Ende der Meerenge tritt das Land auf beiden Seiten wieder zurück, und es breitet sich das weite Wasserbecken des Marmora-Meeres aus, das gleichsam eine Vorhalle zum schwarzen Meere bildet. Dann folgt abermals eine Meerenge: es ist der an wunderbaren Reizen der Natur so reiche Bosporus, an dessen europäischem, wie asiatischen Ufer sanft emporsteigende Hügel mit immer frischem Grün, mit Bälkern von Cypressen und Akazien, von Feigenbäumen, Orangen und Pinien, mit prächtigen Schlössern und Palästen und mit tausendfachem anderem Reize sich dahinziehen. Hier am Eingange des Bosporus, und zwar auf dem europäischen Ufer, liegt Constantinopel mit seinen zahllosen, schlanken Thürmchen, seinen herrlichen Moscheekuppeln, seinen umfangreichen Palästen und seinem Menschengewühl, das aus Europa, Asien und Africa hier zusammenströmt. Seine Lage ist neben Neapel und Stettin die schönste in der Welt. Wie das alte Rom, so liegt auch dieses Neu-Rom, wie es einst hieß, auf sieben Hügeln, die

sich auf zwei ins Meer auslaufenden Landzungen erheben, während frische Süßwasserbäche, an deren Ufern der Oeleander in wunderbarer Pracht blüht, aus grünen Thalgründen herab in die Stadt und von da in das Meer sich ergießen.

Die Stadt selbst, jetzt von ihren türkischen Beherrschern *Stambul* genannt, hat ohne die Vorstädte einen Umfang von mehr als vier Stunden, und zählt mehr als 88,000 Häuser mit etwa 600,000 Einwohnern. Aber freilich ist das Innere, wenn man von den großartigen Palästen des Sultans, den glänzenden Moscheen und einigen reichen Marktplätzen oder *Bazars* absieht, nichts anders als ein wüster Haufen von miserabeln einstöckigen, schlecht aus Holz gebauten Häusern, die alljährlich zu hunderten und tausenden ein Raub der Feuerbrünste werden. Die Straßen sind meist eng, unregelmäßig, ungepflastert, über die Maassen schmutzig und voll Unflath, auf dem sich beständig die wildlaufenden Hunde und die unheimlich krächzenden Raubvögel ansammeln. Bei Nacht brennt keine Laterne, um diese Wüste zu erhellen.

Dieses Constantinopel war einst der Sitz der römischen und griechischen Kaiser, ein Schild und Hort des Christenthums gegen die asiatischen Völkerhorden, und der Mittelpunkt der ganzen morgenländischen Christenheit. Noch steht die schönste der christlichen Kirchen des Alterthums inmitten der Stadt, freilich nun zur türkischen Moschee verwandelt. Es ist die herrliche *Sophienkirche*, die einst (im Jahr 325) Kaiser Constantin dem Erlöser zu Ehren baute. In Gestalt eines Kreuzes liegt sie darin, 270 Fuß lang und gegen 150 Fuß breit, während über ihrer Mitte eine sanfte, ganz vergoldete und mit den schönsten

Steinen ausgelegte wunderbar schöne Kuppel sich wölbt, um welche von innen eine 50 Fuß breite und von 67 Säulen getragene Gallerie läuft. Diese Säulen sind aus Porphyre, aus Marmor und anderen herrlichem Gestein, ja sechs von ihnen sind aus Jaspis und standen einst in dem Diakontempel zu Ephesus. Das ganze Innere ist mit glänzendem Marmor bekleidet, und der Fußboden mit den schönsten farbigen Steinen ausgelegt. Während aber einst auf der Spitze der großen Kuppel ein goldenes Kreuz weithin über die Stadt leuchtete, so steht jetzt der Halbmond darüber, das Zeichen des muhammedanischen Verglaubens, und statt der Lobgesänge auf das Lamm Gottes, das erwürgt ist für die Sünden der Welt, ertönen nun diese Hallen von dem gedankenlosen Mäppern türkischer Verehrer Muhammeds.

Doch ist Constantinopel keineswegs bloß von Türken und Muhammedanern bewohnt. Man sagt, daß in der europäischen Türkei überhaupt im Ganzen 11½ Millionen Christen und nur 3½ Millionen Muhammedaner wohnen. Davon kommen auf Constantinopel und die umliegenden Dörfer nicht weniger als 200,000 Griechen, welche die gleiche Religion mit den christlichen Bewohnern Rußlands haben, und etwa 70,000 armenische Christen. Die letzteren müssen wir noch etwas genauer kennen lernen.

Die armenische Kirche.

Der ursprüngliche Stammsitz der Armenier ist das fruchtbare schöne Bergland, dessen Mittelpunkt der Berg Ararat bildet. Sie sollen Nachkommen des Högarma, eines Sohnes Japhets seyn, dessen in 1 Mos. 10, 3 Erwähnung geschieht. Sie selbst nennen sich Haiks, nach ihrem ersten Könige Haik, welcher die Assyrier einst besiegt haben soll. Der Name Armenier,

welcher so viel als „Bergbewohner“ bedeutet, wurde ihnen von den umliegenden Völkern der Ebene gegeben. Aber, so kühn und kräftig sie ursprünglich gewesen seyn mochten, so mußten sie doch bald genug und fast durch ihre ganze Geschichte hindurch ein hartes Eklavenjoch tragen. Denn schon in den allerältesten Zeiten kam es zuerst unter die Gwalttherrschaft der Assyrier, dann der Meder und Perser, dann schlug Alexander der Große sie in macedonische Fesseln, und unter seinen Nachfolgern fiel es an die Könige von Syrien. Zur Zeit, da Christus unser Herr geboren ward, war es in zwei Reiche gespalten, in Großarmenien, das östlich vom Caspischen Meer und südlich vom Kaukasus bis an die mesopotamische Ebene sich ausbreitete; — und in Kleinarmenien, das die östlichen Provinzen von Kleinasien, namentlich Pontus, Cappadocien und Cilicien umfaßte. Aber als dieses getheilte Reich sich eben freimachen und unter eigenen Königen leben wollte, kamen die Römer und zertraten sie mit ihrem ehernen Fuße. Und als die römische Herrschaft im Morgenland Stück für Stück zusammenbrach, kam Armenien wieder unter die Perser, dann unter die wilden Mongolen und zuletzt unter die Russen und Türken, unter deren schwerem Scepter sie noch bis auf den heutigen Tag seufzen.

Daß Christenthum kam zu diesem unterdrückten Volke schon in den allerersten Zeiten, gleichsam als ein Trost mitten in ihr bürgerliches und politisches Elend hinein. Ja unter denen, die am ersten Pfingstfest zu Jerusalem riefen: „Wie hören wir denn ein Jeglicher seine Sprache, darinnen wir geboren sind, — Parther, Meder, Elamiter und die wir wohnen in Mesopotamien und Pontus, Cappadocien und Asien?“ — dürften wohl auch schon Glieder dieses Volkes gewesen seyn. Jedenfalls gab es schon im zweiten Jahrhundert nach Christus eine große Zahl armenischer Gemein-

den, und im Jahr 303 trat selbst ihr König Tiridates zum Christenthum über. Als später die heidnischen Perser das Land eroberten, wollten ihnen diese den Feuers und Gestirndienst mit Gewalt ausdrängen; aber lieber gaben sie Gut und Blut, Leib und Leben, Freiheit und Vaterland dahin, als daß sie vom Glauben an den Sohn Gottes und sein seligmachendes Kreuz ließen. Damals flüchteten Tausende und aber Tausende nach allen Ländern der Erde. Dasselbe geschah, als nachher die Türken mit ihrem bluttriefenden Schwert jene Länder eroberten und den Glauben der Christen auszurotten versuchten; und seitdem gibt es fast in allen Hafenstädten des Mittelmeers, ja selbst bis nach Holland und anderseits durch ganz Asien bis nach Indien und China hin armenische Colonisten und Fremdlinge. Daher kommt es auch, daß in Constantinopel eine so große Zahl dieses Volkes sich findet. Sie sind darin den Juden gleich, mit denen sie auch sonst viel Ähnlichkeit haben. Denn die meisten von ihnen sind entweder grundarm oder außerordentlich reich. In der türkischen Hauptstadt sind die ersten und größten Bankiers lauter Armenier; die Geldwechsler, die Zolleinnehmer, die Kaufleute auf den großen Bazar, die bedeutendsten Geschäftsmänner des türkischen Staates gehören diesem Volke an. Daneben zieht eine zahllose Schaar blutarmer armenischer Hausirer durch Stadt und Land, ihre ärmliche Waaren in einem Sack auf den Schultern tragend, oder sie erwerben sich als Bauern, als Kleinräumer und Handwerker ihr kümmerliches Brod.

Uebrigens stehen sie, was ihren Christenglauben und ihren Gottesdienst betrifft, wo möglich auf noch tieferer Stufe als die griechische und römisch-katholische Kirche, obgleich sie ein recht schönes Glaubensbekenntniß haben, das zu Anfang eines jeden Morgengottesdienstes vom Priester gesprochen wird.

Diese Priester sind aber größtentheils so unwissend, daß viele von ihnen weder lesen noch schreiben können, und kaum den Unterschied zwischen dem Christenthum und dem muhammedanischen Irrglauben kennen. Als ein Missionar einmal zu einem Bischof sagte, es sey Pflicht der armenischen Kirche, an der Bekehrung der Muhammedaner zu arbeiten, so erwiederte dieser: „Was sollen wir den Muhammedanern predigen? Sie glauben ja an Gott wie wir, und haben gute Gebete.“ Ein anderer Bischof sagte einmal zu einem Muhammedaner: „Wäre ich gewiß, daß Euer Paradies wirklich vorhanden ist, ich möchte wünschen dort zu seyn!“ Dabei muß man sich erinnern, daß das Paradies der Muhammedaner nichts anders ist, als ein Ort der üppigsten und schamlosesten Fleischeslust. — Wenn aber die Bischöfe also reden, wie muß es unter dem Volke ausschauen! Ist's ein Wunder, daß unter dieser abgefallenen Christenkirche, und zwar unter der Geistlichkeit wie unter dem Volke, große Sittenlosigkeit im Schwange geht, wie denn auch Lug und Trug, Trunksucht und Spiel, Fluchen, Schwören und Meißelneid an der Tagesordnung ist. Ja, die Armenier sind, statt ein Licht mitten in der Finsterniß des Islams und der Heidenwelt zu seyn, vielmehr die Ursache geworden, warum unter Muhammedanern, Juden und Heiden der Name Christi geschnähet und gelästert wird.

Brüderlicher Rath vor bald hundert Jahren.

Conefoga, den 28 May, 1763.

Sind unterschriebene Brüder von ihren unterschiedlichen Orten allhier in der Furcht des Herrn versammelt gewesen, in herzlicher, mitleidender und brüderlicher Liebe zu sehen, wie unsern in Gott geliebten Brüdern zu rathen sey, in Betrachtung der

vielen Verwundungen und unterschiedlichen Vergehungen, welche vorgekommen sind, seitdem die Uebungen, Erscheinungen und Begebenheiten mit der Schwester Catharina Hummerin im Weisichenland sind vorgefallen.

Nachdem wir gestern die Beschuldigungen der Brüder gegen einander angehört, und sie bezeuget, daß sie keine Spaltung wollen suchen, sondern willig sind, unsern brüderlichen Liebesrath anzuhören, so haben wir mit Sorgfalt eines Jeden Sinn von uns allen bey einander angehört und erweget; nämlich es hat ein jeder von uns unterschriebenen Brüdern seinen Sinn und Rath freimüthig einer nach dem andern bezeuget, und haben uns denn ferner in der Furcht des Herrn darüber vereinigt, daß wir unsern Brüdern gemeinschäftlich rathe, wie folgt:

Vorerst so glauben und erkennen wir zwar, daß der Bruder Hummer seine Menschlichkeit zu viel mit in das Treiben hat gebracht, woraus unterschiedliche Früchte der Uneinigkeit entsprossen.

Zum andern halten wir aber auch, daß beyderseits zu weit gegangen ist worden, in Worten u. Gerichten eines gegendem andern.

Dahero ist unser brüderlicher Rath, daß doch der Bruder Peter Hummer auch Erkenntlichkeit nöthig hat, wo er sich in Ansehung des brüderlichen Gehorsams vergangen möchte haben, und wann denn auf beyden Seiten Erkenntlichkeit ist, so rathe wir aus brüderlicher Liebe, daß doch beyderseits alle Gerichte und harte Ausdrückungen möchten gänzlich niedergelegt werden, obschon man nicht einerley Meynung von dem bekannten Werk hat, also daß die so etwas darauf halten, diejenigen nicht richten, so nichts darauf halten; und diejenigen, so nichts darauf halten, wollen auch die nicht verachten, so sich einigen Nutzen und Besserung daraus zu nehmen haben.

Uebrigens rathe wir euch, geliebte Brüder, nehmet einander auf, wie Christus

uns aufzunehmen hat, und vergebet einer dem andern, wie auch Christus uns vergeben hat, und lasset uns aller Orten dafür halten, daß alles Disputiren, Richten und Verachten gänzlich niedergelegt sey und bleibe; — daß es ein jeder dem andern nach seinem Erkenntniß in der Furcht des Herrn überlasse, damit wir allerseits des Gewissens verschonen.

Außerdem ist unser Rath, daß alles unnütze und allzuvielfältige Besuchen nachgelassen werde, und daß man allen bösen Schein mit Ernst meyde, und sich in allen Stücken der Wahrheit und Aufrichtigkeit beleiße, damit uns die Wahrheit frey mache von allem was uns noch gefangen möchte halten, daß wir nicht sämmtlich kommen können zu einerley Erkenntniß in Christo Jesu nach dem Willen Gottes.

Ist es nun bey einem oder dem andern nicht genugsam beurtheilt, was vorgekommen ist, der wolle bedenken, daß wir im geringsten keine Ursache zu einer Scheidung Gewissens halber geben können. Dahero haben wir uns gedrungen gefunden, das Werk nicht zu beurtheilen oder zu richten, sondern vielmehr einem Jeden eine göttliche Unpartheylichkeit und Geduld zu rathe, damit keiner von uns vor der Zeit richte, bis der Herr komme, der auch den Rath der Herzen offenbaren wird, und alsdann wird einem jeden von Gott Lob widerfahren nach seinem Glauben und nach der Frucht seines Wesens.

(Unterschrieben von) Jacob Meyer, Peter Dirdorff, Martin Urner, Nicolaus Martin, Lorenz Schrab, Georg Etter, Heinrich Näff, Georg Schreiber, Christoph Saur, Joseph Rentsch, Jacob Stugman, Johannes Schlepfer, Jacob Mohr, Matthis Schweizer, Heinrich Raudenbusch, Gideon Kauffer, Daniel Lettermann, Daniel Arnold, Anton Hartman, Sander Mack, Nicolaus Lettermann, Stephan Ulrich.

Etwas von

Catharina Hummerin.

Wem es interessant seyn möchte etwas Näheres von dieser Catharina Hummerin zu vernehmen, den verweisen wir auf die „Ephratanische Chronik“ Seite 231 u. von wo wir einen kurzen Auszug hier beifügen.

„Der Ordnung der Zeit nach folgen nun die Gesichte und Offenbarungen der Catharina Hummerin; und ob wir wohl kein Recht hätten, dieselbe diesen Geschichten einzuverleiben, sintonenmalen sie außer dieser Verfassung ihren Urstand haben: so verdienen sie doch hier einen Platz, theils weil sie erbaulich sind, theils weil auch der Vorsteher die Person hat seiner Gunst gewürdigt. Der Bericht aber ist aus ihrem eigenen Bekenntniß aufgesetzt worden und lautet wie folgt:“

„Als ich im Jahr 1762 den 3ten October des Nachts zwischen 10 und 11 Uhr in der Küche bei dem Feuer saß, klopfte jemand an der Thür: ich sahe hinaus, aber es war niemand da. Bald klopfte es abermal; ich ging wieder hinaus, fand aber niemand. Endlich klopfte es zum drittenmal, und da ich hinausging und mich umsah, stand ein Engel neben mir auf der rechten Seite, der sprach: Ja, mein Freund,“

Es naht sich die Mitternacht

Drum will alles schlafen,

Und die erste Liebes-Nacht

(Ach was soll man sagen?)

Die hat sich gemindert sehr

Unter ernstern Gliedern,

O daß dieses doch nicht wär!

Unter Glaubens-Brüdern!“

„Er sang darauf, daß es zum Himmel schallete, daß ich gedachte, man müsse es weit und breit hören. Als er aufhörte, sprach ich: Soll ich hinein gehen, und es meinen Freunden sagen, daß sie sich auch mit mir freuen. Er sagte: Nein, sie haben sich gelagert. Ich sprach: Sie schlaf-

fen nicht. Er sagte: Ja, sie schlafen. Da schwieg ich stille, und gedachte: Wie wohl ist mir, wie wohl ist mir!“—Da sang der Engel an zu singen:

„Wie wohl ist mir, wie wohl ist mir,
Wenn unser Gott im Geiste hier

Sich meiner Seele zeigt,

Daß ich inwendig hüpf und spring’,

Und Lob und Dank dem Herren bring,

Obgleich der Mund oft schweiget.“

In der Hälfte des Verses hieß er mich mitsingen; darauf kniete er nieder, und ich mit ihm. Er betete für das Heil der Gläubigen gar herrlich und schön. Da weinete ich vor Freuden, und er wischte mir die Thränen ab; aber ich durfte ihn nicht anrühren. Darauf sprach ich: Soll ich hingehen, und es meinen Freunden sagen? Da legte er seine Hände auf meine Schultern, und sagte: Mein liebes Kind, sie schlafen. Ich sprach: Mein lieber Freund, sie haben sich erst gelegt; sie schlafen nicht. Darauf singen wir abermal an zu singen:

Gottes Kinder säen zwar

Traurig und mit Thränen;

Aber endlich kommt das Jahr,

Wornach sie sich sehnen:

Denn es kommt die Erndtzeit,

Daß sie Garben machen,

Da wird all’ ihr Gram und Leid

Lauter Freud und Lachen.“

„Da sagte ich wiederum: Soll ich hinein gehen, und es meinem Vater sagen, daß er sich auch mit mir freue? Er sprach: Nein, deine Freunde schlafen alle, und ihre Herzen wollen auch schlafen. Hierauf weinete ich sehr, und der Engel sprach: Was weinst du? Ich sprach: Ich habe viel Sünde gethan, und meinen Heiland oft betrübet. Er sprach: Weine nicht! Dein Heiland hat dir deine Sünden vergeben; u. u.

Nach diesem bin ich sieben Tage und Nächte die meiste Zeit in einer Entzückung gewesen;—Da wurde ich durch seltsame Ev. Besuch Jahrg. 3. 9“

Verhältnisse und Dertter der Geister gefähret, und ich sahe solche wunderliche Sachen, daß ich ein großes Bedenken trage solches zu offenbaren. Nach diesem ist es mir eine gewohnte Sache gewesen, mit denen guten Geistern und Engeln zu reden.—Der allmächtige Gott hat mir auch die Gnade verliehen, daß so oft ich wollte, es mochte Tag oder Nacht seyn, so konnte ich mich mit meinem Geist in die Ewigkeit (Geisterwelt) übersetzen, und die göttliche Wunder allda betrachten, sehen, hören und betasten. Mein Leib war allezeit, als wenn er schlief, bis mein Geist zurückkam.”

— —

Ich finde, daß diese Gesichte haben angehalten zum wenigsten bis den April des Jahres 1765 und wir haben eben gesehen, wie vorsichtig und weislich unsre Brüder gesucht haben, in der Sache zu richten und zu schlichten, und üblen Folgen vorzubeugen.

(Die Geschichte von Hans Engeltbrecht und die vorstehende von Catharina Hummerin mögen als Exempel anderer Art dienen, als das Geisterklopfen unserer Tage. — — Im englischen „Bistep“ ist hin und wieder hievon erwähnt worden, und was davon zu halten sey, sehen längst und kürzlich wieder aus der Schrift gezeigt worden.)

Frauenspiegel.

Ein Brief von dem verst. Dr. Judsen, Missionar in Birma, an die christlichen Frauen in Nordamerica.

„Im Herrn geliebte Schwestern!

„Verzeihet mir, daß ich euch öffentlich anrede; die Wichtigkeit des Gegenstandes, der mich dazu veranlaßt, ist meine einzige Entschuldigung. Ob ihr dieselbe als hinreichend betrachten werdet für dieses euch vielleicht unangenehme Sendschreiben, weiß ich nicht; aber wir müssen es reden und handeln auf die Gefahr hin, diejenigen zu betrüben, denen wir uns am freundlichsten

ergehen möchten. Ich wage es daher in vollem Vertrauen auf eure christliche Liebe—sind wir ja doch Bekenner desselben heiligen Glaubens, und Mitpilger auf demselben Pfad zu Einem Vaterhause—und bitte euch, mich als Bruder anzusehen, und unbefangen von Vorurtheilen meinen einfachen Bericht aufzunehmen.

„Beim Aufbau der Kirche Christi in diesem heidnischen Lande, und bei der damit verbundenen Aufgabe, die bekehrten Frauen auf eine höhere Stufe geistiger Bildung zu bringen, fanden wir stets ein Haupthinderniß in der tief gewurzelten Eitelkeit, dem Hang zu schönen Kleidern und Schmuck, welcher in allen Zeitaltern und Ländern die herrschende Leidenschaft des weiblichen Geschlechts gewesen ist. Diese Schwierigkeit wurde vor kurzem noch erhöht durch einige modisch gekleidete Damen, die zuweilen unsere kleine Kirche besuchten, und noch mehr—ich sage es mit tiefem Bedauern—durch die Ankunft mehrerer Missionschwester, gekleidet und geschmückt nach der Weise, welche leider in unserem geliebten Heimathlande vorherrschend geworden. Ich war ein Jahr lang von meiner Gemeinde abwesend, auf Reisen im Innern des Landes; als ich nach Verfluß dieser Zeit sie wieder sah, so ward ich mit Schrecken gewahr, wie der Teufel der Eitelkeit den weiblichen Theil derselben zu verwüsten drohte. Zu jener Zeit war ich noch nicht zu einem gereiften Entschlusse hinsichtlich dieses Punktes gekommen, da ich fürchten mußte, bei einem entschiedenen Auftreten dagegen Widerstand, oder wenigstens keine Unterstützung, von Seiten meiner Mitarbeiter zu finden; und so mit beschränkte ich mich auf Ermahnungen im Stillen und Einzelnen. Dieß brachte so viel zuwege, daß einige Frauen (eingeborne) aus Rücksicht für mich ihre Halsketten und Ohrengehänge abnahmen, ehe sie in die Kapelle traten, sie in ein Tuch banden, und sobald sie wieder aus dem Gesichtskreis des Missionshauses hinaus waren, dieselben mitten auf der Straße wieder anzulegen. Um jene Zeit wurde ich berufen, das wilde Vergewalt der Karenen zu besuchen, die in der Cultur weit hinter den Birmanen zurückstehen. Ich war nicht darauf gefaßt, auch hier in diesen wilden und finstern Einöden demselben Feinde zu begegnen; aber er war vor mir da gewesen und regierte mit unbeschränkter Gewalt

von undenklichen Seiten her. An einer Karenenfrau zählte ich öfters 12–15 Halsketten von allen Farben, Formen und Material; drei waren das gewöhnliche. Messingene Fußspangen, farbiggerlochte Bänder unter den Knien; aller Arten Ringe an den Fingern, Spangen am Vorder- und Oberarm; lange metallene Hirschhaken durch die Ohrläppchen, welche dadurch bis beinahe auf die Schultern herabgezogen wurden; allerlei bunte, sonderbargerformte Beutel, die das Haar einschließen und vom Hinterkopf herabhängen, um nichts zu sagen von den Verzierungen an ihren Gewändern:—dieß bildete den Modeanzug der eiteln Kareninnen.

Die Bekehrten unter ihnen machten's kaum besser; ich fand mich in einer Lage, die jedes Retiriren abschneidet; ich fühlte, ich müßte kämpfen oder dem Feind das Feld überlassen. Mehrere Nächte brachte ich schlaflos zu; das Herz wollte mir schwer werden; ich dachte über die Forderungen des Apostels Paulus an seine Gemeinden, und über den Geist des Evangeliums, aus dem sie hervorgehen;—ich las 1 Tim. 2, 9., und fragte mich, „kann ich nach diesen Worten eine Karenin in ihrem jetzigen Anzug taufen? kann ich ihr das Abendmahl reichen? kann ich umgehen, des Apostels Verbot einzuschärfen? Mein hieß es laut in meinem Innern, nicht ohne einen Verrath zu begehen an dem mir anvertrauten Amt. Ich überlegte weiter, daß diese Frage nicht die Kareninnen allein betrifft, sondern alle christliche Frauen in America, Europa und andern Welttheilen, daß die Entscheidung derselben ein ganzes Heer von Folgen haben müsse. Aber komme, was da wolle, war die Stimme in mir, was geht dich das an! folge du mir nach.“—Ich bat um Licht und Gnade, im Wege der erkannten Pflicht fortzuschreiten.

Bald nach diesem Entschlus kam eine Karenin, mich um die Taufe zu bitten. Nach der gewöhnlichen Prüfung fragte ich sie, ob sie ihren Schmuck für Christum aufgeben könne? Es war ihr ein unerwarteter Angriff; ich erklärte ihr den Geist des Evangeliums; ich berief mich auf ihr eigenes Bewußtseyn inwohnender Eitelkeit; ich las ihr die Worte des Apostels vor. Wieder und wieder blickte sie auf ihre schöne Halskette—sie hatte nur eine,

und dann mit einem Ausdruck bescheidener Festigkeit, welcher jede meiner Schwestern mehr als der reichste Schmuck zieren würde, nahm sie die Kette ab und sagte, „Ich liebe Christum mehr als dieß.“—Die Geschiede wurde bekannt; die andern christlichen Frauen folgten dem Beispiel, obwohl es hier und da Widerstand und Zögerung gab.

Endlich kam jedoch der am meisten gefürchtete Angriff. Einige der Karenen-Männer waren in Maulmein (meiner Station in Birma) gewesen, und hatten gesehen, was ich so gern vor ihnen verbor-gen hätte. Eines Tages als ich mit diesen die Sache besprach, trat einer hervor und sagte, er habe in Maulmein eine der „großen Lehrerinnen“ (Missionsfrauen) gesehen mit einer goldenen Kette um den Hals!—Meine theuern christlichen Schwestern, legt dieses Papier nieder und versetzt euch einen Augenblick in meine Lage.—War es nicht ein Angriff zum Erliegen? Aber obwohl bedrängt, unterlag ich doch nicht; ich kämpfte fort, so gut ich konnte, und ehe ich jene Gegend verließ, kleideten sich die eingebornen christlichen Frauen mir einfa-chem Anstand.

Nach meiner Rückkehr nach Maulmein und nachdem ich mich kaum von einem heftigen Fieber erholt hatte, das ich mir in den Karenen-Wäldern zugezogen, war es mein Erstes, zu der Trägerin der goldenen Kette mich zu schleppen; ich erzählte ihr den Vorfall und beschrieb ihr den Eindruck. Mit großer Unbefangenheit und eben so viel Recht erwiderte mir diese Schwester—sie sey ungeachtet ihrer goldenen Kette einfacher gekleidet, als irgend eine Predigers-Frau in der Heimath, die Kette sey der einzige Schmuck, den sie trage, und zwar als Andenken an ihre Mutter die ihr dieselbe gegeben und sie angewiesen habe, dieselbe lebenslänglich zu tragen.—O ihr christlichen Mütter, welche Lektion für euch! Könnet ihr euren Töchtern Anweisungen geben, die in so direktem Widerspruch gegen das Wort Gottes stehen?

Aber zur Ehre Gottes sey es gesagt, die erwähnte Missions-Schwester hatte nicht sobald den Stand der Dinge von mir erfahren, als sie die Kette abnahm und damit den Beweis gab, daß sie Christum mehr liebe als Vater und Mutter. Ihr Beispiel so wie unsere gesammten Bemüh-

ungen fangen nun an, einen wohlthätigen Einfluß auf die christliche Gemeinde auszuüben.

Doch ist — ungeachtet dieser günstigen Anzeichen im Grunde noch nichts gethan. Und warum? Unsere Mission muß immer wieder von der Heimath aus mit Missionaren und Missionarinnen versehen werden. Eure Töchter und Schwestern, welche kommen, um die durch Krankheit und Tod gemachten Lücken auszufüllen, oder neue Stationen zu besetzen, kommen in unsere Mitte gekleidet und geschmückt, wie die Sitte unter den christlichen Frauen im Vaterlande es mit sich bringt; die Frauen und Töchter unserer eingebornen Gemeinden werden sich um sie her schaaren, sie mit Neugierde betrachten, als die neuesten Repräsentanten der christlichen Religion aus dem Lande, wo dieselbe in all ihrer Reinheit und Herrlichkeit blüht — und wenn sie das Geld und die Juwelen und Perlen und Ketten und Ringe mit Diamanten und Rubinen sehen und den Kopfschmuck — die Plätter, die Gebräme, Haarbänder, Mäntel, Schleier, Beutel, Perlen etc. (Jes. 3, 19—23.), werden sie ihre alten Lehrer mit zweifelnden Blicken betrachten, mit neuer Lust die lange bei Seite gelegten Götzen der Eitelkeit wieder hervorholen; die frohe Botschaft wird im Triumph das Land durchfliegen; die Karierten werden ihre Nacken und Ohren u. Arme wieder beladen, und der böse Geist der Eitelkeit wird sich fester auf den Thron setzen, behnlichend über das Gebet des Apostels und über unsere Ermahnungen. Auf solche Weise streuet ihr, während ihr ruhig in euren Zimmern und andächtig in euren Kirchen sitzt, den Giftsaamen in alle Theile dieses fernen Landes, und während ihr für den Aufbau der Kirche Christi betet, helfet ihr des Satans Reich bauen. — Wenn ihr aber diesen überflüssigen Schmuck ablegt, wenn das Uebel in der Kirche der Heimath ausgerottet wird, so wird auch in unsern jungen Gemeinden die Reinheit sich fortpflanzen. Meine Geschichte ist zu Ende; aber erlaubet mir, euch einige Punkte eurer betenden Betrachtung vorzulegen.

1. Laßt mich euch auf euer Gewissen fragen, was ist der eigentliche Grund, Schmutz und köstliches Gewand zu tragen? Verträgt sich der Grund und Zweck mit

der Lehre der Demuth, Selbstverleugnung, Niedrigkeit unsers Herrn und Meisters? Beantwortet euch selbst diese Fragen, wenn ihr allein im Kämmerlein vor Gott eure Kniee beugt!

2. Betrachtet die Worte des Apostels 1 Tim. 2, 9. und saget euch selbst, wie u. wann die Bedeutung dieser Worte ungiltig seyn kann. — Kann dieses Gebet umgangen werden, warum sollte nicht jedes andere ebenso bei Seite gesetzt werden können? Sollten Sitten und Gebräuche der neuern Zeit uns dazu berechtigen? Auf diese Weise könnten die Heiden auch manche ihrer widernatürlichen Gebräuche entschuldigen.

3. Bitte ich euch, wenn ihr so vor dem Herrn auf den Knien lieget, blicket auf zu Ihm, dessen huldvolles Auge immer auf euch, Seine Töchter, Seine Brant gerichtet ist, der über Alles wünscht, daß ihr Ihm eure Herzen ganz gebet! — Denket, wie Er sich freuen muß, wenn ihr trachtet den besten und besten Weg einzuschlagen.

4. Stellet euch den Augenblick lebhaft vor, zu welchem euch die mächtigen Mächte der Zeit schnell hintragen, den Augenblick, wo eure erlöseten Geister in die Versammlung der Seligen eintreten werden, wo Ihr vor dem Thron Iehovahs stehen, das glorreiche Angesicht Jesu sehen, und euch in das Meer des Lebens, der Liebe und Barmherzigkeit versenken werdet. — Dann blicket zurück auf jene finstere, armelige Welt, die ihr verlassen; richtet euer Auge auf die eiteln, werthlosen, verächtlichen Dinge, mit denen ihr euren Leib schmücket, und die ihr zögeret für Christum, den König der Herrlichkeit, aufzugeben, und laßt dann ich bitte Euch, diesen Blick die Frage auf immer entscheiden. Ich glaube, ihr könnt nicht länger widerstehen, nicht von euren Knien aufstehen, ohne den festen Entschluß, Ketten und Goldgehänge — Bänder und Spitzen abzulegen. Aber, fraget ihr, was ist nun zu thun? Eine betrachtungswürthe Frage, denn diese Gegenstände nutzlos, und weniger als nutzlos, können brauchbar werden, die Nackten zu kleiden, die Hungrigen zu speisen, die Kranken zu erquickern, die heilige Schrift auszubreiten, Boten des Evangeliums auszusenden. —

Die Bewohner eines christlichen Landes haben wenig Begriff von dem Mangel und

der Noth, welche die größte Anzahl der Erdenbewohner leiden, und noch weniger von der schrecklichen geistlichen Nacht, welche auf dem Volk liegt. Wie Viele, während ihr diesen Schmuck truget, haben mit Hunger und Mangel gekämpft! Wie viele seufzten ohne Hülfe auf Schmerzenslagern! wie viele Kinder wuchsen in der größten Unwissenheit auf!— wie viele unsterbliche Seelen, die nie einen Gott kennen lernten, sind in die ewige Pein gegangen! Etwas von diesem Elend hättet ihr mildern können; irgend einer Witwe Herz hätte getröstet, ein hilfloser Waise gepflegt und unterrichtet, Bibeln und Tractate in größerer Anzahl verbreitet werden können, hättet ihr nicht gefürchtet, man möchte euch für unmodisch, für sonderbar halten, wenn ihr nicht thut wie die übrige Welt.—

Ihre Schwestern! könnet ihr zögern und fragen, Was sollen wir thun?— Weiner Thränen auf die Höhen eurer Eitelkeit! opfert sie der Sache des Herrn! legt sie unter sein Kreuz! Eilet, wenn nicht Versäumtes gut zu machen, doch nicht fortzuführen in dem Unrecht! Laßt euch dabei nicht irre machen durch den Vorwurf der Kleinigkeit's-Krämerei. Große Dinge erwachsen aus kleinen, und Viele, die in den Augen kurzichtiger Menschen klein erscheinen, sind groß in den Augen Gottes. Manche Christen reden viel von Selbstverleugnung im Allgemeinen, und verwerfen sie in jedem einzelnen Stück, als zu kleinlich, gesellich oder engherzig. Der Feind aber weiß wohl, daß wenn er die Einer sich zueignen kann, die Zehner und Hunderter und Tausender auch sein werden. Betrachtet nichts als klein, was einen Einfluß auf das Reich Gottes oder die Ewigkeit ausüben kann.— Es ist keine wilde Phantasie, zu sagen, wenn eine einzige christliche Schwester um Christi willen ihren Schmuck hergebe, so könne es möglicherweise Folgen haben, die nicht nur bis in die entferntesten Welttheile reichen, sondern die sich in die endlosen Ewigkeiten erstrecken, und vielleicht noch der Gegenstand des Lobes und Dankes seyn werden, lange nachdem diese Welt mit all ihrer Herrlichkeit vergangen ist.

Hütet euch vor einer andern Einwendung, die oft von schwachen Gemüthern gemacht werden; nehmlich, daß größere Gefahr ist, auf einfache Kleidung und die

dadurch geübte Selbstverleugnung stolz zu werden, als auf Kleideranlegen und Wohlleben;—laßt euch nicht von diesem feingespannenen Netz des Satans umgarnen! Glaubet vielmehr, daß der euch Kraft gab, ein Opfer—ein noch so kleines Opfer zu bringen, euch auch bewahren kann, stolz darauf zu werden! Wenn ihr im Licht der Ewigkeit diese Dinge betrachtet, werdet ihr euch schämen, es ein Opfer zu nennen, und wer durch die enge Pforte eingegangen und den schmalen Weg verfolgt, wird bald lernen, daß dort ein harter Boden für den Stolz und Selbsterhebung ist, wo er nicht wachsen kann.

Es mögen wohl wenig Modesüchtige und Wohlthätige sich euch anschließen; aber verlieret deshalb den Muth nicht; der Herr hat noch selten die Anführer der Mode zu Anführern seiner Sache gemacht.— Laßt euch tief eingedrückt bleiben, daß in diesem geistlichen Kampf euer Herzog auf euch sieht, und darauf sieht, daß jedes seine Pflicht thue. Wartet nicht auf andere; geht ihr voran! Der Tod eilt herbei euch allen Schmuck abzustreifen, und die Hülle sogar, auf die so viel verwendet wurde, in Staub und Verwesung zu legen. Manche wohl, an die ich in Gedanken diesen Brief richte, ruhen schon im Grabe, ehe dieses Schreiben America erreicht— bald werden wir alle vor dem Richterstuhl Christi erscheinen müssen.

Und wie ihr dann wünschen werdet gehandelt zu haben, so thut jetzt!

Euer Bruder in Christo

Adoniram Judson.

Ruf nach Jerusalem.

Ein jüdischer Rabbi, Namens Juda b Elkali, hat eine gedruckte Ansprache an seine jüdischen Glaubensgenossen erlassen, die mit folgenden Worten schließt:

„Und nun, meine lieben Brüder, ehe ich von euch Abschied nehme, erlaubet mir, den Inhalt meiner Ansprache in Kurzem zusammenzufassen. Ich habe aus unsern heiligen Schriften zu erweisen gesucht, daß wir angewiesen sind, eine Verbindung unserer ganzen Nation zu organisiren, um

unsere Rückkehr in das heilige Land in's Werk zu setzen. Ich habe gezeigt, daß diese Rückkehr und die Erbauung des Tempels unabhängig sind von der Zukunft des Messias, und vor derselben stattfinden müssen, so daß unsere jetzige Obliegenheit von jenem bedeutungsvollen Ereigniß zu unterscheiden ist. Ich habe angedeutet, daß wir unsere Rückkehr nicht in Masse bewerkstelligen dürfen, nicht durch Waffengewalt oder Empörung, sondern indem wir auf ordentlichem Wege den Beistand der gerechten und großmüthigen Nation ansprechen, unter deren Schutz wir bisher gestanden sind. Ich habe ferner versucht, die Meinung zu entkräften, als ob unsere Rückkehr durch Wunder und Zeichen bewirkt werden müßte. Ich habe euch erinnert, daß immer Zwiespalt unser Unglück herbeigeführt hat, und daß nur Einigkeit und Brüderlichkeit diesen Fehler wieder gut machen können. Ich habe euch ferner bewiesen, daß Eintracht stark macht, daß die Bewegung von uns ausgehen muß, und nicht auf einen übernatürlichen Anstoß warten darf. Ich habe die Zweierlei Wege der Erlösung vor euch hingelegt, welche von den Inspirirten Propheten voraus bezeichnet sind, und stehe euch an, den besten zu wählen. Ihr werdet die Ansicht eines großen Mannes beachtet haben, daß die himmlischen Beschlüsse sich nach dem richten, was auf der Erde gethan wird. Ihr werdet nicht vergessen, daß man, wann das Werk einmal begonnen ist, nicht still stehen darf, bis es Ihm gefällt, unsere Bitte zu gewähren. Ich habe euren Seelen die Pflicht dringend vorgestellt, die wir alle haben, um den Frieden Jerusalems zu sehen.

Und zuletzt laßt mich das Wort unseres Weisen erwähnen, daß dem Verdienste der Tugend und der Reinheit des bessern Theils vom Hause Israel die Nation ihre Erlösung aus Egypten verdankte. Der Glanz dieser Sierden hat nie aufgehört,

von dem Charakter der unschätzbaren Kleinodien unseres Geschlechts hervorzu-
strahlen. An sie wende ich mich achtungsvoll, aber ernstlich, daß sie ihren mächtigen Einfluß über Ehegatten, Söhne und Brüder benützen, und in sie dringen, sich eilig an das Häuflein der Patrioten anzuschließen, die sich der Angelegenheit unseres zärtlichgeliebten, obwohl leider jetzt verlorenen und verheerten Jerusalems annehmen wollen.

Und zu dem Herrn der Heerscharen betet demüthig und brünstig um die Wiederherstellung Juda's und Israels

Euer geringer

Judah Elkali.

Brief von Bischof Gobat in Jerusalem.

Den 29. Januar 1855.

— — Prediger Herschel aus London war nur etwa acht bis zehn Tage hier, und wir hatten eine rechte Freude an ihm. In meinem Zimmer beriethen wir miteinander, wie man die von ihm projectirte Colonie für Proselyten einrichten und führen sollte, und welche Lokalitäten zu empfehlen wären. Von diesem Plan habe ich aber auch keine große Hoffnung, wenn nicht vorher noch manches in diesem Lande geändert wird; doch kann unter einer guten Leitung und mit hinreichenden Geldmitteln ein Versuch gemacht werden. Herschel selbst schien noch manche Bedenken zu hegen.

Wenn es übrigens bei diesen Leuten nicht geht, so können sie's aufgeben; aber die Wuth—ich kann es nicht anders nennen—womit die sogenannte Sammlung des Volkes Gottes in Jerusalem betrieben wird, ist mir unbegreiflich, wenn ich bedenke, daß es Christen sind, die sich damit abgeben. Gibt es ein Babel, ein Sodom, einen Ort, auf dem der Fluch besonders

ruht, so ist es ja gerade Jerusalem. Zuerst dachte ich, es sey nur ein frommer Gedanke, der sich bald in Nichts auflösen werde; aber jetzt tritt die ganze Sache immer mehr als ein Schreckbild vor mein Gemüthe.

Es ist den guten Leuten ernst: sie scheinen sogar zu eilen in ein Verderben, wovon mir graust, weil ich es wahrscheinlich mit ansehen muß. Und wir in Jerusalem sind alle Einer Meinung. Ich hätte schon oft gern öffentlich protestirt und erklärt, wenn die Leute sich nicht warnen lassen wollen, und dereinst in Noth und Elend verschmadten, so wollen wir dann auch nichts für sie thun; aber ich darf nicht. Doch sage den Anführern dieser Bewegungen, wenn arme Leute sich von ihnen behörden lassen, nach diesem Lande zu kommen, und dann geistlich und leiblich zu Grunde gehen, so sollen sie, die Anführer, von jetzt an wissen, daß Gott das Blut der Unwissenden von ihnen fordern wird.

Gedanken über Auswanderung nach Palestina.

Aus den beiden vorstehenden Artikeln können unsere Leser sehen, wie nicht nur Juden, sondern auch Christen ernstlich daran denken, ins gelobte Land auszuwandern. Wir vernehmen sogar, daß in Deutschland eine große Colonie von 10,000 Christen gesammelt und dorthin gesandt werden soll. Dazu geben Anlaß eines Theils die mißverständlichen Weissagungen der Schrift, andern Theils die Noth so vieler armen Leute, und die Hoffnung ihren Zustand in einem Lande zu verbessern, das mit Milch und Honig fließt. Daß die Juden dahin zu ziehen wünschen, läßt sich leicht erklären. Es ist das Land ihrer Väter und ihr Erbtheil, von Gott ihnen zugesagt mit einem Eide; von wannen sie jetzt zwar vertrieben sind seit 1800 Jahren,

um ihrer Sünde willen, wohin sie aber zurückkehren werden, nicht nur einzeln, sondern als Volk, sobald sie sich bekehren zu dem Herrn ihrem Gott. Dieses ist so gewiß, als wenn es schon geschehen wäre; denn Gott hat es gesagt durch den Mund seiner Propheten.

Aber was haben Christen dort zu thun? Wo weist das Neue Testament sie auf ein irdisches Canaan? Wo finden wir im Evangelium einen Grund, einen Befehl oder Erlaubniß für Christen, dieses Land einzunehmen und zu besitzen, das dem Saamen Abrahams zum ewigen Besizthum und Erbe verheissen ist? Hat nicht die Geschichte der Kreuzzüge hinlänglich bewiesen, daß Gott nicht die Christen berufen hat, Jerusalem und das jüdische Land wieder herzustellen? Sind nicht alle Verheissungen Jesu und seiner Apostel auf ein himmlisches Canaan, auf ein neues Jerusalem, das droben ist, gerichtet?

Oder meynen wir, es sey die Pflicht der Christen, die dort befindlichen oder sich sammelnden Juden zu Christo zu bekehren?—Sind aber nicht deutliche Aussprüche beides im Alten und Neuen Testament, die uns bezeugen, daß der Herr dieses Werk seiner eigenen Macht vorbehalten habe? Beweist das nicht auch die fast gänzliche Erfolglosigkeit aller an den Juden gemachten Befehrungsversuche? Müssen nicht die Juden, wenn sie die Menge der Bilder und das Niederfallen und Anbeten vor denselben sehen, auf die Gedanken kommen, die Christen seyen in der That Götzendiener? Oder könnten sie nicht zu den Protestanten, die sie zum Christenthum bekehren wollen, mit Recht sagen: Werdet erst unter euch selbst einig, was Christenthum, was christliche Taufe und christliche Ordnung sey; thut erst den Balken aus eurem eigenen Auge, und dann kommt, und befehlet wie ihr den Splitter aus unserem Auge zieht?

In der That, wenn wir der Juden Verhalten gegen ihr Gesetz mit dem Verhalten der vielen und vielerlei Secten und Partheien unter sogenannten Christen gegen das Evangelium vergleichen, so könnte man eher auf die Gedanken kommen, daß wenn sich die Juden einst bekehren, ihnen der Beruf zu Theil werden möchte, die abgefallene, zerrissene Christenheit zur Einigkeit zu bekehren, als daß es dieser unter sich selbst so uneinigen Christenheit Beruf sey, die Juden zu bekehren. Denn bei aller Verderbenheit und Verstockung der Juden beobachteten sie noch bis auf den heutigen Tag, das Gesetz in Haltung des Sabbath's, der Beschneidung u., wie vor 3000 Jahren, und sind bei aller Zerstreuung immer noch Ein Volk, das an jedem Ort seinen Gott gemeinsam anbetet; — während sogenannte Christen, eine jegliche Parthei ihre besondere Weise, ihren besondern Gottesdienst, ihr abgesondertes Gotteshaus hat, und doch Alle nur Ein Evangelium, Einen Herrn, Einen Glauben und Eine Taufe bekennen. O des Widerspruchs und des Jammers!

Vielleicht denken aber Manche, sie könnten dort, in dem heiligen Lande, wo Jesus und Seine Propheten und Apostel gewandelt sind, Gott besser dienen, als sonstwo. Wer so denkt, der lese noch einmal den vorstehenden Brief von Jerusalem bedächtig durch, und betrachte ernstlich, was die Engel zu den Weibern sagten, die Jesus im Grabe suchten: „Was suchet ihr den Lebendigen bei den Todten?“ — und was Jesus selbst sagte: „Es kommt die Zeit und ist schon jetzt, daß die wahrhaftigen Anbeter werden den Vater anbeten, (nicht an einem besondern Ort, sondern) im Geist und in der Wahrheit.“

So bleibt denn kein anderer Beweggrund übrig, als der, daß man gerne der leiblichen Noth entrinnen, und in einem Lande sich ansäßig machen möchte, das als eines der gesegnetsten Län der der Erde selbst

in Gottes Wort beschrieben wird. Wie aber, wenn dieses Land andern zugehört? Wir haben schon vor einem Jahr gesagt, daß die Türken eigentlich nur *Lehnseute* darinnen sind, welche folglich kein Recht haben, es zu verkaufen. Wer immer ein Besizthum im gelobten Lande hat, wenn der Herr Israel in sein Erbe zurückführen wird, der muß entweder mit leerer Hand abziehen, oder froh seyn, wenn er ein Knecht Israels werden darf. Israel, diß bedenket Alle, brauchte das ihm gelobte Land nicht zu kaufen, als Josua sie in dasselbe führte, noch zur Zeit, da sie aus der Babylonischen Gefangenschaft zurückkehrten. „Was zuver geschrieben ist, ist uns zur Lehre geschrieben.“

Wenn diese unsere Gedanken nicht anstehen, und eine andere Meynung besser behagt, mit dem begehren wir gar nicht zu streiten. Wir können und wollen unsere Meynung Niemand aufdringen. Es ist uns auch gar nicht darum zu thun, etwas Neues oder Sonderliches zu sagen, sondern bloß was zum Heil und Nutzen, oder zur Abwendung von Schaden und Unglück dient. Wer gerne näheren Bericht und Grund hätte von unseren Ansichten über diese und andere Zeichen der Zeit, und fürwahr! es ist eine wichtige, bedenkliche Zeit, in die wir gekommen sind, u. es sind wichtige Dinge vorhanden und im Werken, — der frage nur, und wir wollen antworten, wie wir aus Gottes Wort gelehrt und überzeugt sind.

Möchte ich nie vergessen, daß ich aus dem Grabe hervorgehen werde, wie man mich hineingelegt, als Gegenstand des Zornes Gottes oder Seiner ewigen Liebe.

Der wahre Christ liebt das Leben nie mit Leidenschaft, wird aber seiner auch nicht überdrüssig. Der Stachel des Todes ist die Sünde. Ein dem Herrn geweihtes Leben ist das einzige Gegengift für die Furcht des Todes.

(Aus dem Gebeten.)

Seyd fröhlich in Hoffnung, geduldig in Trübsal, anhaltend im Gebet. Röm. 12, 12.

Diese dreifache Ermahnung des Apostels Paulus steht zwar im genauen Zusammenhang mit den vorangehenden, gewinnt aber in dieser Verbindung an tiefer Bedeutung und greift gewaltig in das innere Glaubensleben ein, das solcher mächtigen Stützen sehr bedarf.

Wie wohlthätig, wie beseligend ist nicht für den von Kummer, Angst und Noth umstürzten Pilger, dessen Herz im Flederthale schwerer Versuchung oft so bekümmert ist, wenn der Hoffnung Sonnenstrahl durch düstre Wolken und Nebel bricht, wenn aus dem höhern Leben, als tröstender Engel sie herniedersteigt, Himmelsbalsam zur Heilung in brennende Wunden gießt und das umnachtete Auge aufhellt, daß es wieder anschauen kann. Sie ist, die Hoffnung, die uns verkündigt, die uns, sey es auch aus weiter Ferne, Das nahe bringt und dem lebendigsten Bewußtseyn und inniger Empfindung Das zuführt, was sonst dem Geistesblicke entzogen verborgen bliebe oder im Dämmerlicht der Zukunft verschwämme.—Aus der oft öden Wüste der Gegenwart versezt Hoffnung die schmachthafte Seele in Kraft des Geistes der Verheißung in die Wonnesäfte der Ewigkeit und zukünftiger Herrlichkeit; läßt uns als etwas der Gegenwart bereits Angehörendes, nicht nur ahnen, sondern durchs Wort und im Wort ergreifen, was von Ewigkeit her und für Ewigkeiten ein unermessliches Erbarmen und eine unergründliche Liebe uns bereitet hat; ermutigt zum Vorwärtsschreiten, leihet Jugendkraft und Adlersflügel dem Müden, hebt, stärkt den Glauben an die Verheißung, läßt aus dem Sichtbaren zum Unsichtbaren uns emporheben und läßt, mag sie auch lange und hart geprüft werden, uns nie zu schanden werden. Aber

auch ins kurze Daseyn im Erden Leben ergießt sich der Hoffnung Segensstrom, auch da wirkt sie ein mit Himmelskraft; denn mitten in seinem Gedränge darf der Gläubige es nie vergessen, daß vom Herrn der Erde das Beste über ihn beschlossen sey, daß die auf Jacobs Fels gegründete Hoffnung eine sichere sey, während jede andere durch unaufhörliche Täuschung unsern Schmerz erhöht. Die Hoffnung, ist sie fest und zuversichtlich, macht uns innig froh und heiter und aus ihr, als dem unversiegbaren Quell derselben, entspringen die höchsten reinsten Freuden, denn so wie in Christo der Gnaden Fülle so ist Fülle des Hoffens für die Auserwählten, deren Hoffnung Christus ist, und mit der Hoffnung, auch des Friedens und der Freude reiche Gnadenfülle.—

In immer vermehrtem Maasse schöpft die Hoffnung die Freude, ihren Labetrunk, aus Christo; ist immer satt ohne Ueberdruß, weil sie immer dürstend hofft.— Bis die Hoffnung sich umwandelt ins Schauen, ohne Hoffnung, diese Gotteskraft, darbt der Glaube, ohne sie vermöchte der Sterblichen keiner das selige Jenseits zu erreichen. Wenn auch tropfenweise nur, er der Hoffende lebt von der Zukunftswelt, die hier ihn erquickt, dort aber mit Wonneströmen beseligen wird.

Diese Hoffnung im Thränenthale hier, sie gibt uns Geduld in Trübsal, Ausdauer im Leiden, Standhaftigkeit zu kämpfen den guten Kampf des Glaubens. Hoffnung und Trübsal sind die unzertrennlichen Gefährten unsers Lebens. Nährt sich des Glaubens stille und sanfte Freude von dem Hoffnungsblick in himmlische Fernen, so besiegen wir, durch denselben gehoben und gestärkt, durch Ausharrung, Geduld und Ergebung die Bitterkeit zeitlicher Drangsal. Beides thut Noth zur Vollbereitung und Seligkeit: sowohl der in Gott nur Seliges

schauende und erfassende Frohsinn, als der Demuthsinn, die Frucht der Leidensübung, die vor Schlacken der uns allenthalben umstellenden Sünde reinigt, unser Gnadenbedürfnis und Sehnsucht weckt und unterhält, welcher uns das zu suchen und zu empfangen, was wir nirgends in uns finden, was wir uns selbst eingetradete Gnade, was die eigene verdorbene Menschennatur uns nie zu geben vermag. Nie kann die Seele unter dem Kreuze erliegen, sie wird fest bleiben, getrost und unverzagt; denn schließend von der Liebe auf die Führung, nicht von der Führung auf die Liebe, steht sie in der Prüfung nicht Ugnade und Zorn, sondern die treue erziehende läuternde, wenn auch väterlich züchtigende Hand Gottes, der nie über Vermögen versuchend, unsre Lasten wägt, unsre Thränen zählt, der mit Vater, ja mit Mutterzärtlichkeit und immer zur rechten Zeit, tröstet, pflegt, segnet, heilt bis der letzte Berg überstiegen, der letzte Kampf durch- und ausgerungen, der letzte Feind zu unsern Füßen liegt. Die rechte Weihe und himmlische Salbung ertheilt aber unserem Eran erst das Gebet. Ohne diese heilige Flamme, ohne dieses Salz ist jede Gabe auf dem Altar kraftlos und unrein; ohne sie würde der Hoffnung Absterben sich bald wieder erdwärts senken; ohne Gebet würden bald der Trübsal Wogen zusammenschlagen über unserm Haupte und wir zur Tiefe versinken, denn nur betend, ja nur anhaltend betend und ringend empfangen wir die Segnungen des Himmels, Hoffnung und Geduld, und unablässig betend nur bewahren und mehren sie sich. Das betende Herz ist der Aue gleich, deren aufsteigende Dämpfe in Thau oder Regen erfrischend und befruchtend auf dieselbe wiederkehren. So träusen des heiligen Geistes Gnadenfräse beseligend auf ein betendes Herz nieder, dessen Seufzer und Flehen, nur Gott vernehmbar, vorher in nächstlicher Stille

zum Gnadenthron emporgeschwebt waren. Wie die Blume ihren Kelch der Sonne zuwendet, streckt des Christen Herz unaufhörlich der unendlichen Liebe zugekehrt, um von Ihr Licht, Kraft und Leben zu empfangen. Wollen wir als geistliche Priester dastehen, so muß unsre Wohnung Jehova's Heiligthum seyn;—Dieses Heiligthum aber, es ist der Umgang, es ist die innig traute Gemeinschaft der gottliebenden Seele mit dem Vater unsers Herrn Jesu Christi,—die durch anhaltendes Beten bedingt ist.—

Wie auf der Himmelsleiter Engel auf- und niedersteigen, so steigen sie immer noch auf und nieder auf die Seele, die durch das Mittleramt Immanuel's mit Gott versöhnt und vereinigt, betend hinaufblickt, hinauf sich sehnt, hinauf weint und ringt. Gebetsübung gibt Gottesweihe und Himmelskraft, Israels Wagen und Reiter, läßt uns nie lange dürre und matt, ist der Seele Athemholen und sey auch unsere Rüstung im Kampf und Tod, bis der letzte Sterbeseufer unsern Lippen entgleitet: „Herr, in deine Hände befehle ich meinen Geist!“.

Einst wird Hoffen zum Schauen, einst frönt mit des Lebens Krone Gott den ansharrenden Dulder, den durch stilles Dulden vollendeten Sieger; einst erhebt unser Glaubens und Nothgeschrei, unser schwaches Lebelied und Dankgesang sich zum donnernden Hallelujah und wir singen das Lied des Lammes begleitet vom Klang der goldenen Harfen. Bis dahin bestreue, lieber Mitbruder, seliges Hoffen deinen Pilgerpfad,—stärke der Hoffnung Freude den Kampfesmuth, Trübsal lehre dich Geduld und Demuth, wirke Gottähnlichkeit und Lammesinn durch die Gemeinschaft mit dem Kreuze Jesu;—anhaltendes Gebet lasse deine Seele ruhen in Gott und lasse dich in Ihm finden ein Genügen aller Freuden immer und ewiglich! Amen.

Göttliche Bewahrung.

Beinahe jeder Mensch wird sich aus seiner eigenen Erfahrung an einzelne werkwürdige Umstände seines Lebens erinnern, wo er einer ihm drohenden Gefahr nur mit Mühe, aber durch Gottes Verhütung doch glücklich entging. Doch sind ohne Zweifel die uns verborgen geliebten Gefahren, denen wir entgangen sind, ohne nur zu merken, daß wir uns darin befanden, noch viel zahlreicher, als diejenigen, welche wir wahrgenommen haben.

In einer Versammlung von Predigern sprach einst einer derselben mit tiefer Bewunderung davon, in welcher großen Gefahr er auf dem Wege gewesen und wie glücklich er durch Gottes Güte aus ihr errettet worden sey. „Als ich eben auf der Spitze eines hohen steilen Berges war,“ erzählte er, „den ich schon oft ohne Furcht und ohne Unfall herabgefahren war, brach das Hintergeschirr meines Pferdes; der Wagen rollte sogleich dem Thiere auf die Hinterbeine und machte es so wild, daß es in wüthenden Sprüngen den Berg hinuntersetzte. Da an kein Aufhalten zu denken war, erwartete ich nichts anderes, als mit sammt meinem Wagen nach wenigen Augenblicken auf die Seite geschleudert und in Stücken zerschmettert zu werden. Aber es war im Rathe Gottes beschlossen, daß ich nicht nur mit dem Leben davon kommen, sondern auch nicht den geringsten Schaden nehmen sollte. Es gelang mir, den Lauf des Pferdes in gerader Richtung zu halten und, ehe ich an einen andern Abhang kam, es zum Stillstehen zu bringen; und so bin ich hier mitten unter euch gesund und unverletzt.“

Man hatte dem Erzähler mit freudiger Theilnahme zugehört; Jeder fühlte, wie groß seine Gefahr gewesen war, und dankte Gott mit ihm für die Rettung aus einer so augenscheinlichen Lebensgefahr. Aber wie groß war ihre Ueberraschung, als ein anderer der anwesenden Brüder bemerkte,

daß das Erzählte allerdings ein schlagendes Beispiel göttlichen Schutzes sey und zu innigen Dankgebeten auffodere; daß er aber dennoch ein anderes Beispiel mitzutheilen habe, wobei die, wie er glaube, in noch höherm Grade der Fall wäre. Jeder herrchte hoch auf. Was konnte das seyn?

„Ich kam,“ sagte er, „desselben Berges, wie Bruder N., und nachdem ich auf die Spitze jenes Berges gelangt war, fing ich an, langsam hinunter zu fahren, und mein Pferd's Hintergeschirr brach nicht; daher wurde es auch nicht flüchtig, und ich kam in keine Noth irgend einer Art, sondern legte den ganzen Weg in vollkommener Gemüthsruhe zurück. Und nun, Brüder! frage ich euch: wer von uns Beiden hat die meiste Ursache, Gott für seinen Schutz zu danken, unser theurer N., der kaum mit dem Leben davon kam, oder ich, der nicht die leiseste Gefahr bemerkte? Wir sind heute Beide hier, wir sind Alle hier, gleich wohl und munter. Er allein ist in Angst gekommen; aber während er wohl seine Seele und Alles, was in ihm ist, zum Lobe Gottes auffordern mag, haben wir nicht noch mehr Ursache, es zu thun?“

So ist es. Bei Errettung aus augenscheinlicher Gefahr zeigt sich Gottes Hand gleichsam sichtbar vor unsern Augen. Wo wir aber keine Gefahr bemerken, da vergessen wir, wie viele Gefahren uns dennoch, auch ungesehen, umgeben, und daß wir ohne Gottes Schutz auch nicht Einen Augenblick sicher seyn würden. Wenn wir daher zu solchen Zeiten, wo wir irgend einer augenscheinlich drohenden Gefahr glücklich entgangen sind, uns verpflichtet fühlen, die Verhütung Gottes preisend anzuerkennen, die über uns zu unserer Rettung wachte; wie viel mehr Dank noch sind wir unserem himmlischen Beschützer schuldig für seine tägliche und stündliche Bewahrung, zu aller Zeit, unter den verschiedensten Umständen, bei Tag und bei Nacht, wenn keine plötzliche Gefahr uns erschreckt, und keine Plage sich unserer Hütte naht.—


Lot's Weib.

Vor einigen Jahren hatte eine americanische Reisegesellschaft das todte Meer besucht und ein umständliches Tagebuch darüber ausgegeben, aus welchem ich mittheilen will, was es über Lot's Weib erzählt.

Diesen Morgen (26 April 1847) untersuchten wir die Berge von Udden (Sodom,) und schauten uns neugierig nach der Salzsäule um, welche als Lot's Weib genannt wird. Während wir so an den Ufern des See's herumfuhren, erblickten wir eine ungeheure, abgerundete, thurmartige Säule. Dies sagte der Araber, sey die Säule, in welche Lot's Weib bei dem Untergange von Sodom verwandelt worden sey. Mit einigen Schwierigkeiten landeten wir hier. Wir maßen die Säule, und fanden sie 60 Ellen hoch und 40 Ellen im Umfang. Lot's Weib war wohl nicht so groß, daß sie dem Maasse dieser Säule gleichkam; dem mag aber seyn wie ihm will, wir standen vor der ungeheuern Säule und fanden, daß sie wirklich aus festem Steinsalz, aus einer krystallisirten Masse besteht. Sie ist in der Nähe der Stelle, welche in der heiligen Bibel bezeichnet ist, und scheint die einzige ihrer Art hier zu seyn; die Araber der Umgegend, die wir befragten, erklärten, das sey Lot's Weib. Wir nahmen davon Proben mit. Dieser Theil des See's ist sehr seicht, und sein Wasser dicker, salziger, als da, wo es tiefer ist, denn hier ist es nur ein bis fünf Fuß tief. Die Ufer sind mit Salzincrustationen bedeckt, wahrscheinlich von der fortdauernden Verdampfung aus dem Meere."

Correspondenz.

Wir haben schon vorigen Monat im englischen Visiter es beklagt, daß uns die Last, eine deutsche und englische Publication herauszugeben, zu schwer wird, und daß wir

hoffen bald Erleichterung zu bekommen, durch die Hülfe eines Bruders, der der englischen Sprache mächtiger ist als wir. Dann werden wir desto mehr Fleiß auf das Deutsche verwenden können, wenn unsere deutsche Leser und Freunde fortfahren, Unterschreiber zu sammeln. Bis jetzt fehlt noch fast die Hälfte an der Zahl von Fünfhundert, welche erforderlich sind, um die Unkosten zu bestreiten. Dieses geben wir unsern Lesern zu bedenken in der Hoffnung, daß jeder suchen wird, nicht nur das seinige zu thun, sondern auch neue Leser für den Evang. Besuch mit Vorausbezahlung zu werben. Wir sollten bis Ende nächsten Monats nothwendig wissen, wie viele den nächsten Jahrgang zu haben wünschen. 

Der Religiöse Botschafter.

Gedruckt in Milford (Quäcortown)
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Wir haben so eben eine Anzahl von Blättern, die unter dem Namen, "Der Religiöse Botschafter" von der Mennoniten- oder Mennistens-Gemeinschaft herauskommen, erhalten, und sehen daraus, daß auch unsere Mennoniten-Brüder die Presse gebrauchen, um sich untereinander zu ermahnen und aufzumuntern, und ihre Grundsätze und Lehren zu vertheidigen. Das Blatt scheint gut unterstützt zu seyn, und ist nach Form und Inhalt achtungs- und empfehlungswerth für solche, die dieser Gemeinschaft zugethan sind, oder dieselbe näher kennen zu lernen wünschen.

* * *

Bestellungen.

Am Donnerstag den 13ten dieses Monats (September) wird, geliebt es Gott, ein Liebes- und Abendmahl gefeiert werden bei Bruder Heinrich Bender, 1½ Meilen südlich von Bolivar, Texas caraway Co. D.

Am Samstag den 22sten desselben Monats soll ein Liebesmahl seyn bei Bruder David Brauer, im nördlichsten Theil von Keokuk Co. Iowa.

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"YE KNOW ALL THINGS." 1 John 2: 20.

The reason or the cause is previously given—"We have an unction from the Holy One." This unction means the Spirit of grace and truth. This the Saviour possessed personally; he "was anointed with the Holy Ghost and with power;" and had the Spirit without measure. And as Mediator for the suffering of death, he received all the fullness of it for the supply of his people. They therefore derive it from him: and it is not only sanctifying, but illuminating: it leads them "into all truth;" and "they know all things." This is a bold expression. But the extensiveness of it must be taken with four distinctions.

First. It means only things *religious*. It does not intend to intimate that every Christian is familiar with the secrets of nature; the resources of trade; the mysteries of government; the structure of language; and a thousand other things. With regard to these, he may be far surpassed by the people of the world. Not that religion stultifies its possessor: it is favorable to the acquisition of knowledge generally, by rousing and employing the mind, and thereby improving it. But it is distinguishable from learning and science; and makes us acquainted with "the things which accompany salvation."

Secondly. It means not only things religious, but *revealed*. "The secret things belong unto the Lord our God; but those things which are revealed be-

long unto us, and to our children forever; that we may do all the words of his law." This passage should never be forgotten. It would draw some persons a little farther from the decrees of God, and a little nearer to his commands. The sacred writers prophesy but in part. Had every thing been made known in the Scripture, the world could not have contained the books that would have been written; and our attention would have been so divided and diffused, that the one thing needful would have been forgotten.

There are numberless subjects, upon which a busy and curious mind would speculate, concerning which the Word is silent. But where God says nothing, we are not to be wise above what is written. If men will conjecture, let them conjecture without devouring much of their time, or injuring their temper; and without censoriousness, self-conceit, and positiveness. He that hath a dream, let him tell a dream. What is the chaff to the wheat? When our Saviour had foretold the duty and destination of Peter; and Peter, not satisfied with this, inquired concerning John—"Lord, and what shall this man do?" instead of answering him, he reproved his impatient and presumptuous curiosity: "If I will that he tarry till I come, what is that to thee? Follow thou me!"

Thirdly. It not only means things revealed; but revealed things of *importance*. Every thing, even in the Scripture, is not equally momentous and interesting. Some things are hard to be

be understood ; but then it is not necessary to be able to understand them. Yet such things as these are not without their use, if they make us humble, by showing us the limits of the human understanding ; and lead us, while we adore here, to *study elsewhere*.

How many things are there in the geography, the chronology &c. of the Scriptures, in which we may be safely unversed ! A man may be able to number his days, so as to apply his heart unto wisdom, without knowing when Antichrist will be destroyed. He may not know what creature the *Behemoth* was, or where Ophir was ; and yet he may know what is life eternal ; and the way to it he may know. The Jews had the fiery cloudy pillar, not to examine, but to follow. They knew no more of its essence at the end of forty years than at the beginning, but it had led them by a right way to the city of habitation.

There are things which concern the Lord Jesus : and to know these is the excellency of knowledge. These will make us wise unto salvation. There are things that are ornamental to a Christian—and these are not to be undervalued ; but others are essential to his very being. Some things conduce to our comfort ; but others involve even our safety. It is desirable, but not equally necessary, that a Christian should be informed in all these truths.

Fourthly. With regard to things of importance, it only means a *comparative* knowledge of these in our present state. Of the God of grace, as well as of the God of nature, we are compelled to say—"How small a portion is known of Him !" What one truth is there that we can trace back completely to its rise, or follow on to its last outfall ? We read of things which angels desire to look into ; of a peace which passeth all

understanding ; of a joy unspeakable. The love of Christ passeth knowledge.

"The cross, the manger and the throne.  
Are big with glories yet unknown."

More we cannot concede. If Christians are comparatively ignorant, they are comparatively wise. They are children of the light and of the day. They have an understanding given them to know him that is true. Not that they are endued with a new physical faculty : but they have another kind of knowledge ; and it is as superior as it is peculiar. There is as much difference between their present and their former knowledge as between the shining of the glow-worm and the vital lustre of the sun. They have a *heart* to know.

They see divine things, not only in their reality, but in their beauty and excellency ; and while this gives them a firmer conviction of their certainty than they had before, so it gains their affection to them, and brings their souls under their influence. Thus with them the darkness is past, and the true light now shineth. They walk in the light, as he is in the light. The secret of the Lord is with them, and he shows them his covenant. "The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.

Thus another reproach is rolled away. Christians are not only considered as slaves ; as cowards ; as the victims of gloom and melancholy ; but are often despised or pitied as fools. Yet are they the wisest people in the world. Their religion, from first to last, is wisdom. And it is justified of all her children.



Selected for the Gospel-Visiter.

### A NATION CALLED TO REPENTANCE.

What a difference between this and last year. Then God was afflicting us greatly. The army-worm ravaged many districts. Various smaller insects damaged grain, and grass, and fruit of every kind. The grapes withered. The fig dried up. What the frost and the insect left, the drought consumed. Joy and gladness fled away. Dark prospects presented themselves to almost all thinking people. In many cases, seeds sown rotted under the clods, and garners were empty. Haggard want stared many in the face. Even the brute creation suffered. "How did the beasts groan! the herds of cattle were perplexed because they had no pasture, yea, the flocks of sheep were made desolate. The fire devoured the pastures of the wilderness, and the flame burned the trees of the field." The rivers were dried up, and the mountains were no longer green. The Lord was wroth.

During the last year, provisions rose to such a height that many were almost ready to give up hope. Many swine and sheep and oxen died for want of food. Many human beings suffered intensely for fuel and food and raiment. Even the Western country, hitherto regarded so fertile, became, in many places, utterly sterile. Not a living green thing could often be found on many acres. Even there, food rose to unprecedented prices.

Postilence also broke out in many places, and many died. Men also became cruel to one another. Selfishness showed itself in some of its worst forms. Violence was threatened to property and persons. Another such year as the last, following it at once, would have presented an amount of misery and crime altogether horrible.

But God is merciful. That is our hope and our joy. He who in 1854 converted the heavens into iron, and the earth into brass, has in 1855 made the heavens drop fatness, and the earth yield her fruits in abundance. Our garners are full, affording all manner of store. Our sheep bring forth thousands and ten thousands in their pastures. Our oxen are strong to labor. The Lord is making the outgoings of the morning and evening to rejoice. He is visiting the earth, and watering it. He greatly enriches it with the river of God, which is full of water. He waters the ridges of the corn, settling the furrows thereof, and making them soft with showers. He is crowning this year with goodness towards us all.

And as if to let us see what he could do against us if he had chosen, he is permitting Europe to be desolated by one of the most inglorious and shocking wars which ever raged—a war that brings no good to any—a war that has already cost perhaps half a million of lives, and scores of millions of money. Yet it but remotely distresses us. We mourn for humanity's sake the scenes of carnage, and the wailings of widows and orphans thus caused, but we have peace at home. No brutal soldiery annoys our people. Christian nations are not burning our towns and granaries. We have that inestimable blessing, peace.

Now shall not the goodness of God lead us to repentance? Shall not our hearts be moved by such compassions? We must be vile indeed, if the mercies which are showered upon us, incline us to nothing good. An ingenuous heart is always affected by love. Even the hating have been won to affection by long-continued and much kindness. Shall we not repent us of our evil do-

ings, and turn to the Lord? Does he not deserve at our hands the best tribute we can offer, even an humble, grateful, penitent heart?

It may well be doubted whether ever God spoke in providences more impressive, than of late to us. He has sent his rebukes. "When thy judgments are abroad in the earth, the inhabitants of the world shall learn righteousness." In a little wrath he hid his face from us, but in tender mercy he is visiting us. He strikes us not with a continual stroke. He spares us, as a man spareth his son that serveth him.

It seems to be God's plan to win back the rebellious by a dispensation abounding in mercy. The hope of some universalists, that after death, in a world of dreadful misery, their souls will be purified, is as unreasonable as it is unscriptural. If on earth, where mercy triumphs over judgment, men cannot be reclaimed from the love of sin and brought to yield themselves to God, there is no reason for supposing that a dispensation of unmingled severity will ever renew them to repentance. It is kindness that begets love.

But some are hopeless cases. Nothing moves them. God chastises them, but they make their hearts harder than adamant. He invites them by mingled words of entreaty and of authority, but they pass heedlessly along. A word enters more into a wise man, than seven stripes into them. Though they should be brayed with a pestle in a mortar; their foolishness will not depart from them. In their case we fear the worst. "When they cry, Peace and safety; then lo, sudden destruction cometh upon them." Yet no signs of devouring wrath now strike their or our senses. Earthquakes, it is said, are preceded by an unusual stillness in nature. Hell

follows close on uninterrupted carnal security.

God calls the whole nation to repentance. The voice of mercy is loud and tender and persuasive. Will not all, individually, turn and live? Will you renounce every evil way, and believe in Christ? This year you may die. How can you appear at God's tribunal without an interest in Christ? Be persuaded to lay hold on eternal life. If the nation repents, it will be by each man bewailing his sins, believing in Christ, and so fleeing from the wrath to come. "GOD NOW COMMANDETH ALL MEN EVERYWHERE TO REPENT." OBEY, AND LIVE.  
*Am. Mess.*

## FAMILY WORSHIP.

What can be more beautifully appropriate than the worship of God in families?

Here is a little company of human beings, joined together in the most intimate connection—dwelling under one roof, fed at one table, supplied with the necessities of life from sources of income that are common to them all, feeling themselves to have altogether common interests, common wants, and common exposures. It is granted that they all ought to worship God; is it not appropriate that they should worship him together? Each of them ought to thank God for his daily food, and daily to ask God for the needed supply. But the family take their food together. It is supplied from a common store, and spread upon a common table, and the daily gatherings around that table are the recognized symbol of their close intimacy. Is there any other scene which ought to be sanctified with prayer, if not that where a family most frequently look in each other's faces—



idence, and they all need to commit themselves to one divine Guardian. On both occasions it is appropriate, besides the prayer, to read the divine word together, and to unite, if they are able, in sacred song.

There will of course be mornings when all have not come from their chambers in the glow and the joy of health; there will be evenings when the family will sadly gather, returning from a new grave. Thenceforth, at the table and at the fireside, there will be "one vacant chair." All families must have these days of sorrow. What shall they do with this sorrow? To whom shall they tell it? On whose friendly strength shall they lay it? There is no such other place for a bereaved family to soothe and comfort themselves as their family altar. Is it the father that is gone? Nowhere else will they find such comfort as kneeling, in their tears, at the family altar, and pouring out their prayers from their broken hearts, through the channel perhaps of a feeble and softer voice than that to whose manly tones they were accustomed.

Or has one of the little ones been taken? The table must henceforth lack the light of his happy face—the house will no more ring to his merry laugh; but there is no sweeter memory, when you see the white hands laid together on the still breast, than that you had seen them folded on the ~~table~~ <sup>bench</sup> at the giving of the ~~cup~~ <sup>chalice</sup> from on the chair by your side at ~~sent to us~~ <sup>our</sup> worship.

In joy and sorrow, it in the varieties of domestic experience, they who live together may most appropriately and beneficially worship together.

AM. MESS.

## FOR THE VISITER.

## THE IMMORTALITY OF THE SOUL.

The most beautiful idea we can form of the present life is, that it is probationary; that in this world we occupy only the threshold of that existence to which we are now in a process of preparation for the future. Aside from this view it is very difficult to discover any worthy end accomplished by our existence, either in regard to ourselves, the world around us, or the great moral system of the universe.

By not connecting the present life with a life to come, a veil of darkness is thrown over the economy of this world, and all possibility of solving the mysteries of Providence that so often perplex us is cast away. But our state here being probationary solves the problem of human existence here, points to its great design in the moral system, exhibits the wisdom and sublimity of redemption, lays the foundation for, and directs attention to, a future vindication of Providence, when the deep mysteries in which it is now enveloped shall be completely unfolded.

The law of progression stamped upon our being here, in harmony with revelation, indicates to the reasoning mind the truthfulness of this ennobling conception of human life. Illuminated by divine light, and following this law in its fuller developments, we realize that the visible world is but the bud of being, the dawn, the twilight of our day.

Here, into the future, we are led with ceaseless improvement that may continue through ever approximations to divine happiness throughout the ceaseless ages of futurity. In every person there is implanted a love of existence, to live beyond the grave. So strong is this desire for continued being that the soul ever "shrinks back on herself and startles at destruction."

If we are to exist but for the brief space of mortal life, and then vanish out of being, why is the thought of our fate so repulsive to the soul? Why does the conviction that such is our nature and doom so often arrest the flow of sympathy, and leave the soul strictly indifferent to the wants of humanity? If the consummation of our being is indeed limited by time, why do all the better feelings of the soul revolt at the idea? Why are all the virtues by which we are rendered happy ourselves, and are instrumental in promoting the happiness of others, so quickly debilitated under the persuasion that physical dissolution will terminate our existence?

We are dependent on a well grounded hope of immortality for present happiness. Happiness is not a condition, but an emotion. It is not inherent in our nature, hence, we are ever in pursuit of it. We are capacitated for it, but do not possess it until we derive it from some object outside of our own being.

Therefore, happiness being derived, partakes of the nature of that of which it is derived, and can be no more permanent than our relation to its sources. Then deprive us of the hope of immortality and our happiness must all be derived from this world; and knowing of the uncertainty of our existence here, whatever charms the world may possess, the pleasure afforded must be of short duration.

The deep swellings of the spirit to obtain permanent bliss, will only mock and torture us. We can say as br. Paul said to the Sadducee "if in this life only we have hope in Christ we are of all men most miserable." The chilling sentiment that our noblest nature and our purest impulses are earthly and corruptible, destined soon to vanish into



nonentity, will overwhelm the aspirations of the spirit for higher and better associations, break the towering purposes of the will, and chain the heaven ascending affections to self and earth, and sin.

But when hope fixes itself upon the unfading realities of an immortal state, and unfolds to our expanding faculties, the inner temple of human existence and development, amid the blissful manifestations of spiritual progression, and divine refulgence, then the soul abounds in strong consolation.

Inspired with visions of immortality, we are enabled rightly to estimate our relation to time, to bear its toils, and sorrows, and pains, with cheerful trust that the future will amply compensate the sufferings of the present, and anticipate that in the unfolding scenes of the eternal state, we shall see the wisdom of those events now so unsearchable.

If we reject the doctrine of immortality, we cut ourselves off from this consummate pleasure; if we remain undecided in regard to it, we continue liable to the most painful suspense; and if we embrace it on insufficient grounds, we shall still be exposed to degrading doubts and servile fears. The only safe and wise course in regard to the matter is, to possess unwavering faith, based on an intelligent apprehension of facts contained in the scriptures of divine truth, and the concurrent testimony of sound reason.

J. K.

### WHICH IS THE TRUE SABBATH?

(With us, this is no question. We believe, that "the Son of man is Lord also of the sabbath;" Mark 2: 28. Luke 6: 5. that while the Jewish Sabbath was confined to a particular day, the Christian sabbath commences, when the sinner is truly converted, born

again of water and of the spirit, and begins walking "in newness of life." From hence every day of his life is a Sabbath, a day of REST from SIN;—a day devoted to the service of God;—a day, blessed by the Father of light, set apart by the Lord of the Sabbath, and sanctified by the Holy Spirit and his sweet influence.

However there were from the beginning of the Gospel different views among Christians with regard to particular days. Hence Paul says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." In unison with this apostolic advice we have no mind to enter into controversy with those who regard and observe that (seventh) day according to law.

We and our brethren generally profess to stand upon a different ground, not according to the law, but according to the Gospel. We wish "to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1. The word of God tells those who are not of the same mind with us, "Let no man judge you—in respect of an holy-day, or of the new moon, or of the SABBATH-days." Col. 2: 16. And if a brother publishes his reasons for observing the first or Lord's day, no one of a different opinion need be offended, inasmuch as no offence had been intended and we freely admit an equal right to those of an opposite opinion, that is to say, to publish their sentiments in their own publications.

But the following article from a *Sabbatharian* friend was sent to us with the request to publish it in the *Visiter*. This is rather a singular request and presuming greatly upon our liberality. Yet we have come to the conclusion, to gratify him this once. We have no fears that his arguments will disturb the minds of any of our readers. Let us prove all things; and hold fast that which is good.)

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## FOR THE VISITER.

*"He that is FIRST in his own cause seemeth just, but his neighbor cometh and searcheth him."* Prov. 18: 17.

In the April No. of the 'Visiter,' we find a communication on the defence of the *Christian Sabbath*, or *Lord's day*, better known as "Sunday" by Aristotle:—which fails to prove, either by the word of God, or history, the allegations therein set forth. Inasmuch as it has been ushered into our midst under those misrepresentations, we have taken up our pen to review and compare with the word of God those allegations, viz. the authority for a change of the Sabbath from the seventh to the first day of the week.

First our friend sets out by apprising his readers that the subject has, for a long time, been bearing on his mind. Which we are truly happy to learn; but feel very sorry to find, that he has not brought it to a true issue. Now let us see how he handles the work of creation.

*"When God had created the universe, and all things that therein is, in six days, he rested on the seventh, and set it apart for himself to be occupied in exercises of religion. Though it was really the seventh day to God, to man, who was formed on the evening of the sixth day, it was actually the FIRST, yet called the SEVENTH PART OF TIME."* We do not find in all the history of the creation, that man was created in the evening. Neither do we find, that God ever called his sanctified Sabbath, "the seventh part of time."—But even if the seventh day (sabbath) in which God rested, blessed and sanctified, did happen to be the first day of Adam's existence, how could that effect a change from the seventh to the first day of the week?—Man's sabbath and God's sabbath would still continue to be on the seventh day of the week, as it was first instituted.

Let us see how far that logic would lead us on in harmony. If the first day of man's existence should become his sabbath, how many sabbaths would there be in each family? There could not be more than seven, but even that would be too many. Look at the inconsistency of that doctrine when God commanded that "all that are within thy gates shall cease from labor on the Sabbath." After creating man in the image and similitude of God, it would be unjust on the part of God, to leave man on a mere hap-hazard Sabbath; thus exposing him to many crosses and difficulties, and militate against God.

Can any rational man suppose, that God, in creating man in the image and similitude of himself, should suffer man to differ with him in his holy sabbath? the very day in which man shall be engaged in religious exercises?—Again, if man rested on the first sabbath with God, how could he reach the first day of the week at any subsequent time, and rest "the seventh part of time," in order to reach the first day of the week from any sabbath after the first? Seven days labor must precede, and thus destroy a very prominent feature in friend A.'s dogma.

Next we find our friend A. doubts the injunction of the sabbath as strictly binding on the children of men. Admitting however, that we have some hints of them keeping the seventh part of time. How are we to understand our friend in the above? It seems to be tinctured a little with a contradiction of terms. Did God in all his wisdom ever create, institute or command, even the most insignificant thing, that He left at the option of his children to remember or obey? "Lo, hearken is better than sacrifice, and to obey than the fat of rams." When He said to the sun,



"Give thou light for the day," did he only in part obey, i. e. did he omit one day and give light by night? No; he has performed his duty since he was first called into existence.

Look around at all the works of creation; every thing that was created has not ceased to act in accordance with its first instructions except man. If the seventh part of time was observed as holy time or rest, it inevitably must have been the *seventh day*, as any other day would have destroyed the numerical order. We argue, that when it is said, "God blessed the seventh day," it can mean nothing less than that He connected with it certain favors and benefits, above what are connected with any other day; and that he bestows them abundantly upon those who keep it, and delight in it. Isa. 58 : 13.

His next subterfuge is, the want of reproof on the part of God prior to the exodus of the children of Israel from under the bondage of Pharaoh, for neglecting the observance of the Sabbath day. We answer, up to the time of the deluge, a space of about 1650 years, is confined in a very limited space of history; so much so, that we cannot expect all the sins and transgressions to have been put on record. We find reproofs for comparatively few only, viz: the transgression of Adam and Cain &c., and likewise in Gen. 6. In the former part of this chapter we find that God did not wish 'the sons of God,' to mingle with 'the daughters of men,' and says, "My Spirit shall not always strive with man." Hence Moses says, "And God saw that the wickedness of man was very great in the earth, &c."

We may, with equal propriety infer, that sabbath-breaking was among the crimes which constituted the wickedness of man here spoken of. "For thee

have I seen righteous before me." The word *righteous* here means that Noah was holy in heart, and observant of the Divine commands. Noah lived after the flood 350 years; this brings us to within about 500 years of the time of the exodus of the children of Israel.

No change is yet spoken of. But then at the giving of the law God says, "Remember the Sabbath day to keep it holy." Now a period of 2500 year has elapsed since the creation, and the Sabbath is not mentioned in all that time, only after the six days labor by the Almighty during the time of the creation. Then God called the *seventh day Sabbath*, and blessed and sanctified it, and set it apart for holy rest.

In giving the law to Israel He says, "Remember the Sabbath." What Sabbath? In answer to this methinks I hear Him say, the Sabbath which I, the Lord thy God, have blessed and sanctified. Inasmuch as my friend takes silence to prove the non-sanctity of the sabbath, we will with more propriety prove the sanctity of the seventh day, (Sabbath).

The very fact that the sabbath is not much spoken of in holy Writ, from its first sanctification to the exodus of Israel, is abundant proof that God in giving the command on Sinai, makes use of the word *Remember*, for the purpose of urging the recollection of an injunction made prior to the giving of the law. As we find no mention made of a sabbath only the seventh-day sabbath, it must refer to that and not to the first-day sabbath, as our friend A. seems to insinuate.

Friend A. further says, that many persons believe the day to have been changed at the giving of the law on Sinai for the purpose of preserving the Hebrews more effectually from idolatry. Wherefrom can we draw such an infer-

ence? I will not ask for a fact, as I know it to be very doubtful. But this I boldly say, that if the day were here changed, it would certainly have been mentioned, and not a remembrance of a former injunction would have been required by God of them.

This friend A. knows would have been something new, that they did not know at the time, and therefore would have been fully explained. When God through David, commanded Solomon to build a house unto the Lord, did he say, "Remember the words I spake unto Noah concerning the building of the Ark?" Which would have been equally consistent: that the temple should be built according to a description of the ark, is about the same as to remember the sabbath day as applied to the seventh and keep the first.

And further, "*by making their day of worship different from that of the Heathens.*" For proof he refers us to Deut. 5: 14. 15., which is a recital of the moral law by Moses to the children of Israel. There is no change yet, friend A. With God all things are possible. He is able to harden the hearts of the vilest sinners, and to cleanse our robes to the purest white, though they have been red as crimson. Therefore if a necessity for a change of His sabbath from the heathen sabbath was expedient, it is more likely that he would reserve unto himself the true sabbath, and suffer the heathens to assume another day. Examine Heathen Mythology, and you will find that they not only changed but instituted sabbaths, according to their then superstitious notions.

Friend A. having now become doubtful of his thesis, says farther, "*Be that as it may, it is certain that the day of their departure was made the beginning of the year, and also their sabbath, which can easily be proven by the word of God.*" His proof is Exodus 12 and 13 chapters. Not so easily proven as you might think, friend A.; at least the above quotation will not do it.

Does friend Aristobulus know the difference between the terms, "Sabbath" and "the feast of unleavened bread" or "the passover?" If not, we will give a few hints, as a word to the wise is sufficient. Chap. 12: 14. This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord, throughout your generations and ye shall keep it a feast by an ordinance forever, 'Seven days shall ye eat unleav-

ened bread and the first day there shall be an holy convocation, and the seventh day there shall be an holy convocation to you, and ye shall observe the feast day of unleavened bread; for in the self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe the day in your generations by an ordinance forever."

Now, dear reader, these are a few clauses of the above chapters which are said to prove that "the day of their departure was made their sabbath," which in reality is nothing else than the instructions of the feast of the Passover. God commanded them to keep this day as a memorial of that event, not as a weekly Sabbath, but yearly as will be seen in 13th ch. 10th v.

Again, if it really were a weekly Sabbath, it is of seven days continuance, and hence the entire time would be taken up in Sabbathtising; at least the first and seventh, see chap. 12: 16. Does not friend A. know that the instructions in both those chapters have reference to ceremonial laws, typical of Christ, who was to come as prince of mercy, and minister of grace, and was necessarily the end of all laws and ordinances that were typical of him?

Still no change yet by scriptural authority, friend A.;—try it again. "To prove this more conclusive I will cite you to John's Gospel 18 and 19 chap." What do we find in those two chapters to authorize a change of the Sabbath, or that the first or seventh day of unleavened bread was in reality made their weekly Sabbath? No such a change is even hinted at. But we have in them a complete history of Christ's apprehension, arrest, trial, crucifixion and burial.

Even in quoting from these events our friend A. makes a very gross mistake in saying that after Jesus was apprehended, and early in the morning brought before Caiaphas unto the hall of judgment. Caiaphas had nothing to do in the judgment hall, he was high priest that same year. But Jesus was brought before Pilate early in the morning unto the judgment hall. John 18: 14, 29.

Next we find a sophism, something as follows, "*Some infer that the moral law is so perpetuated and binding as to require us still to keep the seventh day instead of the first day of the week as a christian SABBATH.*" Yea, friend A., we do. God does; Christ does; the apostles do as is seen on record. But



to prove that such is not the case he cites us to 2 Cor. 3., where Paul is drawing a comparison between the ministers of the law, and of the Gospel, and proveth that his ministry is so far the more excellent, as the Gospel of life and liberty is more glorious than the law of condemnation.

The views Aristobulus takes of the clauses, "which glory was to be done away," and "to the end of that which is abolished," refer to the whole law, moral as well as ritual, because mention is made of "that which was written and engraven in stones," which is an evident allusion to the decalogue. But on a careful examination it will be found that "that which was done away," is not the decalogue itself, but the ministration of it, which was then appointed, the same being emblematically illustrated by the glory of Moses' countenance, which was merely temporary.

The clause refers expressly to the glory of his countenance and not to the glory of the law. So also, the clause, "that which is abolished" does not refer to the decalogue, but to the ministration of Moses, including the appended rites and usages, the priesthood and the sacrifices, which were useful merely for the time being.

It cannot possibly be supposed that the decalogue was abolished, without expressly contradicting Christ's testimony Matt 5: 17—19. as well as many other representations of the scripture. There is unquestionably a reference in this chapter (2 Cor. 3.) to the moral law but not as abolished. It was merely the ministration of it, or the then instituted manner of teaching, ministering, and enforcing it, which was abolished, to be succeeded by a new ministration of the same law by the spirit. For it is written, "I will put my law (the very law of the Decalogue) in their inward parts and write them in their hearts."

Again "We are not without law to God, but under the law of Christ." What law, but the decalogue is here referred to? Evidently none, for surely we are not under the Mosaic ritual again. "Do we make void the law through faith? Yea we establish it." The same no doubt which was contained in the decalogue.

Hence the apostle James says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Here the title, "The royal law" is given by way of eminence to the decalogue and its perma-

nent obligation is manifestly recognized; for the precept alluded to, is a summary of the last six commandments of the code, and the allusion is so made as to imply the continued obligation of the first four, which is summed up in supreme love to God.

Again, the apostle John testifies, "Hereby do we know that we know Him if we keep his commandments." And again, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In both these passages reference is evidently had to the precepts of the decalogue, as the essential and permanent rule of obedience for christians.

There is no proof in any of these passages, and in no other in the holy scripture, that the law of the ten commandments was abolished, or that the sabbath enjoined therein was done away.

Again, Aristobulus says, "*the sabbath is altered from the SEVENTH to the FIRST day of the week, we now celebrate it in honor of Christ, our life and glory.*" We will now see how Aristobulus and his first day brethren, do honor Christ by celebrating their so-called sabbath.

Can a child honor its parents and disobey them? Can a servant honor his master and do according to his own will? I presume friend A. would answer, no. Well, Christ said, "them that honor me, I will honor." "By humility and fear of the Lord are riches, honor, and life." "If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

Can Aristobulus serve Christ and keep the first day of the week as a sabbath? Who saith, "I am the way, the truth & life; no man cometh unto the Father but by me." John 14: 4. "He that believeth on me, the works that I do shall he also do." "If ye love me, keep my commandments." In order to know what is here meant we need only examine Mark 10: 19. Luke 18: 20. Rom. 13: 9.

Our friend acknowledges that Christ kept holy and sacred the seventh-day sabbath, but says, that those who sabbathise on the same day that he did, "*have no interest in Jesus, nor part in his inheritance.*" We do read that Christ said unto Peter, "If I wash thee not, thou hast no part with me." But I have not found within the sacred volume a single passage, that forbids our inheritance for doing what he did.

Christ's mission did not *only* consist in teaching the children of men the Gospel dispensation of the Son of God, but he gave us examples, the form and the manner in which many of the rites are to be performed. Hath he not given us abundant examples of keeping holy the seventh day of the week as a sabbath? What means our Saviour's course in regulating the manner of its observance, in vindicating it from Pharisaic austerities, determining what was lawful to be done, &c. Matth. 12: 1-13. It can mean nothing else than sanctioning it as a precept of the moral law. But even if his express sanction were wanting, inasmuch as it is a part of the moral law as we have already proven, it stands firm unaltered and unalterable, receiving from the very nature of the case the sanction of the New Covenant. And it is impossible for the New Covenant, to effect it in any other way than to strengthen and uphold it.

Again, we find alternately in A's communication: "*The sabbath is changed from the seventh to the first day of the week.*" "*That Jesus arose from the grave on that day.*" Hence it is called the Lord's day." "*That it is to be sanctified by a cessation from worldly affairs.*" Those are four allegations that are founded on no authority, whatever, except his mere assertion. We hope no man will receive them without a thorough examination.

His next conclusion is the result of a chronological inference, that the abundant effusion of the Holy Ghost, the first preaching of the Gospel, and the conversion of thousands to the Christian church, all took place on the first day of the week, and was marked as such, that the Gospel of Jesus should be most extensively and successfully preached on that day.

Very plausible reasoning friend A., but where is the divine sanction? Who commanded you to keep holy that day, in remembrance of those events; yea, even if more glorious events have occurred on that day? Are you commanded by holy Writ to adopt that day as your weekly sabbath? Can you answer: God did? or, the Lord Jesus did? No, no. If you yield to the dictates of your own conscience your answer must be, *Man did!* Then the question will naturally arise in our minds, Who is man, that he should contradict God's commandments?—

"Moreover on the first day of the week the disciples came together to break

*bread.*" This passage is one of the principal arguments to authorize a change. Yet we have our doubts whether this meeting took place on the first day of the week now called Sunday, by Aristobulus, "*Lord's day.*" God in the creation counted from evening to evening i. e. "*The evening and the morning were the first day.*" "*From even to even shalt thou celebrate unto the Lord thy sabbaths.*"

According to the purport of the above passages, an assembly convening in the evening after the seventh day would be in scriptural language, on the first day of the week. But even admitting that they really did assemble in the evening after the first day of the week, the very meeting to break bread, would not constitute it a sabbath. The ordinance of the Lord's Supper is not confined to take place only on sabbaths. The very fact, that the english translation says, "*they met on the first day of the week,*" and the german says, "*on the sabbath they met,*" would tend to establish that they met in the evening after the seventh day, and not in the evening after the first.

In conclusion our friend A. admits that Christ gave no positive command to keep holy the first day of the week, but argues the practice as highly promotive to our religious welfare. Even so, friend A., but to keep the commandments of God, his sanctified Sabbath as well as all the rest, would be of still more benefit and promotive of more good, inasmuch as it would relieve our consciences of a severe burden.

Next, "*We are subject unto the higher powers.*" Yes, we truly are commanded to be subject unto the "*higher powers,*" but unto the powers of God first; and where the powers of man do not conflict with the powers of God, we are then also subject to their powers. That we should be subject unto such legislative acts or statutes, that are not consistent with the word of God, is utterly absurd.

Any rational man, giving the subject a sober second thought, cannot but see the utter futility of such legislation. The setting apart, by our government the first day of the week is not only unconstitutional, but it is assuming a supremacy to the great Ruler of the Universe.

Conclusion on page 245.



FOR THE VISITER.

## DEATH AND JUDGMENT ARE NEAR.

Matth. 25: 31—46.

Christ teaches in the scripture before us, that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate one from another, as a shepherd divideth his sheep from the goats."

Thus will he separate the righteous from the wicked; to the one will he say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" to the other, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then is the time that the wicked shall mourn, when they must go away from Christ the Judge, to everlasting punishment, and the righteous shall with Christ the Captain of their salvation, go into life eternal.

There is a class of people that will assert, that this was fulfilled when Jerusalem was destroyed. It is not so, no earthly events can fulfil it. All nations were not gathered before the Son of Man; only one small nation was then gathered, and destroyed. Christ came not then in person, sitting upon the throne of his glory. But he soon will come, for he himself said, 'Surely I come quickly.' Yes, quickly he may come by death, the door of our graves may soon be opened for our admittance thither, in a few days more I and you, dear reader, whoever you are, may be led to the now to us unknown regions of another world! Nor will it be long then before 'the Judge who standeth at the door,' will appear with his holy an-

gels for universal judgment. Yes, death will soon come, that solemn and important hour, when we shall "be absent from the body, and present with the Lord."

If we look into the May-No. of the Gospel Visiter, we will see that quite a number of our brethren and sisters have lately been called away from this world; but oh, brethren and sisters! what is this world, that we should wish to stay here! How many are its vexations, its snares, and its sorrows. We are but pilgrims and strangers, and have no continuing city here. Let us take one view upon the graves that have swallowed up our most dear and amiable friends. Perhaps a child, the idol of our hearts, or a beloved father, or a dear mother, brother, sister, or what wounds our hearts still deeper, the very betrothed, who is dearer to us than our own life. And if we continue a few years more death will renew his conquests, and devour the most precious that yet survive.

But if we have obeyed and have peace with our Lord and Saviour, should we not then rejoice in the thought, that he comes to deliver us from sorrows and vexations.

Our text was spoken near the close of our Saviour's life. It foretells the destinies of both the righteous and the wicked. And in no case did the destruction of the Jewish government better the condition of the followers of Christ. Their temporal condition was made worse. The Romans who subjected them, and destroyed their city, took away their few privileges that had yet remained; and in all things proved themselves severer oppressors than the Jews ever were. They had the power to do the Christians a deeper injury, and brought upon them a more dreadful persecution. It only changed their

oppressors and delivered them over to a more cruel foe, who could inflict upon them all the miseries that the Jews had power to inflict, and then add death in its most savage form.

For more than two hundred years after the city of David was destroyed, persecutions were continued against the Christians by the Roman power. And in a temporal point of view, the downfall of the Jewish government was an injury to the disciples of Christ. It increased the temporal sufferings of the followers of Jesus, and added to their distress. Instead of affording them relief, rest or victory, it opened the flood-gates of unrelenting persecutions and woe.

Christ has promised that, at his coming, those that are his true followers, should receive 'life eternal,' 'treasures in heaven,' 'resurrection of life,' and an end of all conflicts, warfare and persecutions, and a complete deliverance from all that troubled them, and an admittance into the bright mansions above into the presence of God their heavenly Father, and to the "glory prepared for them from the foundation of the world."

Now, did the destruction of Jerusalem at that time introduce the righteous into life eternal, nay, but into deeper misery. The text is yet to be fulfilled in a future day, which to all appearance is close at hand. It warns the sinner, the impenitent, the unbeliever of that day and time, in which all that ever lived must stand before the Author of our text, and stand his final test. It describes the trial, the sentence and the changeless destiny of both saint and sinner. The one will go away into endless life, the other into endless punishment.

"Surely I come quickly." Think not then dear sinner that you are distant from such solemn scenes. That awful

day is close at hand, in which nature shall be confused as yet unknown. No desolations that have ever occurred, can give a just emblem of that dreadful day. And the apostle also says, It will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Therefore then, dear sinner, come and be saved; for it is not yet too late. To day if you hear his voice, harden not your hearts. Behold now is the day of salvation.—The Lord is not willing that any should perish, but that all should come to repentance. So then dear sinner, both old and young, prepare to meet thy God. For if death will meet you unprepared, your final doom must be with those that must go away into everlasting punishment; but if prepared, you will take your part with the righteous in life eternal.

J. E. S.

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## "TO THE LAW AND TO THE TESTIMONY."

Isaiah 8: 20.

The "law" and "the testimony" are a fine representation of the Scripture. Both these names are often applied to it, especially in the book of Psalms. They are both significant & striking. It is called the law, to remind us of its authority, equity, promulgation & penalty. It is called the testimony, because it contains the mind, the judgment, the deposition—the witness of God himself concerning all those subjects, which it is of importance for us to be acquainted with, especially concerning the way of salvation by Jesus Christ. The whole Gospel is therefore called "the witness which God hath testified of his Son." And our Saviour, speaking of the wri-



tings of the Old Testament, says, “They are they that testify of me.”

To this word we are to appeal. We are to appeal to it *only*—“to the law & to the testimony,” and to nothing else. This in various instances is eluded. A Jew admits the Scriptures of the Old Testament to be of God; and could you lead him to these *only* you might easily convert him to Christianity. But in his case they are surrounded with Talmudical and Rabbinical appendages, the errors, falsehoods, follies and absurdities of which can scarcely be conceived. These render Moses and the Prophets almost inaccessible, or pervert their meaning; and little can be done unless you separate the vile from the precious, and lead them at once to *the law and the testimony*. A Papist admits the Scripture of both the Old and New Testament to be divine: and could you contend with him upon this ground only, a victory would be easily obtained. But he admits along with these the Apocrypha, tradition, the decrees of councils; and the word of truth is approached, if not through these, yet in full company with them, and can only speak as they approve. And there are Protestants who invite you into the temple of Revelation, but you must enter leaning on Calvin, or Arminius, or some other interpreter, who is to tell you how the responses of the sacred word are to be taken; for you cannot be trusted alone. Hence articles, and creeds, systems, are drawn up by fallible men, who have no other sources of information than ourselves, and these are to be taken as including all the faith once delivered to the saints. But however large the vessel they may construct, it will not contain the ocean. Christianity is “all the fullness of God.” If these formularies were designed and used as human and

limited aids to help in arranging, remembering, or understanding the divine record, they may be deemed unexceptionable and useful. But how apt are they to grow in their claims, so that in time they are virtually regarded by many as of paramount importance with the Scripture itself. But to the law and to the testimony. If they speak not according to this word, it is because there is no light in them; and they are to have no dominion over your faith. Stop nowhere on this side the great Teacher sent from God. If Moses and Elias were to appear with him in glory, the voice would cry, “Hear ye *Him*.” If I called myself after any human leader, it should be an inspired one. I would call myself a Johnite after John, or a Paulite after Paul. But was Paul crucified for me? or was I baptized in the name of Paul? Let it be enough for me to be called a Christian after Christ. Every thing more is forbidden by himself: “Call no man master upon earth, for one is your master, even Christ, and all ye are brethren.”

As we should appeal to it *only*, so we should appeal to it *wholly*—“to the law and to the testimony,” with every thing religious. We say religious, for this is the subject in question. Other things may be carried to other tribunals. In matters of learning, science, and commerce, reason may fill the judgment-seat. But here, in all cases, the authority of Scripture must decide. Four things in particular we must always take to this standard.

First, take your state to the law and to the testimony. Some never examine themselves. Others are satisfied to live year after year trembling between hope and fear. Others draw a conclusion in their favor, but it is a groundless one, and will terminate in the bitterest disap-

pointment and anguish. It is a very serious thing to determine your condition before God. And yet how desirable is it! Even if you find yourself condemned already, it is well to learn it while deliverance is yet possible; and if you are justified by the Saviour's blood, how much will the knowledge of it conduce to the glory of God and your own comfort? But by what can you safely determine your state? The word is to judge you in the last day. Judge yourselves by it now.

Secondly, take your principles to the law and to the testimony. I need not inform you of what importance just sentiments in religion are: you are therefore commanded to buy the truth and sell it not. But great differences with regard to what truth is prevail among those who call themselves Christians, and they cannot all be right. There are diverse and strange doctrines; but it is a good thing for the heart to be established with grace, by which the apostle means the doctrines of grace.—And here all our satisfaction must be derived from the conformity of our faith with the written word. Bring therefore your views of sin, of the fall, of the person and work of the Lord Jesus, the foundation of our acceptance with God, and the order and stability of the everlasting covenant; bring them all and weigh them in the balance of the sanctuary. Like the Bereans search the Scripture daily to see whether these things are so. Prove all things, and hold fast that which is good.

Thirdly, take your experience to the law and to the testimony. Some ridicule all the various feelings in religion. But the subjects of divine grace are well acquainted with them. And Christianity must be an experimental thing, for it must enter the mind, and affect the

conscience and the heart, before it pervade the conversation and life. There is however much that is fanciful, & enthusiastical, and wild; therefore it is necessary to bring all the influences and operations of this kind, and compare them with the work of the Spirit, and the effects of Divine truth in the soul, as described by the sacred writers.

Fourthly, take your practice to the law and to the testimony. Your religion is nothing without this. See whether your conduct—with regard to God—with regard to your fellow-creatures—and with regard to yourselves, be such as this word describes and enjoins. If you thus fairly appeal to the Scripture, it will doubtless censure and condemn you in many things; but do not consider it your enemy because it tells you the truth. Faithful are the wounds of a friend. The discoveries you will make may be, and often will be humbling; but the sacrifices of God are a broken heart. You will be gainers by a process, though painful, that checks self-righteousness, that induces you to rejoice in Christ Jesus, having no confidence in the flesh, and urges you to pray for more of that grace which is alone sufficient for you. Indeed the very willingness to come to this standard is a token for good. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Blessed is the man that can kneel and pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."



(Concluded from page 240.)

Supposing for example our statutes would tolerate polygamy. Who, that has a christian spirit and feeling, would be ready to acknowledge it, as the power of God. We contend that our lawmakers have no right to enact statutes which call into question the divine sanction. As well may government dictate to the form of a legal baptism, or the entire mode of worship as to legalize the first day of the week as the only sabbath to be tolerated.

After our friend A's perversion of the sacred volume, and wresting from many passages their legitimate meaning, the reader is no doubt surprised that he comes back to the true meaning of the six days labor of God, in the creation which he says, *may represent the six thousand years of the world; and the sabbath or seventh day represents the seventh thousand year or millennium.* But if the six days labor of our friend A's doctrine is established and ratified and his first day Sabbath accordingly, then he must wait until the first of the next seven thousand years, ere he can join that happy throng.

In conclusion we would say, not as my friend, but that we are Sabbatharians, and believe that a strict observance of the sabbath is required in order fully to keep all the commandments contained in the Gospel of Jesus Christ.

J. L.

For the Gospel-Visiter.

"ONE LORD, ONE FAITH, ONE BAPTISM." Ephes. 4: 5.

Brethren, sisters, and friends.

Having been solicited to preach from these words, I will endeavor to do so. I claim your undivided attention whilst I attempt to give my views upon the same; and I do not only want your attention simply, but your prayerful attention, that what I may say, may come from the heart and reach the heart, of many here, if not *all*.

The apostle Paul here as well as in all his other epistles, invariably enjoins unity of faith, hope and charity, upon his followers. The Christian can have, but *one* God; if any more, then he is an

idolater, and differs nothing from those idolaters with which he, Paul, was so frequently surrounded. And whilst he is to pay homage only to one God, yet he may worship one Lord, (the word here is equal to Christ, and equal also with God).

But in the text before us, it refers immediately to Christ. Christ is our only Redeemer, Saviour, Instructor and Intercessor; he redeemed us from the curse of a broken law, from the sad condition of which we were unable to redeem ourselves; he preserves us in the way of righteousness, and by his instructions we can be enabled to make our way clear to the mansions in the skies. But owing to the fatal consequences of the fall, we could not attain to that purity of mind which we had in our infancy, that redemption which we had considered in a special sense.— Though we may enjoy the benefit of his instruction, and though we may have rigidly attended to all his commandments yet we are deemed unprofitable servants, and would come short of the glory of God and the salvation of our souls, if it were not for his intercession, which will only be exerted in favor of those of us, who make an effort to save ourselves.

The desire which the apostle Paul evinced to preserve his followers in the "unity of the spirit and the bonds of peace," may be gathered from a number of his sayings, in his epistles. A few I will adduce, with reference to his especial desire. That they should have but *one Lord*, 1 Cor. 1: 3. where he asks: "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" Therefore we see, there cannot be but *one Lord*, and he is not to be divided, nor are we to give that honor to Paul, that only belongs to Christ.

Again, 1 Cor. 8 : 6. "But to us there is but *one God*, the Father, of whom are all things, and we in him; *one Lord Jesus Christ*:" and in the previous verse he admits there are lords and gods many. But to us there is but one, and for a further evidence, that there is to be a unity of sentiment among God's children, read but 1 Cor. 1: 10.

I presume it is altogether unnecessary for me to make any further quotations to substantiate the doctrine of the *unity* upon this point. With us, brethren, it is not necessary to dwell upon this point, but to the Ephesians it was highly necessary and expedient to do so, as many of those who constituted the church of Ephesus, had been Gentile idolaters, and who previous to their reception into the Christian church had worshiped a number of gods, quite an equal number with the Athenians, who, lest they had not enumerated all, had an inscription to the unknown God, the only one which Paul wished them to worship,—presuming that enough has been said on this point?

*One Faith.* You may ask, can there be more than one faith? Yes there are two kinds of faith, one fruitful and the other fruitless; one will procure for us the blessings of heaven, and the other tend to the destruction of the soul in vast eternity! One is termed a true, evangelic and saving faith, the other a speculative, hopeless and dead faith.—One will procure for us a savor of life, the other will but procure the savor of death. But this is considering the general aspect only of these two kinds of faith. Let us consider them more particularly.

The *true* faith and the one under consideration may be fully comprehended in a few words. Heb. 11 : 1. "Now faith is the substance of things hoped

for, the evidence of things not seen."—Again, we must believe that God exists and that He is a rewarder of those that diligently seek him. Have you that faith, my brethren and sisters? On the other hand that hopeless and dead faith may be subdivided, first there is the faith of the hypocrite. What will it profit him? Like his hope it will perish. And there is the faith of the despiser of all God's mercies and favors, who believes the world came by chance, and when he dies he will be as any other animal, unaccountable to any being higher than himself. What a faith! It is not the one Paul desires us to unite upon.

And yet there is another class of beings, who also have a faith, and those are the devils, and with their faith they tremble and yet it is unavailing, for they remain devils still. We are not only enjoined to contend for, but also entertain and possess the faith once delivered unto the saints. And although we have those treasures in earthly vessels only; yet it becomes us to cherish them and unitedly to preserve them. Such was the desire of the apostle Paul, and should ever be the cherished desire of all God's people. It was not the desire of Paul, that his brethren should be tossed to & fro by every wind of doctrine, by the cunning craftiness of men.—So much then for the second point.

*One Baptism*, being the last point to be considered. Here according to my conception of the subject, the apostle Paul wishes to preserve a unity of sentiment, one baptism of the character & mode introduced by John the Baptist and commanded by Christ, of which mode we will speak presently. At this (the first) age of the church there surely was but one mode, be that what it may.



We think, we know and we will endeavor to define it after a bit. This epistle purports to have been written only some 30 years after the death or crucifixion of Christ, and hence we must conclude, that there were persons living who witnessed the performance of baptism immediately under the supervision of Christ himself, and we surely cannot suppose that there were persons to be found who would have had presumption enough to have altered the mode during Paul's lifetime, be it what it might.—Yet with his prophetic eye he saw it would be done, and he so prophesied. Acts 20 : 29, 30. It is fair to presume, that he now views from above the fulfillment of this very prophesy.

Upon the mode of baptism, what a division among those who profess to be God's people! The majority think a little water applied to the forehead of an infant will do, yet are so liberal as to think other modes as good. Another class so exceedingly liberal as to allow the practice of any mode in their communion, or if preferred, no mode at all. Exceedingly liberal truly! What becomes of the injunction, *One Baptism*? Why not adhere to one practice only, as the apostle enjoins? All cannot be original.

Yet there exists another communion, who insist upon a uniformity whenever it suits their purposes. When they cannot accomplish their purposes they will deviate a little, to catch a member here, and there; often and readily take such as have been baptized unscripturally in their estimation, not having been buried, or buried too often. And yet though they received such with their previous baptism, they do not hesitate to compare their manner of baptism to stubborn children falling upon their faces.

What sacrilege! What heaven-daring and godless presumption! Where is then unity of baptism after such barefaced conduct? But I suppose the end justifies the means, a fault charged by them against the Romans, and yet practise the same themselves! Oh consistency, thou art truly a jewel! Where is that One baptism of which they speak so boastingly? when it is notorious that they have individuals in their communion who have been immersed three times? But brethren I rejoice to know that there is a community though it be small, that is an unit upon those three cardinal doctrines we are considering.

From the passage under consideration we cannot determine the mode of baptism, but simply a uniform mode; and therefore those communions who use various modes not excepting that one, that professes to derive its mode from this part of holy Writ, cannot call this expression *one baptism* to their aid in justification of their course. It is true that those who insist upon a uniformity of infant baptism, could with greater propriety call this expression "one baptism" to aid, than those who immerse once, and at the same time receive members into their community with their previous baptism, provided they could substantiate from the scriptures that theirs was the scriptural mode.

For instance if I were to ask one of my farmer-friends, whether he had mowed all his hay? he answers, I have mowed one field: am I to think that he had cut the entire field by one swing of his scythe? Or if I am informed by a friend of mine, that he had eaten a meal; am I to conclude that that meal was constituted of one kind of food only? Certainly not. 1 John 5 : 7, 8. "For there are three that bear witness in

heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, the water, and the blood; these three agree in one. If these things can be so, why, I would ask, cannot three immersions constitute one baptism? why not?

Having, as I trust, satisfied your minds with respect to the application the apostle Paul wished to make here of the phrase I will now attempt to get at the scriptural mode, at least according to my conception. Presuming then, that the expression here "one baptism," means but a uniform mode of baptism; instead of a particular mode, then how will we get at the mode? Why in the following manner.

We read in various places, that they went into the water to perform baptism. John the Baptist administered the rite in Enon because there was much water there. The Saviour was baptized in Jordan. Philip baptized the eunuch in some stream. Yet you may say, that is not conclusive yet. Agreed; not with regard to the mode I admit. Paul in Romans 6. compares baptism to a burial and planting, both figurative expressions. Hence we come to the conclusion that if they were required to go into the water, and that too because there was much water, and if their baptism was to resemble a burial, then they must necessarily have been immersed. Do I hear some one say, that is exactly what I contend for,—"one baptism?" So do I; but not one immersion.

We are all aware, at least those of us, who read the Scriptures with attention, that the numbers *seven* and *three* were numbers frequently used by the Jews. We read that David prayed three times a day, and one of the prophets seven times a day;—that Jericho

was surrounded seven times, also that Elijah had water poured over the altar three times before he invoked the presence of his God, or that he should answer by fire. We read also that Naaman dipped himself seven times in Jordan. The question now is, Which of those numbers were adopted by those primitive Christians who were Jews principally? It was one or the other. We have got within one of it, how are we to determine, whether they were dipped seven or three times only? I say, by a rule that is infallible. Matth. 28: 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Here you cannot fail to perceive, that the number is definitely determined; but should we, as we are sometimes requested to do, receive persons into our communion, who have been immersed but once, then we could not say that we have one baptism, but two. And should we take in one who had the water poured on him, then we would have a third baptism. Should we receive some that had been baptized in their infancy, then we would have the fourth baptism.

Hence you cannot fail to see, that Paul does not refer to the number of applications of water, but to the uniformity of its application. It may now be said by some one, "I am now satisfied that a threefold immersion is right; yet I am inclined to think that the subject should be put under the water *backwards*, to constitute a burial. To this may be answered, any thing is buried that is covered, or planted. When we plant corn or any thing else, we are not particular which side of the grain remains uppermost, all that we desire is, that it should be covered. Hence either forward or backward would be to bury or plant.



But we hold that in our approaches to God in the solemn rite of baptism, we should approach him in the most respectful way, and from our reading we always discover that God's people ever approached Him forwardly and not rearward; in acts of humility always falling upon their knees or face. But it may be asked, Have we no instances of their falling backwards in acts of humility? I know of none of the pious; yet there are two such acts recorded, one of Eli the priest, falling backwards from his seat after hearing of the defeat in battle of the children of Israel, and the account says he broke his neck. Another account is that of the soldiers in the garden of Gethsemane, falling back upon the sight of Jesus:—I presume our friends do not take these incidents for examples.

In the conversation of our Saviour with Nicodemus he says, "Except a man is born from above he cannot see the kingdom of God." And again he says, "Except a man be born of water & the Spirit, he can not enter into the kingdom of God." Hence believing we enter in through baptism. We wish to do it boldly face forward, yet humbly upon our knees.

As to the assertion, that we baptize but one part of the body three times, that is but a subterfuge, a mere quibble. We might retort and say, that our friends in their part baptize but one part and the subject baptizes the balance himself. Most generally they all walk in the water themselves and there stand, until the administrator comes to them; hence one part is immersed sometime before the other is. But this is quibbling, we do not wish to make such trifling objections.

I trust, brethren, sisters and friends, I have made out a case worthy of your approbation, and if approved by you, the only way that you can satisfy me that it meets your approbation is to adopt it.

S. E.

FOR THE GOSPEL-VISITER.

### THERE'S BUT ONE WAY TO HEAVEN.

There is a plan of salvation laid,  
A plan the Fath'r has giv'n,  
Though many others have been made,  
There's but one way to heav'n.

The Father has devised the plan,  
The Son himself hath giv'n,  
Though many try the mount to scan,  
There's but one way to heav'n.

Christ is the way, the truth, the life,  
The way to sinners giv'n,  
While others may be sought by strife,  
There's but one way to heav'n.

Christ is the meat, the drink, the light,  
The bread of heaven giv'n;  
In him the blind may receive sight,  
There's but one way to heav'n.

This plan we have quite near at hand,  
'Tis in our Bibles giv'n;  
We've but to search to understand,  
There's but one way to heav'n.

Now all of us that would be saved,  
Must to this way be giv'n,  
Whatever others may have crav'd,  
There's but one way to heav'n.

Divisions were all made by man,  
Were ne'er by Jesus giv'n,  
Says he, one body's head I am,  
There's but one way to heav'n.

We should be all together joined,  
Th' advice by Paul is giv'n,  
I'd have, says he, you of one mind,  
There's but one way to heav'n.

By Christ and his apostles still,  
The same examples given,  
Obedience to the heav'nly will,  
Is this one way to heav'n.

These lines were composed while under the influence of a dead faith, but I have sought, and found favor, and re-

vived, and hope to live forever, and may this be the lot of the human family is the prayer of an unworthy servant.

A SISTER.

### CORRESPONDENCE. SIXTH VOLUME.

OF THE MONTHLY GOSPEL - VISITER.

Two numbers more will close the present volume, and it becomes necessary for us and our subscribers, to consider whether it shall be continued or not. We feel in duty bound and also willing to labor while it is yet day, and while there is reason to believe, that our labor is not quite in vain. We have a multitude of testimonies on hand, that the Visiter is doing some good as far as his circulation extends. A number of subscribers have already paid in advance for next volume. We have also the assurance, that a dear and worthy brother is willing to come to our aid, and share in the responsible duties of editor-ship.

Under these circumstances and considerations by the will and help of the Lord we shall commence before New-year the sixth volume, provided our subscribers will continue to sustain us in the undertaking. It is a laborious and expensive one, which it would be impossible for one alone to bear. Hence the necessity of dividing the burden among many, and we are sure, our subscribers' share of it is the lightest, which we would freely take in exchange for ours. We feel truly grateful for the support we have experienced hitherto, and pray God, that He in mercy would reward it a hundredfold in this life, and bless all our readers and patrons in the resurrection of the just.

For the future we would promise no more but our continued, earnest and prayerful endeavors to make the Gospel-Visiter more and more useful and acceptable to its readers. We hope also our correspondents will continue to fa-

vor us with such communications, and take no offence, when we use our discretion in making selections. While we had but few of them, we gave some rather on account of their harmlessness, than on account of their usefulness. But now we cannot publish all for want of room, and therefore we must be more careful, as we know our readers are becoming more fastidious.

In conclusion we ask but *one* favor of all, who wish to patronize us. It is this: **REMEMBER OUR TERMS.** Experience hath taught us, that a deviation from them involves us in difficulties, and causes disappointment to our readers. We therefore wish to hear from all before the 1st of November next, in order to secure to each the first No. of next volume.

Those brethren, who have hitherto kindly endeavored to act as our agents in procuring subscribers &c., will please to continue their friendly aid, and if they cannot collect the subscription-money in time, at least inform us as early as possible of the probable number of subscribers.

All those that know themselves in arrears, should remember the word of the apostle, Rom. 13: 8.

\* \* \*

### A SPECIMEN OF A CURIOUS LETTER.

The following we give *verbatim* and *literatim*, as a sample of what kind of letters and communications we sometimes receive. We do so with feelings of kindest love towards the writer, who if he should recognize it, will take no offence, as we have no wish to expose, but merely to caution him and others not to be too strenuous in asking an insertion for their compositions. While we lay aside dozens of our own articles in order to give place to such as we deem more useful, no one should ask us a reason, why we do not publish his, especially when the manuscript is such as the fol-



lowing, that we cannot publish it without transcribing first.

p s if you will be impartial in publishing matter send to you you will find that your superiours will stick closer to you I have wrote to you on the Psosver which you have not spret on the v but on the other hand you have Puplisht infeariour Matter on the same subject rote by orthers I am not Afrate nor ashamed of the Matter I wrote to you on the subject and if you will Puplish My full name with it I will farther say if anny br thinks he can convences Me that My fews ear rong I will Meate him at anny reasonable distenes and if it should be hundrets of Milse Anny thing attall to Pleate the good cause.

*Reflections on the above.*

What would become of the Gospel-Visiter, if we were compelled to insert the singular views and opinions of every one, yea even of every brother, who seems to delight in being singular? How would our readers be pleased, if we would fill our pages with nothing else but discussions, contradictory to each other, on the ordinances of the Gospel, and even of the Mosaic Law? What examples of humility would we set to the world, if we were to judge of our brethren's labor, considering them all *inferior* to our own? — — —

\* \* \*

EXTRACT OF A LETTER.

—I state something that I wish you to give me your opinion on. A preacher of the Lutheran church has repeatedly challenged the brethren to meet him in a debate on baptism. He offers to prove infant-baptism as the scriptural baptism, and says further, that if he cannot do that, and the brethren could establish their form and mode of baptism by scripture-evidence, he himself would be baptized the same day. The last challenge was made from the pulpit

before his whole congregation. I would now like to have your opinion, whether it is proper for brethren to meet others in debate or not? Write to me soon.—

REPLY.

Dear brother! My opinion with regard to public debates on religious subjects is not in favor of them. As far as my observation and experience extends, those who challenge in the manner you describe have but seldom, and perhaps never a true desire for bringing their views to the proper test of the word of God. All they want is to prop up their sinking cause with big talk, stout assertions, &c. I do not recollect of such a champion of error ever having been converted to the truth by being met in a public debate.

However if such a one would challenge me personally, or my brethren collectively, either by word or letter, I would feel it my duty to answer him in the name of the Lord. But I could not consider what he says in his own meeting, and to his own people, as a challenge to me or to my brethren. Neither would he consider it so, and most probably would lay the blame of the challenging on the other (challenged) party.

This is my simple opinion on the subject. I should however much like to be with you, and talk and enjoy myself with you and the brethren generally in the precious institutions of the Lord.

A QUERY.

Beloved brother Editor of the Gospel-Visiter. You will confer a great favor to an unworthy brother and many more of our brethren, if you will be so kind as to inform us through your valuable paper,

How it would be looked upon by our beloved brethren and yourself also at our Annual meeting, if a ministering brother would publish beforehand one or two or more weeks his subject or text,

that he intended to preach from—the next time? Please, inform us, whether it would be in accordance with the word of God and the teaching of the holy Spirit?

P. S. Please let it appear as soon as possible, though you have not my name, which is withheld to save trouble and hard feelings. A few words upon that subject may answer a good purpose.

### REPLY.

Inasmuch as the above query came to hand without name, place or date, we might hesitate to answer it for various reasons. Yet out of love, which casteth out fear, we will try to give the question a brief consideration.

To those outside of our brotherhood, who neither fully understand nor duly appreciate our principles and views and aims, nor our peculiar constitution and practice, and on the other hand know the general views and practice of *Sectarian Christians*, such queries as the above will appear quite odd and singular, since it is a very common thing for preachers to choose their own texts and subjects, and even to announce weeks and months before, what they will preach on at such day and time.

Conclusion crowded out.

### OBITUARY.

Pleasant Ridge, Ashland co. O. Aug. 30, 1855.

Dear brother—Please publish the following deaths in the Visitor:

DIED June 26. 1855. BENJAMIN FRANKLIN BAIR, aged 17 years, 6 months & 29 days, and June 30. JOHN WESLEY BAIR, aged 19 years, 3 m. and 20 d., both sons of brother and sister BAIR near Sullivan in this county. The deaths were quite sudden, and at the same time more of the family were sick and afflicted.—Truly in the midst of life we are in death.

DIED in CARROLL co. Inda. July 19. last of dropsy sister TINKLE, aged 57 years. Also in the same county and church-district Aug. 15 our aged sister

MARY BETZ, aged 91 y. 2 m. 15. d. Of her it may be truly said, she was an aged christian pilgrim.

DIED Aug. 19 last at the residence of his son JOSEPH in Rosstownship, Clinton co. Indiana, our aged brother HENRY NEHER, formerly from Rockingham co. Va. aged 81 y. 10 m. and 26 d. He left behind 13 children, 91 grandchildren, and 50 great grandchildren. Disease: Bleeding at the lungs. (We hope this will suffice to notify the many friends and relations of this respectable patriarch, whose wife died January 26, 1851. at an age of 67 years 7 months and 39 days.)

DIED August 16, in Elk creek church-district, SOMERSET co. Pa. Sister ELIZABETH BERKLEY, aged 84 years and 26 days. She left an aged husband and nine living children, who with their children and grandchildren (great grandchildren of the deceased) amount to 190. This sister was indeed a mother in Israel in more than one respect, inasmuch as *three* of her sons and *one* son in law, and *three* grandsons are ministering brethren; *one* son (now dead) and two grandsons are deacons.

Also August 24, Sister widow MARY HOCHSTETLER, aged 76 years and 1 month.

DIED March 24 last in LICKING co. Ohio brother JACOB MACK, sen. aged 81 y. 6 m. and 25 d.

Departed this life August 22d last Sister CATHARINE MACK, wife of JACOB MACK, jr. of FAYETTE co. Pa. aged 48 y. 4 m. and 15 d.

DIED in TUSCARAWAS co. O. on the 23d of August last brother SAMUEL LONG, aged 29 years and 3 months, leaving a young widow and three little orphans.—Also on the 30th of August sister MARGARET LONG, the mother of the former, and wife of GEORGE LONG, sen. aged 54 y. 11 m. and 19 d. Both died of Typhoid-fever.

NB. In the obituary of sister CATHARINE MOSER (see August No.) it was erroneously given to understand, as if only one of her children was a member of the church, while the fact is that most of her children belong to it. Please excuse the mistake, arising from misapprehension of the notice.



# Der Evangelische Besuch.

Jahrgang 3.

Poland, D. October 1855.

Nro. 10.

## Das Gebet im Namen Jesu.

„Wahrlich, wahrlich, ich sage euch, so ihr den Vater um etwas bitten werdet in meinem Namen, so wird Er's euch geben. Bisher habt ihr nichts gebeten in meinem Namen. Bittet, so werdet ihr nehmen, daß eure Freude vollkommen sey.“ Joh. 16, 23. 24.

Laßt bei diesem wunderbaren Worte, in welchem unser königlicher Freund nichts Eeringeres als die Schlüssel zu allen Schatzkammern Gottes uns in die Hände legt, einige Augenblicke uns verweilen, und seine Tiefe, so weit es möglich, zu ergründen suchen.

Was man gemeiniglich unter dem Gebete im Namen Jesu zu verstehen pflegt, das wißt ihr. Man sagt, im Namen Jesu bete der, der in solcher Gesinnung seine Bitte vor Gott bringe, daß er die Erhöhung, hoffe, nicht auf den Grund einer eigenen Würdigkeit, sondern auf den der Verdienste Christi, und aus freier Gnade. Man sagt, im Namen Jesu bete der, der in der gebeugten Anerkennung, daß er eines rechtmäßigen Anspruchs an die Hülfe Gottes ganz und gar ermangle, zu dem Stuhle der Majestät sich nahe, nichts desto weniger jedoch zu der Milde Gottes des Besten sich versehe, weil er im Blute Jesu sich geswaschen weiß.—Ist diese Erklärung die richtige und wahre? Nun, u n r i c h t i g ist sie eben nicht; aber mangelhaft und unvollständig. Es kann einer wirklich in der eben bezeichneten Herzensstellung beten, und doch betet er darum noch nicht i m N a m e n J e s u. Denn bedeutete dieser Ausdruck weiter nichts, als Beten im Vertrauen, nicht auf eigene Würdigkeit, sondern auf's Verdienst des Bürgen; so hätte der Heiland doch wohl nicht zu seinen Jüngern sagen können: „Bisher habt

ihr nichts gebeten in meinem Namen!“ Oder wir müßten annehmen, daß diese theuren Männer, die doch täglich beteten, bisher nur in eigener Gerechtigkeit gewandelt und in ihren Gebeten pharisaisch auf ihre eigene Tugend sich vor Gott berufen hätten. Wer aber könnte sich unter euch entschließen, einem solchen Gedanken bei sich Raum zu geben? Zudem liegt's offenbar am Tage, daß Christus bei den Worten: „Bisher habt ihr nichts gebeten in meinem Namen,“ nicht bloß sie, die Eilse, im Auge hat, sondern sagen will, diese Weise des Gebets sey überhaupt unter den Heiligen auf Erden bis dahin noch nicht im Gebrauche gewesen. Wie nun aber die Väter des alten Bundes zu beten pflegten, und wie auch sie nicht wagten, auf die eigene Gerechtigkeit und ohne Mittler ihr Gesuch vor Gott zu bringen, wer laß die heilige Schrift und weiß das nicht? Das ganze Priesterthum mit seinem Opferwesen, was war es, als eine fortgehende, schreiend laute Predigt an die Alten, daß sie die Hoffnung einer gnädigen Erhöhung von Seiten Gottes nicht auf ein eigenes, sondern ausschließlich auf ein fremdes und ihnen zugerechnetes Verdienst zu gründen hätten? Ja zu den Elementar-Artikeln und Anfangsgründen ihres Glaubens gehörte die Wahrheit, daß es vermeszen, unsonst und gottlos sey, den Allmächtigen ohne ein gläubiges Vorschieben des verheißenen und in den Opfern abgebildeten Vertreters anzurufen, und keinem kam es auch nur von ferne in den Sinn, sich anders und etwa unter eigener Firma in die Feuerflammen des Stuhls der Majestät hinein zu wagen. Wollte also der Heiland unter dem Beten in seinem Namen weiter nichts verstanden wissen, als das Beten eines gebeugten Sünders unter

gläubiger Berufung auf das Verdienst des Bürgen, so hätten auch Abraham, Moses, Daniel, David, u. s. w. allerdings im Namen Jesu schon gebetet. Jesus selber aber verneint dies geradezu, denn, wie gesagt, auch die Alten sind mit einbegriffen, wenn er spricht: „Bisher habt ihr nichts gebeten in meinem Namen!“

Das Gebet im Namen Jesu kündigt sich uns also als etwas schlechtthin Neues an. Der Heiland selbst stellt uns dasselbe als eine Sache dar, die vor seiner Erscheinung auf Erden noch nicht gekannt, und somit zu den ausschließlichen Prärogativen der neuen Bundeszeit zu zählen sey.

Ja allerdings, jedes Beten in Jesu Namen geschieht im Vertrauen auf Jesu Verdienst; aber nicht jedes Beten im Vertrauen auf Jesu Verdienst ist darum auch schon ein Beten in Jesu Namen. Der Beter in Jesu Namen befindet sich in einer innern Stellung zu Gott, welche den Tüngern so wie den Heiligen des alten Bundes noch fremd war, und in der nicht jeder sich befindet, der im Glauben an den Mittler betet. Wenn ich im schmerzlichen Bewußtseyn meiner Verdammungswürdigkeit betend dem Ewigen mich nahe, und schiebe Christum vor, als einen Schirm und Schild, weil ich weiß und fühle, daß ich ohne seine Vermittlung verzehret würde, dann bete ich allerdings auf Christi Verdienst; aber ich bete alsdann noch nicht in Christi Namen. Ich denke unter meinem Beten mir den Vater dann noch fremd, fern und feindselig, und mich durch Christum nur geschützt vor seinem Zorne. Ich bleibe dann gleichsam schüchtern vor der Thüre Gottes stehen, und schiebe meinen Bürgen nur ängstlich vor, weil ich mich vor Gott noch fürchte. Das Gefühl meiner Schuld und der Heiligkeit Gottes ist noch vorwiegend in meiner Seele, nicht aber das meiner Rechtfertigkeit vor Ihm und seiner Liebe. Mir bangt noch vor dem großen

majestätischen Herrn mit den Augen wie Feuerflammen, und mein Herz, indem ich bete, raunt mir zitternd zu: „Eilends berufe dich darauf, daß Jesus deine Schuld getragen, oder es ist aus mit dir; du empahäst nichts und wirst hinausgestoßen!“ Seht, meine Brüder, indem ich also bete, bete ich fürwahr nicht übel, sondern wohl und christlich: nicht auf eine eigne Gerechtigkeit, sondern auf die des Bürgen und Vertreters. Aber evangelisch bete ich noch nicht. Im Namen Jesu beten ist doch noch etwas Anderes. Denn sagt nur selber, ob es nicht wirklich etwas Anderes sey, wenn ich zum Vater trete in keinem andern Bewußtseyn, als dem seligen, daß ich sein innig geliebtes Kind nun bin, und daß meine Uebertretung in keinerlei Weise mehr droben in Betrachtung kommt? Ist das nicht wirklich etwas Anderes, wenn ich meine Bitte vor Ihn bringe in dem entzückenden Gefühle, daß sein eigenes Vaterherz Ihn dränge, mir als einem Gliede seines geliebten Sohnes Alles mit Freuden darzureichen, was ich begehre, und wenn ich vertraulich an seine Brust mich werfe, in der süßen, friedensreichen Ueberzeugung, daß ich in Christo, meinem Bürgen und Vertreter, nicht bloß vor seinem Zorne geschützt, sondern auch sein Liebling, ja ein Gegenstand seines höchsten Wohlgefallens, seiner Augenweide und ewigen Erziehung geworden bin? Wenn ich in solcher Weise den Herrn Christum und sein Opfer nicht mehr wie eine Schirmwand nur oder einen Vligableiter ängstlich zwischen mich und den Allmächtigen in die Mitte schiebe, sondern nicht mehr daran gedenkend, daß ich ein Sünder bin, nur in dem Schmucke mich sehe, den ich in Christo trage. Wenn ich also zum Hause des ewigen Vaters eins und ausgehe, als ein Kind vom Hause, das sich nicht erst schüchtern nach Jemandem umsieht, der es einführe und begleite, und es mir nicht von ferne in den



Sinn kommen lasse, meiner Unwürdigkeit wegen weniger freimüthig, kindlich und kühn zu seyn; denn nur ein Bewußtseyn fällt meine Seele, kein getrenntes mehr: das Bewußtseyn, daß ich in der Vertretung meines Mittlerers dem Vater überschwänglich wohl gefalle, und dies Bewußtseyn hat dasjenige meiner Sünden ganz verschlungen; — sagt, sagt doch, meine Lieben, ist das nicht wirklich ganz etwas anderes noch, als das Beten auf Christi Opfer und Verdienst, das wir vorhin beschrieben? Und nun wißt, meine Brüder, dieß ist das Hinzunehmen zu Gott in Jesu Namen. Denn in Jemandes Namen etwas thun, das heißt ja in der ganzen Welt nichts Anderes, als in irgend einer Sache Jemandes Person vertreten. Sage ich dir z. B., du möchtest diesen oder jenen meiner Freunde in meinem Namen um etwas bitten, und du thust es, so bittest ja nicht eigentlich du, sondern ich bin der Bittende. Mein Ansehen geht in diesem Falle auf dich über und kommt dir zu Gute, und erhieltest du eine abschlägige Antwort, nicht du wärest dann beschämt, ich wäre es. Nun denkst nur, was für ein Privilegium uns der Heiland da ertheilt, wenn er uns ermunthigt, wir möchten den Vater bitten in seinem Namen. Denn was kann Er Anderes damit sagen wollen, als, wir möchten durch den Glauben uns ganz an seine Stelle stehend denken, und so frei, so fröhlich vor den Vater treten, als ob wir Christus wären. Wir möchten für unsere Bitten dasselbe offene und geneigte Ohr erwarten, das seine Gebete immer bei dem Vater fänden, und uns als solche anschauen und betrachten, auf welche vor Gott die ganze Liebenswürdigeit des Eingeborenen übertragen sey. Wir möchten in dem seligen Bewußtseyn bleiben, daß Gott uns nicht mehr kenne nach dem Fleische, und wohl erwägen, daß, wenn er uns von sich wies und beschämte, er eigentlich nicht

uns, sondern Ihn, den eigenen Sohn, abweisen und beschämen würde. O, erstaunenswürdige Sache! Und wahrlich, dieß ist der Sinn der Worte Jesu, und kein anderer.

Wer es denn nun vermag, in die Herrlichkeit des Bürgen als in eine eigene sich hinein zu glauben, und in dem Kindesrechte, das ihm erworben ist, mit ganz freiem, ledigem Gewissen zutraulich, froh und kindlich seine Bitte vor Gott zu bringen, und so hoch von Gottes Liebe zu ihm denkt, daß es ihm auch nicht von ferne einkommt, zu zweifeln, ob ihn der Vater auch erhören werde, der betet in Jesu Namen. In dieser Weise haben freilich die Heiligen des alten Testaments noch nicht gebetet. Ihre Einsicht in das Mittlerthum Christi reichte so weit noch nicht, daß sie schon, wie sich Paulus ausdrückt, „mit vollendetem Gewissen“ dem Ewigen sich hätten nahen können. Ihre Stellung zu Gott glich derjenigen eines Delinquenten, dem durch einen Gnadenausspruch seines Königs auf dem Schaffote noch die Strafe erlassen und das Leben geschenkt ward. Sie wußten, daß sie um des Messias willen nicht würden verdammt werden, und in so fern freuten auch sie sich ihrer Erlösung. Aber so wenig ein begnadigter Uebelhäuter aus der ihm zu Theil gewordenen Begnadigung schließen würde, daß der König nun, nachdem er ihm das Leben schenkte, ihn auch in Purpur und Seide kleiden, und ihn als einen Freund an seine Tafel, ja in seine Arme nehmen werde, eben so wenig dachten sie daran, oder höchstens ahndeten sie es nur aus weiter Ferne, daß ihnen auch die ganze Herrlichkeit des Mittlerers, auf den sie hofften, als ihr Eigenthum geschenkt und zugerechnet sey; und so war es ja nicht zu verwundern, wenn sie vor dem Angesichte Jesu's fast nur zitternd und in höchst seltenen Momenten nur einmal zu einiger Vertraulichkeit sich erheben konnten. Mit uns verhält es sich nun anders. Wir

fahen alles das, was sie nur als Verheißung erst von ferne grüßten, verwirklicht und real in die Erscheinung treten, und wissen, aus welchem Grunde „der Geringste im Himmelreich größer“ heißt als Johannes. Wir können darum in gar anderer Herzensfassung vor dem Herrn erscheinen, und sind nicht befremdet, wenn der Heiland das Gebet in seinem Namen als eine Sache uns bezeichnet, die erst jetzt, nachdem Er gekommen, in's Leben treten werde.

„Was wird diesem Gebete nun verheißt? Vernehmt es und erstaunet! „Mennen Mennen!“ beginnt der Herr. Das ist sein königliches Siegel unter diese merkwürdige Handschrift; das ist der Eid, womit er sie bekräftigt; das ist die feierliche Formel, mit der er die Sache gegen jeden Widerspruch und Zweifel sicher stellt. „Ich sage euch!“ fährt er fort. „Ich, der ich in des Vaters Schooße bin. An mich habt ihr euch zu halten, wenn sich's nicht so bewähret, wie ich sage!“ Und wie lautet nun das große, das gewichtige Wort, das Er so feierlich, so majestätisch eingeleitet? „So ihr den Vater um etwas bitten werdet in meinem Namen, das wird Er euch geben!“—Nun, was wollen wir denn mehr, ihr Lieben? Sehet, da wird uns eine große, weiße Tafel hingehängt, die von der Erde bis in den Himmel reicht. Dar auf läßt sich schon was schreiben. „Um was ihr nur bitten mögt,“ spricht der Herr; Joh. 15. heißt es: „Alles, was ihr wollt, wird euch gegeben werden.“ Hier sind also alle Schranken und Säune hinweggerissen. Hier wird ein Feld uns eröffnet für unsere Ansprüche, das keine Marksteine und keine Grenzen hat. Nichts in der Welt ist so groß, nichts so geringe, daß wir's nicht jeden Augenblick vom Vater empfangen könnten, so wir's im Namen Jesu nur begehren. Sage an, was hättest du gerne? Wärest du gerne aus deinen häuslichen Nöthen entrückt?

Liegt es dir an, daß dein krankes Kind genesen möge? Sähest du gerne dein ganzes Haus zu Gott gezogen? Sage es dem Vater, sage es Ihm in Jesu Namen, und wahrhaftig! Er gewährt dir's;—ja Er muß es gewähren oder—die Fundamente seines Wortes wanken, und die Bibel ist nicht mehr das Buch der Wahrheit. Mit dem Wunderstabe jenes Gebetes in der Hand, bist du ein Herr der ganzen Welt, ein Gebieter über alle Schätze Himmels und der Erden. Winke, und Amalek sinkt. Schlage an den Felsen, und er giebt dir Wasser. Gebeut den Bogen des rothen Meeres, und sie zertheilen sich. Bedräue die Stürme, die dich umtoben, und es wird ganz stille werden. Du kannst Alles, Alles haben, bist du nur im Stande, in Jesu Namen darum anzuhalten. Aber freilich, ob dir's gelingen werde, im Namen Jesu Alles zu begehren, was du dir wohl wünschen möchtest, das bezweifle ich. Du könntest wünschen, Gott möchte dir einen Todten aus dem Grabe wieder auf-erwecken; aber beten darum, mit voller, zweifelloser Freudigkeit würdest du doch alsdann nur können—der Geist läßt es anders dir nicht zu—wenn du vollkommen und göttlich überzeugt wärest, der Ehre Gottes halber sey' ein solches Wunder nöthig. Wäre aber dieser Fall vorhanden—bete, und der Tode wird erstehen. Luther konnte im Namen Jesu um das Leben seiner todtkranken und schon aufgegebenen Freunde Melancthon und Micotius beten, und zweifelte nicht; siehe, da erhielt er auch, was er beehrte.—Du könntest ein Verlangen haben nach Gold und Silber. Nun ja, begehre' es in Christi Namen, wenn du kannst, und es muß dir werden. Aber wann wirst du das können?—Nun, der selige Franke konnte es; sofort flossen ihm Tausende zu, und er, der anfänglich kaum über wenige Groschen zu gebieten hatte, hatte bald genug, um den Waisenkindlein ein Haus zu



bauen, fast so groß, wie eine kleine Stadt, und der Herr that, was sein Knecht begehrte. „Ihr Lieben, schreibt Johannes, wenn uns unser Herz nicht verdammt, d. h. wenn wir uns unter unserm Verden nicht heimlich verklagen müssen, daß wir im eigenen Geiste, oder nur unserem Fleische zu Liebe, oder Gott versuchend beten, dann haben wir eine Freudigkeit zu Gott, und was wir bitten, werden wir empfangen.“

(Schluß folgt.)

### Vom guten Hirten.

Der Heiland hat sich in Seinem Verhältniße zu den Menschen, und besonders zu Seinen Gläubigen unter verschiedenen Bildern dargestellt. Einmal sagte Er: Ich bin der Weinstock, ihr die Aeste; wer in mir bleibt und ich in ihm, der bringt viele Frucht—ohne mich könntet ihr nichts thun. Ein andermal sagte Er: Ich bin das Brod des Lebens, das vom Himmel gekommen ist und der Welt das Leben giebt; wenn ihr nicht esst das Fleisch des Menschensohnes und trinket Sein Blut, so habt ihr kein Leben in euch.—Wiederum vergleicht Er sich selbst mit einer Henne, die ihre Küchlein unter ihre Flügel sammelt, sie deckt und schützt.—Übermal nennt Er sich den Bräutigam und Seine Jünger die Hochzeitleute, und vertheidigt sie damit gegen die Anklage der Pharisäer: So lange der Bräutigam bei ihnen ist, können sie nicht fasten; wenn aber der Bräutigam von ihnen genommen ist, werden sie schon fasten. Ja die Schrift nennt Ihn gewöhnlich das Lamm das für uns geschlachtet ist, das unschuldige, unbefleckte Lamm, durch dessen Blut wir erkaufte sind, und das uns rein macht von aller Sünde, und die Sünden der Welt hinwegnimmt. Auch der Hohepriester wird Er genannt, der sich selbst geopfert hat für unsere Sünden und für uns in den Himmel eingegan-

gen ist, um für uns zu bitten und zu vertreten. Er nennt sich selbst gleich an einer andern Stelle, den Eingang oder die Thür zum Schaafstall—anderwärts den Weg, die Wahrheit und das Leben.

„Ich bin ein guter Hirte.“ nicht ein gewöhnlicher Hirte, der gute, der einzig gute, der beste Hirte ist Er. Nicht ein Herrscher und Richter, der gekommen ist in die Welt, die Menschen zu richten und zu beherrschen, sondern selig zu machen, die Menschen zu weiden, zu hüten wie ein Hirte seine Schaafse. Er ist zwar unser Herr und König, aber Er beherrscht uns nicht wie ein Fürst seine Unterthanen und Sklaven, sondern liebt uns als Schaafse, die Er theuer erkaufte hat. Darum sagt Er zu den Jüngern: Ihr heißet mich Herr und Meister, und es ist wahr, ich bin's—aber ich bin unter euch wie ein Diener. Luc. 22, 29. Joh. 13, 14.

Er beschreibt nun selbst, was für ein guter Hirte Er ist: „Der gute Hirte läßt sein Leben für die Schaafse. Ein Mietling aber, der nicht Hirte ist, deß die Schaafse nicht eigen sind, sieht den Wolf kommen und verläßt die Schaafse und flieht, und der Wolf erhascht sie und zerstreut die Schaafse.“ Ein solcher Hirte ist unser Heiland, der Seine Schaafse mehr liebt als sein eigen Leben, der wirklich sein Leben für uns gegeben hat in den schmerzlichsten, bittersten Tod. So unterscheidet Er sich von den falschen Hirten oder Mietlingen, die nur den Lohn, nur die Welle der Schaafse, nicht das Wohl derselben suchen; die nicht Hirten, Hüter, Bewahrer der Schaafse sind, sondern in Gefahren sie verlassen, sie den Wölfen preisgeben und sich selbst zu retten suchen, und die Schaafse verderben lassen. Es ist ihnen nichts an den Schaafen gelegen. Aber dem Heiland ist alles an uns gelegen; Er hat uns theuer erkaufte; Sein Blut und Leben hängt an uns, denn Er hat Blut und Leben für uns gegeben. Wir sind Ihm theuer geworden; aber es

war Ihm nicht zu viel; Er hat es gern gegeben.—

O wie viele Hirten sind Wölfe in Schaafskleidern, die der Heerde nicht schonen, wie schon Paulus (Apg. 20.) voraus sagte: „Ich weiß, daß nach meinem Abschiede werden unter euch kommen gräßliche Wölfe, die der Heerde nicht schonen werden. Auch aus euch selbst werden Männer aufstehen, die verkehrte Dinge reden, die Jünger an sich zu ziehen.“ Darum empfiehlt er Wachsamkeit und Acht haben auf sich selbst und auf die Heerde, unter welcher der heilige Geist die Aufseher und Hirten bestellt hat zu weiden die Gemeinde Gottes, welche Er durch Sein eigenes Blut erworben hat. Möchten alle Hirten ihre Gemeinden so ansehen und so theuer achten, als erwerben mit dem theuren Blut Christi des Oberhirten; wie sorgfältig würden sie sich der Heerde annehmen! Aber wer das aus dem Auge läßt, und sich selber meint, wie kann der ein Hirte seyn? er ist ein Mietzling, wie der Heiland sagt.

„Der Mietzling aber fliehet, denn er ist ein Mietzling, und achtet der Schaaf nicht,“—er ist lehnstüchtig, will nur gewinnen, nur von der Heerde leben und sich wohl seyn lassen; darum kann er kein Opfer bringen; wo er Gefahr, Verlust, Leiden und Beschwerden kommen sieht, flieht er wie vor Wölfen; und läßt die Heerde im Stich. Es ist ihm an seinem Wohlfeyn, an seiner Bequemlichkeit und an seinem Leben mehr gelegen, als an der Heerde; mag sie zu Grunde gehen, wenn er sich nur retten kann.

Darum hat der Herr schon im alten Testament durch Hesekiel (34.) so sehr über die schlechten Hirten und Mietzlinge geklagt, die sich selbst weiden, statt die Heerde zu weiden wie sie sollten; die das Fett der Heerde fressen und sich mit ihrer Wolle kleiden; die das Gemästete schlachten; die der Schwachen nicht warten, das Verwundete nicht verbinden, das Verirrte nicht

helen, das Verlorne nicht suchen, sondern streng und hart herrschen über sie. Sie lassen die Schaaf sich zerstreuen—als wenn sie gar keinen Hirten hätten—und allen wilden Thieren zur Speise werden; lassen sie irre gehen auf allen hohen Hügeln und auf den Bergen, ohne nach ihnen zu fragen oder ihrer zu achten. Darum droht Er ihnen, daß Er Seine Heerde von ihren Händen fordern, und mit ihnen ein Ende machen werde, daß sie nicht mehr Hirten seyn und sich selbst weiden sollen. Er wolle Seine Schaaf erretten aus ihrem Maul, daß sie sie fortbin nicht mehr fressen sollen. Nun aber beschreibt Er sich selbst als guten Hirten: „Ich will mich meiner Heerde selbst annehmen und sie suchen, wie ein Hirte seine Schaaf suchet, wenn sie von seiner Heerde verirrt sind—ich will sie weiden auf allen Bergen Israel, in allen Auen und auf allen Ängern des Landes: ich will sie auf die beste Weide führen; und ihre Hürden werden auf den hohen Bergen Israels stehen; daselbst werden sie in sanften Hürden liegen und fette Weide haben. Ich will selbst meine Schaaf weiden und will sie lagern und ewig erfreuen.“

Aus dem „Gospel-Visiter.“

Ein Herr, Ein Glaube, Eine Taufe. Ephes. 4, 5.

Brüder, Schwestern und Freunde.—Aufgefordert über diese Worte zu predigen, will ich suchen so zu thun. Ich begehre eure ungetheilte Aufmerksamkeit, während ich mich bestrebe meine Ansichten darüber mitzutheilen; und ich begehre nicht nur eure Aufmerksamkeit, sondern eure gebetsvolle Andacht, damit was ich sagen möge, von Herzen gehe, und das Herz erreiche Vieler, wenn nicht Aller hier gegenwärtig.

Der Apostel Paulus dringt hier so wohl als in allen seinen Episteln unaufhörlich auf die Einigkeit des Glaubens, der Hoff-



nung und der Liebe seiner Nachfolger. Wunsch, daß sie nur einen Herrn haben. Der Christ kann nur Einen Gott haben, sollten. 1 Cor. 1, 3. wo er fragt: „Wie? oder er ist ein Götzendiener, und nichts unterschieden von jenen abgöttischen Heiden, von welchen er (Paulus) so oft umringt war. Und während er Einen Gott nur verehrt, darf er doch Einen Herrn anbeten, welcher ist Christus, der Mensch-gewordene Gottes Sohn, Eins mit Gott dem Vater. Christus gebührt.

### 1. Ein Herr.

Dieser Ausdruck in unserm Text bezieht sich ohne Zweifel unmittelbar auf Christus. Er ist unser einziger Erlöser, Heiland, Lehrer und Mittler. Er erlöste uns von dem Fluch eines gebrochenen Gesetzes; aus dem traurigen Zustand, aus welchem wir uns selbst nicht zu retten vermochten. Er leitet und erhält uns in dem Weg der Gerechtigkeit, und durch seine Lehre, (welche eine Kraft Gottes ist zur Seligkeit aller die daran glauben,) werden wir in den Stand gesetzt, den Weg zu den Wohnungen des Himmels sicher zu finden.—

Um der leidigen Folgen des Falles willen waren wir nicht im Stande diejenige Reinheit des Gemüths zu erlangen, die uns für den Himmel tauglich macht, noch die Gerechtigkeit zu erwerben, die vor Gott gilt. Obwohl wir den Vortheil seines Unterichts genießen mögen, und obwohl wir alle seine Gebote aufs genaueste beobachtet haben möchten, so würden wir dennoch für unnütze Knechte angesehen, und zu kurz fallen in dem Ruhm, den wir an Gott haben sollen, und an dem Heil unserer Seelen, wenn Er nicht ins Mittel träte als unser Fürsprecher, und zu Hülfe käme allen denen, die ernstlich darauf bedacht sind selig zu werden.

Das Verlangen, welches der Apostel Paulus kund gibt, um seine Nachfolger in der „Einigkeit des Geistes und in dem Band des Friedens“ zu bewahren, kann gesehen werden aus vielen Aussprüchen in seinen Episteln. Einige wenige will ich anführen mit Hinsicht auf den besondern

Wiederum, 1 Cor. 8, 12. „So haben wir doch nur Einen Gott, den Vater von welchem alle Dinge sind, und wir in Ihm; und Einen Herrn Jesum Christ.“ In dem vorhergehenden Verse giebt er zu, „es sind viele Götter und viele Herren.“ Aber für uns ist nur Einer, und als ein weiteres Zeugniß, daß unter Gottes Kindern eine Uebereinstimmung der Gesinnung seyn soll, leset nur noch 1 Cor. 1, 10.

Es scheint ganz und gar unnöthig zu seyn für mich, weitere Zeugnisse anzuführen, um die Lehre der Einigkeit in diesem Punkte zu begründen. Bei uns, Brüder, ist es nicht nöthig hier zu verweilen; aber bei den Ephesern war es höchst nöthig und dienlich so zu thun, indem viele von denen, welche die Gemeinde in Ephesus bildeten, heidnische Götzendiener gewesen waren, und vor ihrer Aufnahme in die christliche Kirche eine Menge Götter angebetet hatten gleich den Athenern, die aus Furcht, sie möchten Einen vergessen haben, auch „Dem unbekannten Gott“ einen Altar bauten, dem Einzigen, den Paulus ihnen predigte. — Dis sey genug über diesen Punkt.

### Ein Glaube.

Ihr möchtet fragen, kann es mehr als Einen Glauben geben?—Ja, es gibt zwei Gattungen von Glauben, einen Fruchtbaren, und einen Unfruchtbaren. Der Eine bringt uns die Segnungen des Himmels zuwege, und der Andere gereicht zum Verderben der Seele in Ewigkeit! Der Eine wird genannt ein wahrer, evangelischer und seligmachender Glaube; der Andere ein speculativer, hoffnungsloser und todtter

Glaube.—Der eine verschafft uns einen Geruch des Lebens; der Andere kann nur den Geruch des Todes bemerken. Aber hiermit haben wir nur allgemeine Vorstellungen von diesen zwei Gattungen des Glaubens. Lasset sie uns näher betrachten!

Der wahre Glaube, den wir eben betrachten, kann völlig begriffen werden in wenigen Worten. Heb. 11, 1. Es ist aber der Glaube eine gewisse Zuversicht deß, daß man hoffet, und nicht zweifelt an dem, daß man nicht siehet.“—Wiederum, wir müssen glauben daß ein Gott sey, und daß Er denen, die ihn suchen, ein Vergelter seyn werde. Habt ihr diesen Glauben, meine Brüder und Schwestern?

Auf der andern Seite, jener hoffnungslose und todte Glaube kann abgetheilt werden erstlich in den Glauben des Heuchlers. Was wird er ihm nützen? Wie seine Hoffnung wird er untergehen. Und da ist der Glaube des Verächters aller Segnungen und Gnaden-Erweisungen Gottes, der da glaubt, die Welt sey durch Zufall entstanden, und daß, wenn er sterbe, so werde er gleich seyn jeder andern Creatur, unverantwortlich einem höhern Wesen als er selbst ist. Welch ein Glaube! Es ist nicht der Eine, über dem wir nach Pauli Wunsch uns vereinigen sollen.

Und es gibt noch eine andere Classe von Wesen, welche auch einen Glauben haben, und diese sind die Teufel, und bei ihrem Glauben zittern sie, und doch ist er unwirksam, denn sie bleiben eben was sie waren—Teufel.

Was aber den wahren Glauben betrifft, so ist es uns nicht allein befohlen zu kämpfen ob, sondern auch zu besigen und zu üben den Glauben, der einmal den Heiligen vergegeben ist. Und obzwar wir diesen Schwaz in irdischen Gefäßen nur haben, so ist es unsere Pflicht denselben theuer zu achten und mit vereinigten Kräften zu bewahren. Dieß war der Wunsch des Apostels Pauli, und sollte allzeit das sehn-

liche Verlangen des ganzen Volks Gottes seyn. Es war nicht der Wunsch Pauli, daß seine Brüder sich sollten hin und her wägen und wiegen lassen von allerlei Wind der Lehre durch Schalkheit der Menschen und Täuscherey.—So viel über den zweiten Punkt.

### Eine Taufe.

Dieß ist der letzte Punkt zu betrachten. Hier wünscht der Apostel Paulus nach meinem Begriff von der Sache eine Einigkeit der Gesinnung zu erhalten in der Taufe nach der Weise und Ordnung, wie sie von Johannes dem Täufer eingeführt, und von Christo befohlen worden, von welcher Ordnung wir sogleich reden wollen. In diesem (ersten) Zeitalter der Kirche war sicherlich nur Eine Weise und Ordnung, was sie auch gewesen seyn mag.

Wir meynen wir wissen sie, und wir wollen suchen sie zu beschreiben über eine Weile. Diese Epistel war wie es scheint nur etliche 30 Jahre nach dem Tod oder der Kreuzigung Christi geschrieben worden, und wir müssen daher schließen, daß damals noch Personen lebten, die Zeugen waren bei Verrichtung der Taufe unter der persönlichen Aufsicht Christi selbst, und wir können sicherlich nicht denken, daß es solte Leute gegeben haben, die frech genug waren die Weise der Taufe zu verändern während Pauli Lebenszeit, was immer sie war.—Doch sahe er mit seinem prophetischen Auge, daß es geschehen würde, und sagte es voraus. Ap. Gesch. 20, 29, 30. Die Erfüllung dieser Weissagung ist am Tage.

Ueber die Weise zu taufen welch' eine Trennung unter denen, die Gottes Volk zu seyn bekennen! Die Mehrheit meynt ein wenig Wasser auf die Stirne eines Kindes gesprengt sey hinreichend, ist aber dabei so freisinnig zu glauben, daß andere Weisen ebenso gut seyn. Eine andere Classe ist so außerordentlich liberal, daß sie die Uebung irgend einer Weise in ihrer Gemein-



manion gestattet, oder wenn es vorgezogen wird, gar keine Weise. Ausnehmend liberal in der That! Was wird denn aus dem Spruch: Eine Taufe? Warum nicht Einer Uebung treu bleiben, wie der Apostel befiehlt? Alle können nicht ursprünglich gewesen seyn.

Noch existirt eine andere Gemeinbeverfassung welche auf Einformigkeit dringt, wenn immer es ihren Zwecken entspricht. Können sie aber ihre Absicht nicht erreichen, so weichen sie ein wenig ab, um ein Mitglied hier und da zu fangen; nehmen erst und willig solche an, die nach ihrem Urtheil unschriftmäßig getauft, und entweder gar nicht oder zu erst begraben sind. Demungeachtet, obschon sie solche aufnehmen mit ihrer frühern Taufe, so stehen sie nicht an, dieser ihre Taufweise mit ungeschickter Kinder ihrem Fallen auf das Gesicht zu vergleichen.

Welche Frechheit? Welcher Widerspruch? Wo ist die Einheit der Taufe nach solchem Verfahren? Aber, ich stelle mir vor, der Zweck soll die Mittel heiligen, eine Sache, die sie den Römischen verwerfen, und doch selbst üben. Wo ist diese Eine Taufe, von der sie so viel Ruhmens machen?—Wo, wenn sie selbst Mitglieder unter sich zählen, die mit einer andern als der bei ihnen beliebten Taufe getauft sind? Desh freue ich mich mit euch Brüdern zu wissen, daß es eine Gemeinde gibt, wenn auch klein, die in diesen drei Hauptlehren, die wir jetzt betrachten, Eins sind.

Aus unserm Texte läßt sich die Weise der Taufe nicht entscheiden, als nur so weit, daß es Eine Weise seyn soll; und daher können jene Gemeinden, die verschiedene Arten zu taufen haben, und selbst diejenige, welche bekennen ihre Weise von diesem Theil der heiligen Schrift herzuleiten, diesen Ausspruch "Eine Taufe" nicht zu Hülfe rufen zur Rechtfertigung ihrer Uebung. Vorausgesetzt denn, daß dieser Ausdruck "Eine Taufe" hier nur eine einför-

mige, und nicht eine besondere Weise bedeutet, so entsteht die Frage: Wie kommen wir an diese Weise? und wir antworten folgendermaßen.

Wir lesen an verschiedenen Orten, daß sie in das Wasser giengen um die Taufe zu verrichten. Johannes der Täufer verwaltete sie zu Enon, "denn es war viel Wasser daselbst." Der Heiland wurde getauft im Jordan. Philippus taufte den Kämmerer in einem Strom. Ihr möget sagen, daß dieses noch nichts entscheide. Zugegeben; nicht mit Hinsicht auf die Weise zu taufen; darum forschen wir weiter. Paulus in Röm. 6. vergleicht die Taufe einem Begräbniß und Pflanzen, beides bildliche Ausdrücke. So kommen wir denn zu dem Schluß, daß wenn es erfordert war in das Wasser zu gehen, und zwar wo viel Wasser war, und wenn die Taufe einem Begräbniß verglichen ist, so müssen sie nothwendig eingetaucht worden seyn.

Höre ich Jemand sagen, daß ist gerade was ich behaupte:—Eine Taufe? So thue ich auch; aber nicht Eine Eintauchung. Zum Beispiel wenn ich einen meiner Nachbarn fragen würde, ob er alle sein Heu gemähet habe? und er antwortete: Ich habe ein Feld gemähet;—muß ich denn schließen, daß er das ganze Feld abmähte mit Einem Schwung seiner Sense? Oder wenn mir einer meiner Freunde sagt, daß er eine Mahlzeit gegessen habe, muß ich daraus schließen, daß diese Mahlzeit nur aus einer Art von Speise bestanden sey? Sicherlich nicht.

Wir lesen 1 Joh. 5, 7. "Denn drei sind die da zeugen im Himmel; der Vater, das Wort, und der heilige Geist; und diese Drei sind Eins. Und drei sind die da zeugen auf Erden; der Geist, das Wasser, und das Blut, und diese drei sind beisammen." Wenn dieses so ist, warum, möchte ich fragen, können drei Eintauchungen nicht Eine Taufe ausmachen? Warum nicht?

Es ist uns allen bekannt, wenigstens denen unter uns, welche die Schrift mit Bedacht lesen, daß die Zahlen sieben und drei häufig bei den Juden gebraucht wurden. Wir lesen, daß David dreimal des Tages betete, und einer der Propheten siebenmal des Tages; — daß Jericho siebenmal umgangen wurde, und daß Elias dreimal Wasser über den Altar goß, ehe er den Namen seines Gottes anrief, daß Er mit Feuer antworten sollte. Wir lesen auch, daß Naeman sich sieben mal taufte im Jordan.

Die Frage ist nun: Welche von diesen Zahlen wurde wahrgenommen bei jenen ersten Christen, die meistens Juden waren? Es war entweder die Eine oder die Andere. Wie können wir entscheiden, ob sie siebenmal oder nur dreimal eintauchten? Ich antworte: Nach einer Regel, die uns fehlbar ist. Matth. 28, 19. „Darum gehet hin, und lehret alle Völker, und taufet sie in dem Namen des Vaters, und (taufet sie in dem Namen) des Sohnes, und (taufet sie in dem Namen) des heiligen Geistes.“ Diese drei — sind Eins; Ein Gott, Eine Taufe.

Dieser Ausspruch des Einen Herrn sollte billig die Sache für immer entscheiden. Sollten wir aber, wie es zuweilen an uns gefordert wird, Personen in unsere Gemeinschaft aufnehmen, die nur Einmal eingetaucht sind, dann könnten wir nicht sagen, daß wir nur Eine Taufe hätten; es wären zwei. Und sollten wir einen aufnehmen, der nur mit Wasser begossen worden wäre, so hätten wir eine dritte Taufe. Sollten wir gar solche aufnehmen, die in ihrer Kindheit nur besprengt wurden, so würden wir eine vierte Taufe haben.

Daraus könnet ihr ohne Fehl sehen, daß Paulus im Text nicht davon redet, wie oft die Person eingetaucht werden soll, sondern wie nur einelei Übung dabei statthabe. Nun möchte Jemand sagen:

Ich bin jetzt überzeugt, daß eine dreimalige Eintauchung recht ist; doch bin ich geneigt zu glauben, daß der Täufling hinunter sich ins Wasser eingetaucht werden sollte, um eine Begrabung vorzustellen. Darauf ist zu erwidern, daß irgend etwas begraben oder gepflanzt ist, wenn es zugedeckt ist. Wenn wir Korn oder sonst etwas pflanzen, so gilt uns gleichviel welche Seite oben bleibt; alles was wir dabei beachten, ist, daß es zugedeckt werde. Daber ist es ein Begraben oder Pflanzen in jedem Fall.

Wir halten aber dafür, daß indem wir uns zu Gott wenden sonderlich in dem feierlichen Gebrauch der Taufe, wir es thun sollten in der ehrfurchtvollsten Stellung, und so weit unsere Belesenheit reicht, finden wir, daß Gottes Volk allezeit sich zu ihm kehrte vorwärts und nicht rückwärts; in demüthiger Stellung, allezeit auf ihre Kniee oder Angesichter fallend.

Allein es mag gefragt werden: Haben wir keine Exempel von ihrem Rückwärtsfallen zum Zeichen der Demuth? — Ich weiß von keinen der Gottesfürchtigen; doch stehen zwei solche Begebenheiten aufgezeichnet, eine von Eli dem Priester, welcher zurückfiel vom Stuhl, als er hörte von der Niederlage der Kinder Israel in der Schlacht, und der Bericht sagt, er brach seinen Hals entzwei. Eine andere Begebenheit dieser Art ist die der Kriegsknechte im Garten Gethsemane, welche auf des Wort Jesu: „Ich bin's,“ zurückwichen und zu Boden fielen. Ich vermute, unsere Freunde nehmen diese Begebenheiten nicht zum Exempel.

In dem Gespräch unseres Heilandes mit Nicodemus sagt Er: „Es sey denn, daß Jemand von oben geboren werde, kann er das Reich Gottes nicht sehen.“ Und abermal spricht Er: „Es sey denn, daß Jemand geboren werde aus dem Wasser und Geist, so kann er nicht in das Reich Gottes kommen.“ Folglich gehen wir ein



im Glauben durch die Taufe. Wir wünschen so zu thun mit Freudigkeit und vermehrt gerichtetem Angesicht, jedoch demüthig, auf unsern Knien.

Was die Behauptung betrifft, daß wir nur einen Theil des Körpers dreimal eintauchen, so ist dieses nur eine Ausflucht, eine bloße Epigendigkeit. Wir könnten erwidern und sagen, daß unsere Freunde an ihrem Theil nur einen Theil des Taufbings taufen, und dieser das übrige selbst tauft. Meistens gehen sie alle in das Wasser für sich selbst, und stehen da, bis der Täufer zu ihnen kommt; folglich ist ein Theil im Wasser eine Zeitlang, ehe der andere eingetaucht wird. Aber das heißt mit Worten spielen; wir machen keinen Gebrauch von solchen kleinlichen Einwendungen.

Ich hoffe, Brüder, Schwestern und Freunde, ich habe einen eurer Annahme würdigen Gegenstand behandelt, und wenn ihr denselben Beifall gebet, so ist der einzige Weg mich davon zu überzeugen, daß ihr euch denselben zu eigen macht.

### Der Evangelische Besuch.

Mit den zwei nächsten Nummern geht dieser Jahrgang des Evangelischen Besuchs zu Ende, und es ist Zeit zu fragen, ob er fortgesetzt werden soll oder nicht. Wir müssen zwar gestehen, daß der Englische Visitor unsere Zeit und Kräfte so in Anspruch nimmt, daß wir den deutschen Besuch nicht so interessant machen konnten, als wir es wünschten. Wir haben uns daher schon längst nach einem Gehülfen umgesehen, der uns einen Theil der Last abnehmen könnte, und wir hoffen vielleicht bald unsern Wunsch erfüllt zu sehen. Dann könnten

wir unsern lieben deutschen Lesern mit neuer Munterkeit dienen, und unsern besten Fleiß zu ihrer Aufmunterung und Erbauung anwenden, wenn denn auch nur die Anzahl der Leser hinreichend wäre, die Kosten des Drucks zu decken. Wir bitten daher alle unsere liebe Brüder und Mitarbeiter im Weinberg des Herrn, und alle die dieses lesen, um ihre geneigte Hülfe, damit doch unsere deutsche Muttersprache nicht ganz vergessen werden möchte. Wenn jeder Leser sich nur so viel bemühen wollte, noch einen oder etliche Untersreiber für unser kleines Blatt zu sammeln, und das geringe Subscriptionsgeld von 50 Cents bald einzusenden, so würden die Kosten gedeckt seyn, und wir könnten den nächsten Jahrgang mit Freuden anfangen und fortsetzen, so lange der Herr will. Ihm sey Alles, wir und unsere Leser, und unser geringes Werk anbefohlen.

\* \* \*

Für den Evangelischen Besuch.

Vom reichen Mann und armen Lazarus. Lucä 16.

Der Heiland Jesus Christus setzte ein wahres Christenthum schon an das Licht in dem Gleichniß oder (soll ich sagen?) Historia von dem Lazarus und dem reichen Mann. Lazarus ist beschrieben ein armer, verachteter, schmerzvoller und geplagter Mensch. Er lebte in Armuth, und war am Ende nicht mehr vermögend, seiner Hunger zu stillen oder seine Blöße zu bedecken. Seine Wanderschaft war von einer Thür zur andern. Er lag vor des reichen Mannes Thüre, hinuntergeschlagen mit Krankheit. Keine Hülfe von einigem

Menschen. Kein Freund rührte sich, um sich seiner anzunehmen. Da lag er und wartete auf die Dresamen, die von seines reichen Nachbar's Tische fielen. Das war sein Unterhalt, und damit suchte er seinen nagenden Hunger zu stillen. Seine zerrissene Kleider reichten nicht hin, seine Wunden zu bedecken an seinem sterblichen Leib; doch kamen die Hunde, und leckten ihm seine Schwären. Ist es möglich zu beschreiben einen mehr hinuntergeschlagenen, nichts geachteten Menschen?—

Aber er starb;—und nun der, welcher seinen Freund auf dieser Welt hatte, der hatte jetzt Engel zu Freunden, ihn zu begleiten und zu tragen zu der ewigen Himmels-Wohnung, und konnte sagen: Nun adje! zu Armuth, zum Hunger, zu zerrissenen Kleidern, zu allen schmerzhaften Wunden, zu aller irdischen Traurigkeit. Der, welcher keinen Aufenthalt hier hatte, findet jetzt eine Behausung bei den Heiligen. Der, welcher ein Ausgeworfener auf Erden war, hat jetzt seinen Ruheplatz in Abraham's Schooß, triumphirt jetzt auf den goldenen Thronen im Neuen Jerusalem, und ist geworden einer von den Heiligen, die da angethan sind mit reiner u. weißer Seiden.

Der reiche Mann lebete alle Tage herrlich und in Freuden, ja in Lust, Hochmuth und Ehre auf dieser Sterbenswelt. Er wußte nichts von Mangel oder einiger Noth; denn er war reich. Aber alles was er hatte war nur auf dieser Welt. Er hatte nichts auf der andern Seite des Grabes. Zum letzten hatte er zu sterben. Alle Medicinen und Pflege, was die Welt thun kann, konnte den Tod nicht aufhalten. Er mußte fort. Und da er in der Hölle und in der Qual war, hob er seine Augen auf, und sahe Abraham von ferne, und Lazarus in seinem Schooß." Da begehrete er nur ein Tröpflein Wasser seine Zunge zu kühlen.—

Liebwerthe Freunde. Lasset uns hier still stehen, und bedenken unsere Sünden-

sünden, Hochmuthsünden und andere, die jetzt so hoch im Schwange sind in der Welt. Lasset uns besorgt seyn, uns herunter zu halten zu den Niedrigen; denn Gott widerstehet den Hoffärtigen, aber den Demüthigen gibt er Gnade. Wir lesen nicht, daß der Reiche Mann ein frecher Sünder gewesen, außer daß er alle Tage herrlich lebete und in Freuden. Ich fürchte fürwahr, die Freude, Reichthum und Wohlthum dieser Welt ist jetzt zu viel zu unsern Zeiten. So viel für dießmal

Von einem Liebhaber der Wahrheit.

### Der hohe Preis.

Ein französischer Offizier bekam während seiner Gefangenschaft zu Neading (in England) eine Bibel in die Hände. Er las sie, und ward von ihrem Inhalt so ergriffen und von der Thierheit seiner früheren freigeisterrischen Grundsätze, und von der Wahrheit des Christenthums so überzeugt, daß er beschloß, von der in seinem Innern vorgegangenen Umwandlung auch ein öffentliches Bekenntniß durch den Uebertritt in die evangelische Kirche abzulegen. Als seine ehemaligen leichtfertigen Kameraden ihn damit aufzogen, daß er sich jetzt so zur ernstern Seite hinneige, sagte er kurz ab: Ich habe nicht mehr gethan als mein alter Schulkamerad Bernadotte, der ein Lutheraner geworden ist." Ja, sagten sie, aber er that dieß, um eine Krone dadurch zu erlangen.—Mein Beweggrund ist ganz der nämliche, erwiederte der Offizier, wir sind nur in Hinsicht des Ortes von einander verschieden. Der Endzweck Bernadotte's war eine Krone in Schweden, und der meinige—eine Krone im Himmel!



## Ein Schiffbruch im chinesischen Meer.

Aus einem Brief.

„Nachdem der Arzt erklärt hatte, daß meine Gattin zur Wiederherstellung ihrer Gesundheit eines kühleren Klima's bedürfte, und nachdem die Brüder Legge und Schalmers mir gerathen hatten, eine Reise nach Australien zu machen, verlor ich keine Zeit, und nahm alsbald Plätze auf dem Dampfschiff „Deuro“, das uns in Singapur absetzen sollte, und von da wollten wir dann mit einem andern Dampfschiff nach Sidney fahren. Am 22. Mai Nachmittags 2 Uhr verließen wir Hongkong, und hatten eine glückliche Seereise bis zur Nacht des 24ten, wo gegen 8 Uhr Abends ein furchtbarer Sturm über uns kam, der 6—8 Stunden anhielt. Die Wogen brachen auf eine schreckliche Weise über das Schiff herein, und schwenkten zwei seiner Boote, so wie fast den ganzen Mundvorrath, hinweg. Der Wind tobte mit solcher Gewalt, daß er die Dampfrohre hinweglegte, als wären sie aus Pappendeckel gemacht; auch die meisten Segel wurden von den Beschlagsseislingen hinweggerissen; der Regen fiel in Strömen, und war befränkt von lebhaftem Blitz und Donner begleitet. Der älteste Matrose an Bord hatte sein Lebenlang keinen solchen heftigen Orkan gesehen. Durch die gütige Barmherzigkeit unseres himmlischen Vaters, zu dessen Throne während des Sturms manches Gebet aufstieg, wurde unser Schiff vor aller weiteren Beschädigung bewahrt. Gegen Morgen ließ der Sturm nach. Als das Tageslicht anbrach, und wir auf's Verdeck kamen, zeigte sich seine Heftigkeit an den mancherlei Trümmern, die auf den Verdecken hin und her gestreut lagen, zerbrochenen Spieren, Tauen, Stählen, todtm Geflügel u. s. w. Der größte Verlust aber war unsere Dampfrohre. Sie konnte nicht ersetzt werden, und es fehlte auch an Bord am

Material, um eine neue zu verfertigen. Einige Segel jedoch waren vom Sturm verschont geblieben, und diese wurden jetzt aufgezogen, sobald der Capitän den Beschuß gefaßt hatte, nach Hongkong zurückzufahren, und dort das beschädigte Schiff repariren zu lassen.

„Am Morgen des 25 war das Schiff unter Segel, und fuhr lustig dem Hafen zu, den wir vor Kurzem verlassen hatten. Niemand ließ sich eine Gefahr einfallen; vielmehr lebte alles der frohen Hoffnung, in drei Tagen Hongkong wieder zu sehen. Als die Nacht eintrat, legten sich alle, die nicht Berufshalber aufbleiben mußten, in ihren Kojen zum Schlafen nieder; aber Morgens halb 2 Uhr wurde ihr tiefer Schlummer plötzlich gestört durch eine Erschütterung und ein schauerliches Knarren. Der Dampfer war auf einen Korallenriff aufgelaufen. Es war sehr finster. Zedermann eilte auf's Verdeck: die meisten, wohl nicht alle, hatten den Eindruck, daß es bis zum Tode nur noch ein Schritt sey. In unserer traurigen Lage erhoben wir unsere Herzen zu dem, der eine Hilfe ist in der Noth. Eine Woge um die andere brach sich über dem Schiff. Meine Frau und ich wurden von den Wellen durchein geneßt, und wir standen drei bis vier Stunden in unsern nassen Kleidern da. Bei jeder Woge, die an die Seiten des Schiffes schlug, krachte es, als wollte es augenblicklich entzwei gehen, und in jeder Minute sahen wir uns in der Gefahr, in's Meer geschleudert zu werden. Glücklicherweise jedoch giengen unsere Besorgnisse nicht in Erfüllung. Während so Alles bestürzt dastand, und Niemand über unsere Lage Auskunft geben konnte, ließ sich plötzlich in der Entfernung ein Licht wahrnehmen. Man dachte, es sey auf irgend einem Schiff. Der Capitän ließ augenblicklich blaue Lichter anzünden, Raketen steigen, und Kanonen abfeuern, um das vorübergehende Schiff von unserem Un-

glück in Kenntniß zu setzen und um Hilfe anzusprechen. Aber unsere Nothsignale fanden keine Erwiderung. Endlich verschwand das Licht gänzlich, und ließ uns, wie wir zuvor waren, ohne Hilfe und ohne Hoffnung. Wahrscheinlich ist es nichts Anderes als der Nießer eines aufgehenden Planeten gewesen. Diese Erscheinung wird oft von Seeleuten wahrgenommen, und kann ungeübte Augen leicht täuschen. Drei peinliche Stunden brachten wir so im Finstern auf dem Verdeck zu, und mittlerweile wurde Einiges gethan, um das Schiff zu erleichtern. Der Vordermast wurde gekappt (am folgenden Tage folgte ihm auch der Hauptmast); schwere Gegenstände wurden auf dem Verdeck aufgehäuft, und der Capitän ließ alsbald ein Floß bauen für den Fall, daß wir das Schiff verlassen müßten. Unsere Rettungsmittel bestanden nur in zwei Böllen (kleine Boote), und eine davon war nicht einmal brauchbar. Nicht weniger als 140—150 Personen befanden sich an Bord. Hätte nicht der gnädige Gott den Wind gestillt, und die Wellen mehr beruhigt zu der Zeit, als wir auf dem Riff ausliefen, so wäre vielleicht keine Seele mit dem Leben davongekommen. Es schien aber, der Herr wolle uns durch eine der größten Gefahren, denen man auf dem Meer begegnen kann, nur zeigen, daß er auch leicht daraus errreten, daß Er tödten könne und lebendig machen.

Als der Morgen anfieng zu grauen, meinten wir, nicht weit von uns Land wahrzunehmen; unglücklicherweise aber zeigte sich bei Sonnenaufgang, daß es nichts anderes war als das dunkelfarbige Wasser am Rande der Klippen. Um 8 Uhr wurde eine Beobachtung angestellt, und unsere Lage dadurch ermittelt. Man berathschlugte über die Maafregeln, die unter unsern traurigen Umständen zu ergreifen wären. Wir waren keinem bewohnten Land näher als 120 Seemeilen,

und das war die Insel H a i n a n. Nach Hongkong war's dreimal so weit. Zwar lag die Bo d zinsel nur 36 Meilen von uns; aber unüberwindliche Schwierigkeiten waren im Wege, und so wurde der Beschluß gefaßt, Einige von uns sollten in der besten Bölle nach Hainan fahren, um bei den Mandarinen oder bei den Fischerschonken Hilfe zu suchen. Wenn das glückte, sollten Einige die Schonken nach dem Brack zurück begleiten, die Andern sollten nach Hongkong gehen, um von dort weitere Hilfe herbeizuschaffen.

Acht Personen boten muthig ihre freiwilligen Dienste für dieses Unternehmen an. Am Nachmittag des 26 Mai machten sie sich auf den Weg, nahmen Mundvorrath und Wasser auf eine Woche mit, und wurden von den Glückwünschen und Gebeten ihrer Unglücksgefährten begleitet. Am 28. kamen sie zu einigen Inseln in der Nähe von Hainan, und wurden zwei chinesische Schonken (Fahrzeuge) gewahrt. Die Bölle legte sich an eine derselben, und mein chinesischer Diener, der als Dolmetscher dabei war, wurde an Bord der Schonke geschickt, um Hilfe, Lebensmittel und Wasser zu erbitten: aber es wurde Alles verweigert, wenn man nicht zuvor das Boot zur Plünderung überlasse. Die gefühllosen Chinesen fiengen an, weinen Direr zu prügeln, und als die Leute in der Bölle das wahrnahmen, zogen sie ihn alsbald mit Gewalt in die Bölle zurück. So schnell als möglich suchten sie von diesen unfreundlichen Leuten los zu werden, und da ihr erster Versuch, mit den Bewohnern dieser Gegend zu unterhandeln, fehlgeschlagen hatte, kamen sie zu dem Entschluß, geradezu auf Hongkong loszusteuern. Das sah aber fast wie ein hoffnungsloses Unternehmen aus. Nachdem sie mit widrigem Wetter gekämpft hatten, so daß die Bölle beinahe unterlief, nach einer unaufhörlichen Fahrt von 8 Tagen und 7 Nächten, welche ihnen 36 Stunden vor dem Einlau-



fen in den Hafen von von ihren Lebensmitteln nur noch ein paar Zwiebacke übrig ließ, erreichten sie endlich Hongkong am 3. Juni Nachmittags halb 5 Uhr. So gnädig leitete der Herr unser kleines Häuflein, an welchem alle unsere Hoffnungen auf Errettung hingen. Hätte irgend ein Unfall sie betroffen, daß sie Hongkong nicht erreicht hätten, so würden die Folgen für die Leute an Bord des „Deuro“ höchst unglücklich gewesen seyn. Es wurde aber unaussprechlich um glückliche Reise der Jölle zu Gott gebetet, und das Gebet fand Erhörung. O daß die Menschen wollten dem Herrn danken um Seine Güte und um Seine Wunder, die Er an den Menschenkindern thut! Kaum war die traurige Nachricht von unserem Schiffsbruch den Agenten der Gesellschaft, welcher unser Schiff gehörte, mitgetheilt, so wurden alsbald Maßregeln getroffen, um uns Hilfe zu senden. Fünf Stunden nach Einlauf der Jölle gieng schon das Dampfschiff „Malta“ von Hongkong ab, und am andern Tage folgte ihm der Dampfer „Taratar.“

Während der Abwesenheit unserer Jölle wurde Allen, was menschlicher Eifer und Fleiß erdenken kann, aufgeboten, um das Wrack gegen weitere Unglücksfälle zu schützen, und unsere verzweifelte Lage kund zu thun. Vier Jölle wurden gebaut, um die Passagiere und die Mannschaft im Fall der äußersten Noth aufzunehmen, und sofort wurde auch die Erbauung eines geräumigen Boots unternommen. Auch Korkschwimmer wurden zugerüstet, an welche man zwei wohlverschlossene Flaschen anband mit einer Englisch und Chinesisch geschriebenen Nachricht von dem über uns gekommenen Unfall, wobei die geographische Länge und Breite desjenigen Theils der Sandbank, an dem der „Deuro“ gestrandet war, angegeben war, sowie die Zahl der an Bord befindlichen Personen. Wenigstens ein halb Duzend solcher Kork-

schwimmer wurden in's Meer gelassen, einige mit einer großen Flagge, andere mit Segeln, um die Aufmerksamkeit der Seefahrer, denen sie etwa begegnen würden, zu fesseln. Während aller dieser Bemühungen aber gieng ein Tag um den andern träge dahin, und es zeigte sich nicht die geringste Aussicht auf Hilfe. Am 27 kamen zwei Dschonken zum Vorschein. Eine von ihnen warf aus respectvoller Entfernung nur einen Blick auf uns, und fuhr dann weiter; die andere wurde mittelst unserer zweiten Jölle, die ausgebessert worden war, um Hilfe angerufen. Der Führer der Dschonke wurde nach einiger Unterredung befragt, was er dafür fordere, einige unserer Leute nach Hainan oder Hongkong zu führen, und es wurden für jeden Mann 3000 Dollars verlangt. Diese unverschämte Forderung machte allen weiteren Unterhandlungen ein Ende, und die Dschonke segelte fort. Die nächsten zehn Tage blieben wir fest auf der Sandbank sitzen, ohne etwas wie ein Segel zu erblicken. Hoffnung und Verzweiflung wechselten häufig mit einander ab, und bei den Meisten hatte letztere die Oberhand. Tag vor Tag musterten wir den Horizont hin und her, um ein weißes Segel oder einen gekreuzelten Rauch zu erspähen. Die Hilfe wollte aber gar nicht kommen. Wir rechneten sechs Tage für die Reise unserer Jölle nach Hongkong, und zwei für das Dampfboot, das uns zu Hilfe geschickt werden sollte; als aber diese Zeit verflossen war, sank die Hoffnung immer schneller, immer tiefer. War unsere Jölle versunken oder von den Seeräubern genommen, was so leicht geschehen konnte, so hatten wir nichts vor uns als Verschmachten, Ertrinken, tödtliche Krankheiten, Meuterei und Angriff von Seeräubern; und wenn wir ankamen, so erfuhr Niemand, wo. Bei allen diesen schauerlichen Aussichten aber hatten wir doch Gottlob noch etwas, das uns aufrichtete; — das Gebet und das

Lesen im Wort Gottes. Jeden Morgen und jeden Abend versammelten sich sämtliche Passagiere, und diejenigen von der Schiffsmannschaft, die Englisch verstanden, zum Gebet und zur Bibelbetrachtung. Engländer, Parsi's, Muhamedaner und Chinesen, alle waren in der Stunde des Gebets beisammen. Jeden Abend, wann die Finsterniß sich über uns lagerte, und wir bei'm Niederliegen zur Ruhe nicht wußten, ob nicht ein Sturm sich erheben, und uns während des Schlafs in's Meer versenken werde—empfohlen wir uns Dem, der die Winde in seiner Faust hält, und die Wege schweigen heißt. Und jeden Morgen, wenn wir aufstanden, frug unser Dank empor für die Erhaltung unseres Lebens, unserer Gesundheit, für die Darreichung unserer Bedürfnisse und der Darnemittel. Oft fühlte ich einen großen Trost, wenn ich über die Führungen Gottes nachdachte. Immer wieder erinnerte ich meine Unglücksgefährten daran, daß, wenn wir auch jetzt außerhalb des Bereichs der Hilfe irdischer Freunde seien, wir doch nie an einem Ort seyn könnten, wo Gott nicht auch wäre. Das einsame Riß, dem die Seefahrer so sorgfältig ausweichen, sei doch auch ein Theil von Gottes Erde. Er sei ebenesegut bei uns auf dem Riß, wie in unserer sichern Wohnung auf dem Lande. Auch auf dieser Sandbank, nicht minder als in jeder andern Lage, könne Er uns Seine Gnadenbeweise widerfahren lassen. Die Stunden, da wir uns mit Gebet und mit Gottes heiligem Wort beschäftigten, schienen in der That wie ein erfrischender Thau zu seyn, der verwelkte Pflanzen wieder neu belebt. Es war, als ob ihr gesegneter Einfluß die letzten Funken der Hoffnung vor gänzlichem Erlöschen bewahrte, die bestigen Ausbrüche böser Leidenschaften unterdrückte, und die Seelen zum Vertrauen auf Gott erhöhe. Ich hoffe, Manche von uns, wenn sie an diese Tage der Gefahr auf der nördlichen Sandbank zurückdenken, werden ihre Herzen dankbar zu Gott aufschwingen, und Seiner von da an gedenken, gleichwie David an die Zeit, von der er sagt, „alle deine Wellen gehen über mich.“

„Zu der von Gott bestimmten Stunde kam auch die Zeit der Erlösung. Am 5. Juni, Nachmittags 4 Uhr, wurde von unserm Besaannmast aus in der Ferne ein Rauch bemerkt. So wie das Schiff all-

mählig näher kam, erkannten wir den Dämpfer „Malta.“ Alle unsere Besorgnisse hatten nun ein Ende; Freude strahlte in jedem Gesicht. Jedes Herz fühlte sich getrieben, Gott für Seine unaussprechliche Barmherzigkeit Dank zu sagen. Noch ehe ich selbst den Vorschlag machen konnte, ersuchten mich die Passagiere, ein Dankgebet vor Gott zu bringen, Der uns in Seiner Barmherzigkeit rechtzeitige Hilfe zugesandt habe; und man kann sich denken, daß ich dieser Aufforderung mit Freuden folgte.—Am 13 Juni kamen wir in dem Schiffe „Pekin“ in Singapur an. Da die Gesundheit meiner Gattin durch den Unglücksfall an Bord des „Douro“ noch mehr gelitten hatte, so habe ich beschlossen, hier zu bleiben, bis der nächste Dämpfer in der Mitte des August nach Australien fährt.“

### Todes-Anzeige.

Starb in Ashland Co. D. Juni 26. Benjamin Franklin Bär, alt 17 J. 6 M. 29 Tage, und Juni 20 John Wesley Bär, alt 19 J. 3 M. und 20 Tage, beide Söhne von Br. und Schw. Bär unweit Sullivan.

Starb in Carroll Co. Ind. July 19 Schw. Tinkle, alt 57 Jahre; und Aug. 15. Schw. Mary Bez, alt 91 J. 2 M. 15 Tag.

Starb in Ross Township, Clinton Co. Ind. Aug. 19, Dr. Heinrich Weber, früher von Rockingham Co. Va., alt 81 J. 10 M. 26 T. Hinterließ 13 Kinder, 91 Enkel und 50 Ur-Enkel.

Starb in Elk-Creek District, Somerset Co. Pa. Schw. Elisabeth Berkly, alt 84 J. und 26 T. Sie hinterließ einen hochbetagten Ehegatten und neun lebendige Kinder, welche mit ihren Kindern und Enkeln (Enkeln und Urenkeln der Verstorbenen) im Ganzen 190 Personen zählen. Diese Schw. war in der That eine Mutter in Israhel, indem 3 ihrer Söhne, 1 Tochtermann und 3 Enkel am Lehramt stehen, und ein Sohn (bereits verstorben) und 2 Enkel Armendiener sind.—Starb ebenfalls in derselben Gegend Aug. 24 Schw. Maria Hochstetler, Witwe, alt 76 J. und 1 Monat.



# THE MONTHLY GOSPEL-VISITER.

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FOR THE VISITER.

A copy of a letter from an old brother  
now in Eternity.

ABOUT MELCHISEDEC.

*A MAN who once lived in Silent,  
now called Jerusalem.*

According to Paul's explanation, the word MELCHISEDEC signifies King of righteousness, and the word SALEM means peace. He says, Heb. 7: 2. "To whom Abraham gave also a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem which is King of peace."

It is thought by many that Melchisedec was not a man. It is as certain that he was a man, as it is certain that Abraham was a man. The account of him in Genesis 14 is a proof of it. He is there called King of Salem, which place is now called Jerusalem. He sat forth bread and wine before Abraham; this proves him a man. Abraham gave him a tenth part of all the spoil he had taken from the Kings he overcame. This proves him a man. He is a priest of the most high God on earth.

Paul says of Christ, Heb. 8: 4. For if he were on earth, he should not be a priest. There is no place in scripture which mentions Christ a priest on earth. He as a priest is passed into the heavens; Melchisedec being a priest on earth proves him a man. Paul calls him a great man. Heb. 7: 4. Now consider, how great this man was.

There are several things mentioned in Hebrews, from which many people do conclude that Melchisedec was not a

man, It is said Heb. 7: 3. that he was without father, without mother, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually. This is easily reconciled.

Paul is not speaking of Melchisedec as a man, but as a priest. As a man he had father and mother, descent, beginning of day and end of life. The priests under the law all descended from Aaron who was a priest. If they could not prove, that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchisedec had no father, who was a priest before him. His being without descent, means that he did not descend from priests or from the tribe of Levi.

Paul says verse 6. but he whose descent is not counted from them received tithes from Abraham. This is what is his being without descent. It is said he was without beginning of day, or end of life. The meaning is that there was no particular time in his life when he should enter into his priestly office or go out of it. The priests under the law entered into their office at a certain age and went out at a certain age. This was a limited priesthood, Melchisedec had an unlimited priesthood, which is a figure of Christ, whose priesthood is unlimited and unchangeable.

Christ is said to be after the order and similitude of Melchisedec, but if Melchisedec means Christ, then he is a priest after the order and similitude of himself. We will mention a few partic-

ulars in which Christ was a priest after the order of Melchisedec.

1. Melchisedec was a King of righteousness and King of peace. So is Christ. Isa. 23. Behold a King shall reign in righteousness, the Prince of peace.

2. Melchisedec was King and Priest. So was Christ a King on his throne, and a great high Priest on the right hand of God.

3. Melchisedec had no relation before him or any after him that were priests. He did not receive his priesthood from man, nor leave it to any man. It began and continued with him. So it is with Christ. For it is evident that our Lord sprang out of Judah of which tribe Moses said nothing concerning priesthood. God gave him his priestly office and it remains with him. But this man because he continueth ever, hath an unchangeable priesthood. Though the bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not. He remains a priest forever after the order of Melchisedec.

4. Melchisedec was a great man, and a great priest, greater than Abraham whom he blest. Paul says Heb. 7: 5. Now consider how great that man was. So Christ the High Priest is great, he is greater than Moses, greater than Aaron, greater than Abraham, greater than Melchisedec, greater than the angels, the angels said he shall be great, Paul calls him a great high Priest.

5. Melchisedec set bread and wine before Abraham, when he was returning from the slaughter. So Christ the high Priest does set bread and wine before his disciples with his own hands the night he was betrayed, and now in that ordinance he doeth it by his minis-

ters to all that eat the bread and drink the wine discerning the Lord's body.

6. Melchisedec blessed Abraham. So does Christ. God sent him to bless us. Blessed are all those, who put their trust in him.

7. Melchisedec received tithes of Abraham. This shows, that Abraham belonged to his Kingdom. Christ receives a tribute of praise from all who submit to him and their giving to him the glory due to his name shows that they are entitled to his protection.

A. F.

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FOR THE VISITER.

### THE SHADOW OF LIFE.

"All that live must die,  
Passing through nature to eternity."

Men too seldom think of the great event of death until the dark shadow falls across their own path. Knowest thou not, oh mortal! that it is appointed unto all men once to die and after death the judgment. Death is the great opponent of life, and all the living are subject to its stroke; we are here to-day and gone to-morrow. Life is but a shadow; day glides away after day, until our earthly career has ended; "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

Men generally do not like to go through the dark valley of death, although its passage may lead to paradise;—and we do not wish to lie down in the mouldy grave, even with kings and princes for our bedfellows. But there is no appeal or reprieve from the great law that dooms us all to dust. We flourish and fade like the leaves of



the forest, and the frailest flower that blooms and withers in a day, has not a frailer hold on life than the mightiest monarch. Generations of men appear and vanish like grass, and countless multitudes that swarm the world to-day, will to-morrow disappear like the footprints on the shore.

"Soon as the rising tide shall beat,  
Each trace will vanish from the sand."

Our days are few and full of trouble. "Man cometh forth like a flower, and is cut down; he flieth also as a shadow, and continueth not. Death will soon come, that solemn and important hour! Life is transitory and very fragile. Is it not even as a vapor that appeareth for a little time and then vanishes away? And what is our lease or security for life or its continuance; can any of us venture to say, I am young, and in my bloom & vigor,—would this secure you, dear young friends? Oh no, this will not do; but for a moment turn your thoughts upon the graves of those that were much younger than you are, are they not mouldering back to dust again, and you may soon go the same way!—Come then, young friends, take a short view of death and eternity, for all you know you may be upon the very borders of both, for our life is but a shadow and continueth not.

Dear young friends, I wish to say a few words more. Although Jesus is the friend of sinners, He is not your friend indeed until you repent of your sins and trust in Him, and become obedient to his laws; then he becomes your friend indeed, and then when you are laid upon your dying-beds, you will indeed have a true Friend and Saviour to confide in, and he will be the only friend that can comfort you at that time. Truly, you may have many friends, who may be willing to help you, but all

they can do is to minister to your wants and weep over you; but if you have Jesus for your friend who is both able and willing to help you in your greatest need, you may then joyfully make your exit from this world through the valley and shadow of death, for your friend will continue his loving kindness through death as well as through life, and land you safely upon yonder peaceful shores of rest.

Oh my dear young friends, how joyful can you then be when "death is swallowed up in victory," and when you can then "enter into the joys of your Lord," and can meet all your dear friends who may have gone before you, where you can then together enjoy the blessed smiles of Him who groaned upon Calvary, and died that through him you should live. Immortal ages shall then roll away, and your happiness shall with them not diminish.

J. H. C.

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For the Gospel-Visitor.

FEAR NOT!

"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." 2 Tim. 1: 7.

I will make a few remarks on the above text, and if you have room you may insert it in the Visitor.

Effects prove their cause, and a slavish fear arises from a consciousness of guilt; but where sin is removed, a fear of punishment is taken away. Nothing tends more to mar our usefulness, than a base fear; it was this that caused the wicked servant to bury his talent, when he ought to have traded with it. Matth. 25: 25. All men are to be loved, but no man is to be feared. Luke 12: 4. 5.

God hath taken from us the spirit of fear; but observe attentively what he

has given in place of it. "The spirit of power, of courage, of resolution, to meet all dangers and difficulties with becoming boldness, as the sons of God. He also has given us the spirit of love to God, which will not fail to raise us above the fear of man.

Also we are to have a sound mind or a quiet peaceable mind, so that we shall be able to enjoy ourselves under the most adverse circumstances. We have frequently much to discourage us in our way of duty; which a sound, sober, solid thinking mind, would completely remove. The spirit God gives to his people, is not a fearful but a courageous spirit.

Child of God! member of Jesus! how safe, how secure is our salvation! Only think upon what the God of our salvation is, what he has done, promised, and your fears will fly before your faith like chaff before the wind, your strength lies in the Lord; and you can realize it by faith in doing his will. The spirit of love to God and man needs only to be exercised to inspire us with new life, and strengthen your feeblest powers; while a sound mind will make you bold as a lion and enable you to face the most daring foe, as David did Goliath—trusting alone in the God of nations.—Be strong in the Lord.

J. K.

### OUR CHILDREN.

The wisdom that is from *beneath* says, Give to children no religious instruction; and exert upon them no moral influence in favor of the Gospel, lest they receive an improper bias; let them alone to choose for themselves, and when they come to years of understanding they will choose right.

But the wisdom that is from *above* saith, 'Train up a child in the way he should go.' 'Teach these things diligently to thy children, when thou sittest in the house, and when thou walkest by the way; when thou liest down, and when thou risest up.' 'Suffer little children to come unto me.' 'Train them up in the nurture and admonition of the Lord.'

In yonder distant country was a little feeble band inspired with love to Christ, who covenanted to educate their children for him. Not able to do it according to his word and the dictates of their consciences in their own land, they escape under the cover of night, with their little ones, to a foreign clime. But their children still exposed, they embark upon the ocean with no protector but their covenant God. And though the very elements seem to join with earth and hell to oppose them, borne in his arms, I see them approaching, till they enter yonder haven, and stand upon a *rock*. And though winter and famine and pestilence attack them, and cut down half their numbers, around them I see the arms of the everlasting covenant, within them the Shekinah, and hear a voice saying, 'Leave your fatherless children, and let your widows trust in me.' 'I will never leave nor forsake thee;' and 'they that seek the Lord shall not want any good thing.' They hearken, and lo, they break forth on the right hand, and extend themselves on the left; 'a little one becomes a thousand, and a small one a strong nation.' They spread from sea to sea, and 'he is a God to them, and their children after them, from generation to generation;' keeping covenant and mercy to thousands of them that love him, and obey his commandments.



TAUGHT OF THE LORD.

*"All thy children shall be taught of the Lord."* Isaiah liv. 13.

ALL therefore want tuition. We are naturally ignorant, as well as guilty, and depraved, and helpless. Knowledge is not innate, but acquired. Some are always extolling nature at the expense of art: yet what would the earth be without cultivation? What would a garden be if left without keeping and dressing, but a little wilderness of barrenness and rudeness, of weeds and thorns? Such would a child be if left to himself. What makes the greatest difference between one man and another? Not the body, the limbs, the senses--In all these the savage may have the advantage: but the difference is in their minds: and the difference in their minds is chiefly owing to education. Few indeed will deny this; but many are unwilling to acknowledge their spiritual ignorance, and in the concerns of religion suppose that the way of man is in himself, and that it is in man that walketh to direct his steps. Yet though vain man would be wise, he is born like a wild ass's colt. The world by wisdom knew not God; with all their advances in civilization and science, professing themselves to be wise, they became fools. And what is the fact with regard to every unconverted sinner? He is alienated from the life of God through the ignorance that is in him, and because of the blindness of his heart. To enable a blind man to see, it is necessary not only to bring the lamp, but to open his eyes: and the Scripture speaks of opening the eyes of the understanding, and giving us the spirit of wisdom and revelation in the knowledge of Christ.

God's teaching therefore is twofold. First, external. He thus teaches us by

all his works, which praise him. The heavens declare his glory, the firmament sheweth his handywork, and there is no speech nor language where their voice is not heard. But he has magnified his word above all his name. The Scripture is given by inspiration of God. The knowledge of the grand truths in the Gospel depended entirely on the sovereign pleasure of the Almighty. We had sinned, and were left to his mercy; and it was for him to determine whether we should be saved, and in what way. And how could this determination be discovered? Not by any process of reasoning, but by testimony, and his own testimony: "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his holy Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God." And this book contains all the information God chooses to afford us on this side the irradiations of eternity. Jesus, near two thousand years ago, was the finisher as well as the author of faith, and a curse was annexed to the man who should add to the words of the book, as well as to him who should take away. As we look for no new doctrine, prophecy, promise, or precept, so we need none. Here is information enough, if we understand, and feel, and practise it. And it is the office of the spirit to lead us into all truth.—

And thus the Lord teaches internally. For revelation does not supersede our dependence on the agency of divine grace. David, who had the word, yet

prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Here is the book, but who teaches us to read? Who removes our carelessness, and fixes our minds? Who subdues our prejudices, and gives us a holy taste, so that our delight is in the law of the Lord, and we meditate in it day and night? Who shows us not only the reality, but the beauty and glory of divine things, and gives them by faith a residence and an empire in the soul? What a difference is there between speculation and experience! Between the convictions of the judgment and the decisions of the will and the ardour of the affections! The knowledge he imparts descends from the head into the heart. The illumination he spreads is not the cold barren light of the moon, but the shining of the spring sun, which not only enlightens, but warms and enlivens, and fills the earth with fertility and beauty.

Let this direct and encourage us. It is the Lord alone that teaches us to profit: he alone can render the most common truth impressive and influential. Moses had seen the Egyptians destroyed in the Red Sea, and all the multitudes of his brethren buried in the wilderness. And needed he to be taught the doctrine of mortality? Knew he not that the days of our years are three score years and ten? and that the period of human life is as uncertain as it is short? Yet he felt that no less a teacher than God was necessary to instruct him properly: and therefore he prays, "So teach us to number our days, that we may apply our hearts unto wisdom." And do we not see the need of this continually? Our neighbors fall around us. Death enters our houses. We feel the attacks of disease; and the decays of nature; and yet how do we

live? as dying creatures? or as those who suppose they are to live here always?

But while we feel our need of this teaching let us remember that he gives his holy Spirit to them that ask him. If we perish for lack of knowledge, our sin will lie at our own door. "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We are incapable of conducting ourselves, but here is an infallible Director, who offers to accompany us, and would never leave us nor forsake us, and requires nothing but our submission.—May the language of my heart be, "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

#### A HIGHLY INTERESTING LETTER.

*(Translated from the German.)*

'And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' Isai. 2: 2.

To the Editor.

Wisconsin Sept. 26, 1855. \*

In our Lord Jesus Christ beloved brother Kurtz.

Grace be with thee, and peace from God and the Father of Jesus Christ!—"As unknown, and yet well known;—as sorrowful, yet always rejoicing."—Having returned in peace to-day from the Lovefeast in Franklin-Grove, Lee co. Illinois, where I have been much blessed by partaking of the Lord's supper, as also of his ordained feetwashing with the loving brethren there, and where I also was informed of thy name,



dear brother, as well as of thy life's history, which latter has so much similarity with the leadings of the Lord in my behalf,—I greet thee as my beloved brother in the Lord, and communicate unto thee briefly my christian standing and my mission in this country, expecting thy brotherly advice in love, inasmuch thou art now an aged 'disciple of the Lord.

It has pleased the Lord to bestow upon me the most despised and most troublesome charge on earth, namely to be His preacher, where I have so often experienced the words Psalm 116: 10. "I believed, therefore have I spoken: I was greatly afflicted."

It is ten years that I preach under a strong feeling of my own weakness & incapacity, and under many outward persecutions, the glorious Gospel of our Saviour Jesus Christ by his grace in Germany, in Prussia, and in the same country, where in the year 1708 the first eight souls united and were baptized into the death of the Lord, from which eight souls, who as it were entered again into the ark of truth, the churches of the Lord here in America were planted.

It was also the Lord's doing, that I did not preach his Gospel until after my conversion; yea I was converted even before studying the ancient languages, whereby I could escape in the power of the grace of Jesus Christ my being puffed up by the wisdom of the schools. I visited also many Christians in WURTEMBERG, and would fain have found a church, which had stood in the whole revealed truth of the New Testament.

But I could find none such, though I found a great many souls, who were well aware of the great distress of broken-down Zion, but would not earnest-

ly do violence to the kingdom of heaven in order to enter therein; while yet there is no other way into the kingdom of heaven, than to take it by force. (Matth 11: 12.) I found also those different communities, as *Baptists*, *Inspirationalists*, *Methodists* &c. that they had truly some parts of the truth, but not the WHOLE TRUTH.

So then I began myself to preach the Gospel of peace, though in weakness & with grief yet in the power and consolation of the Lord. The Lord opened many hearts, and gave them repentance unto life, and gave them to understand the scriptures, so that I was permitted to baptize about seventy souls into the death of the Lord by the baptism of a threefold immersion in the stream, after I had been first baptized with the same baptism by a traveling brother, who derived his baptism from the *Waldenses*.

The baptism by trine immersion I found to be the only true baptism according to the word of the Lord, to baptize in the name of the Father, and of the Son, and of the Holy Ghost. I found also, that the first teachers of the church derived the baptism with trine immersion from the apostles, which I tried to prove in a little publication, issued in Germany.

By this apostolic baptism we got in Germany into an entirely separate condition, inasmuch even the baptists, who yet were nearest to us, separated themselves from us also, because we could not acknowledge their baptism by single immersion as scriptural, but felt it our duty, to baptize every one that would come from them to our communion, in the first place strictly according to the word of the Lord.

After this we found, that to Christians in our Germany the precious command of Jesus about *washing feet* was entirely unknown, and that of its great

design and blessing they were robbed by misrepresentation; yea with many Christians it had sunk so low, as to be looked upon with childish indifference. But our faithful Saviour revealed unto us his wisdom and love even in this his holy ordinance of the brotherly foot-washing.

The Lord, who has promised his grace to the humble, and indeed communicates his grace always to such, who humbly bow themselves under his word, and do the same,—He gave us also to know, that when we desire to have full part with him, his merit and life, we are also first to take part in his obedience and humiliation, and are to be cleansed from all sins, which are yet cleaving unto us, for which purpose the Lord has instituted foot-washing, that those, who are washed (baptized), who have been made clean in baptism, but through weakness still now and then defile themselves by sins, which so easily beset us, should be washed and purified in the footwashing of the Lord, because footwashing has its power in the word of God, and there is happiness promised in its performance.

Further we found, that the Lord's supper was connected with a lovefeast among the primitive Christians; 1 Cor. 11: 20-22. And that such was held not in the day, but in the evening or at night. Acts 20: 11. (Here our dear readers will not think hard or ill of our loving brother, who has come so lately from Germany, and had, together with his fellow-believers to seek the truth again only by degrees, as it had become such a strange thing,—when he does not yet call every thing by its right name. In the ecclesiastical or church-language, universally adopted, the communion of the body and blood of Christ with bread and wine is called the Lord's supper, while in *scriptural* language, the breaking of bread is never called a supper.—*Note of the Editor.*)

We learned also, that the kiss of Christians is a holy kiss of love and charity, and a token and expression of the spiritual relationship of the members of Jesus Christ.

Again we learnt, that the anointing with oil in the name of the Lord is a command of the New Testament, where the prayer of faith will always have its blessed effect upon the body, but chiefly upon the soul.

With thanksgiving and praise to the Father of our Lord Jesus Christ we have also learned the doctrine of the restoration of all things. The whole Scripture was closed up to us, until Christ, the Lamb of God, which beareth the sins of the world, broke unto us the seven seals.

Now knowing that God is love, and his love being shed abroad into our hearts, therefore we love the brethren and all mankind, because Christ the Lord has redeemed all with his blood. Hence we cannot *serve in war*, and use no  *carnal* weapons in our warfare, but spiritual weapons, which are mighty through God to the pulling down of strongholds.

Neither do we swear an oath under the New Testament, inasmuch Christ our Lord has expressly forbidden the same, and commanded that our *yea* should be yea, and our *nay* should be nay, because we are born of God, who is the truth.

Willingly would we have remained quietly in our Germany, and served the Lord by following him. But we had to experience, that those who cleave to the Lord and are one spirit with him, cannot any longer cleave to the world, and must lead a godly life, and that all those who want to live a godly life, must suffer persecution. The first persecutions were on account of our baptism,



which we had always to administer at night, in rivers, in forests and mountains, where we still were in danger of our lives, being exposed to stones thrown upon us, if we were discovered.

Besides we had for years to suffer from a flood of calumnies on account of feetwashing. Still we bore it all. Once our meetinghouse was destroyed for us one evening, while I and several members were yet there praying after a meeting. We could scarcely escape death, which would have overtaken us, if the heavy stones the raging mob threw upon the house, would have hit us.

Yet even this we bore, commending ourselves to God, and went to another place, where the people were not quite so wicked. But when they wanted to compel us to swearing oaths and doing military duty, no other choice was left us, but to do what we knew to be wrong, or to remain constantly in prison. All our property and possessions were at stake. For it was told to one of our brethren, who was summoned before court by a neighbor of his, which neighbor wanted to be divorced from his wife, and our brother was to testify by an oath, whether he had heard, that this married couple had often quarreled, or that they had not done so; and when the brother was willing to give his testimony without an oath, it was not accepted, but he was told, if he did not swear an oath, all the costs of process would be continually laid on him to pay them, until he would swear.

Being thus situated, we have often prayed to the Lord, to give us an assurance, whether it was his holy will, that we should also emigrate to America, where so many of the oppressed children of God had emigrated and found a refuge. We were finally persuaded, that

we could only go to America, because this goodly land opens its door for those who are persecuted for righteousness' sake.

After many consultations it was considered best, that I should emigrate in the first place alone, and enquire, whether there were brethren in America, with whom we could unite, or if we could not find such brethren any more, to ascertain, whether we could live in any part of this land, and serve the Lord according to the dictates of our conscience.

With difficulty and much trouble I prepared now for my emigration; hindrances never before thought of, I had to contend with; the sale of my property, the giving up of my home, the departure and bidding farewell to the brethren were grievous beyond description.

With my wife, six children, and a servant-girl, which had been converted in my house, I set out in the middle of May of the present year on my journey. There was another family of our church accompanying us also. Our voyage was under the protection of God to be called a prosperous one, and I hope also the Lord will bless his word to the hearers, to whom I preached it every Sunday on board the ship.

After 52 days we landed in health and safety at NEWYORK, from thence we went immediately to MILWAUKIE. But we could not find any of our brethren in WISCONSIN with the exception of two souls. Here I have preached during the summer on Sundays in school-houses, or wherever a door was opened, and at the same time have followed my outward calling as practising physician.

Having received a brotherly invitation to come to Franklingrove to a love-feast on the 22d of this month, I went there, and have been truly refreshed,

and became personally acquainted with br. EMMERT and br. LEHMAN, bishops, and br. WETZEL, a german preacher and others. Here I heard also for the first time of thee, dear brother, and how thou camest to the church.

Willingly would I have come to thee, to which several brethren would encourage me; but time and the expenses of the journey prevented me, because by the many necessities of my flock, who are chiefly poor, as true Christians generally are in Germany, I could not lay up earthly treasures, though I had a very good income in Germany.

In secret and in public, bags were presented to me to put something in, namely, bags which wax not old. God knows I am no money-gatherer; therefore I gave as I had received, and turned at last all my movables into money, with which I could meet the heavy expenses of our voyage. These expenses came particularly high, because I wished to take along my pretty extensive library in medical and theological works, which are mostly rare books.

Now, dear brother, I desire thy brotherly counsel and communication,

1. The brethren at the lovefeast told me that my present residence was quite unfavorably situated, inasmuch there is no church here, and no members except those two brethren. Besides my residence is 16 miles from town, in the woods, in an old loghouse, that was vacant, and belongs to one of those brethren. Likewise are there already 2 physicians here. Therefore I was directed to ask thee, dear brother, whether thou knowest a better place for me.

2. What section wouldst thou consider best for our little church to settle in,—about 70 souls, and whether brethren would be willing to lend a helping hand to assist them to come over? At

any rate I expect if possible a speedy answer, and the word of a brother, whatever thou mayest deem proper to communicate from thy long experience in this country.

But God, that comforteth those that are cast down, would comfort us in Christ Jesus, his dear Son.

With salutation

Thy brother and companion in tribulation, and in the kingdom and patience of Jesus Christ

FREDERIC HERRING.

P. S. Some brethren told me, that in Iowa many brethren are settled already. Would that be a proper place for our german brethren? Are there perhaps some brethren in thy neighborhood, who were likely to move there, and might be willing to establish with us a settlement and church there?—The Lord give us understanding in all things.

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#### POSTSCRIPT OF THE EDITOR.

The above letter from an unknown hand we found at home upon our return from three lovefeasts, which we had attended in Summit, Stark and Columbiana co's. We had been edified and refreshed greatly at these solemn occasions, and when we went home, we little did expect, that another lovefeast was prepared for us there. But indeed the reading of that letter was a feast of love too.

The surprise of our dear readers cannot be greater, than ours was, when we learnt by this letter for the first time, that there was such a little flock of brethren in Germany, who are so nearly one with us, that we cannot tell any difference yet; and that one of them, having come to this country in order to seek a refuge for himself and his brethren.



ren, could freely join with our brethren in Illinois at their communion, and they could as freely admit him. This is the more surprising, inasmuch as these German brethren knew as little of us, as we of them.

But time and space would fail us, if we were to describe the mingled feelings of joy and grief, of hope and fear &c. &c. that moved our heart, while reading that letter. For who, that has learnt to rejoice with the angels of heaven over *one* sinner that repenteth, would not rejoice, when he hears of *seventy* souls, to whom God has given repentance unto life?—Who, that has a spark of love divine in his heart, should not grieve over the afflictions, sufferings and persecutions of these brethren in a country far away, while we enjoy peace plenty and liberty in this our own country?

Should we not from our inmost hearts thank and praise God for all what he has done to these poor German brethren, and to us? Should we not worship on our bended knees, and say with the Psalmist:

“I will praise the name of God with a song, and will magnify him with thanksgiving. Let thy salvation, O God, set up on high the poor and sorrowful. The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and every thing that moveth therein. For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein.”

Yet, dear brethren, our feelings and even our prayers will avail but little,

if our actions do not correspond. True, we know so little yet of these brethren, that we must await further developments in order to enable us to understand our duty. But we know enough already to prepare ourselves for a timely performance of that duty. We know they are in distress; we know, that they look toward America for relief; we know, they appeal to us in this letter of their brother and leader for advice, and scarcely venture the question, Whether the brethren would be willing to aid and assist the poor members of this flock to emigrate to this country, and thus to escape from the hands of their oppressors and persecutors?

Our readers know, that about two years ago we had a call from Germany, and felt a desire and duty to obey that call in hopes of being instrumental in the hands of God for the good of some souls. But we now see, that it was overruled by an allwise Providence, and that we were not needed there; that God can raise instruments to carry out his gracious purposes wherever and whenever he pleases. Besides if we had succeeded to gather a little flock, and brought it here, perhaps with the assistance of the brethren, neither we nor the brethren could have been so sure of the purity and integrity of motives of such converts, who knew before, that there were brethren, many brethren in America. But of the sincerity of these brethren, who now appeal to us, we cannot entertain a doubt, on this score at least. They did not know any thing of us.

For the present, dearest brethren, let us bear the case of these poor German brethren on our minds, nay on our hearts; let us think of them, when we sit down to a plentiful meal, when we enjoy our peaceful home, when we go

abroad to see our brethren, or to attend meeting, where no one makes us afraid, and most of all let us think of them when we come to a throne of grace, and He, the God of all grace, will enable us to do, when the time comes, or even now to lay by for the poor brethren in Germany, "as the Lord has prospered us."

\* \* \*

(Though we must thus publicly plead guilty of a participation in a practice, to which the two following articles have reference, we give them to our readers, hoping and trusting that they may do some good, especially to those, who have not yet commenced the practice. However all may profit thereby, who having commenced the use, are too apt to abuse it by excess. The first query we had on file for some time; the second article came lately to hand from an aged and loving brother.)

#### A QUERY.

Be sober! says the Visiter or rather the Word of God. I am very well satisfied with that piece, and with all. But, dear brother, how would it be, if some remarks were made on using tobacco, which is an evil too? Does it become Christians to use it as some brethren do, and likewise some sisters, stepping about at lovefeasts and other public places with the smoke-pipe in their mouths?—

A READER.

#### FOR THE VISITER. TOBACCO AND RUM.

What ugly words the above, and who that does not know the bad effects and dreadful consequence, as the result of a too free use of the latter at least!—But my object is more particularly to point out a few things in regard to the use of the former, amongst the brother-

hood in particular.—O how this evil has increased in the church since my recollection!—

There was a time, when a brother, who indulged freely in the habit of chewing tobacco,—was admonished not to approach the Lords table; what a solemn thought this! Well were the brethren right then in thus disapproving of the free use of tobacco? Or are they right now, when they allow even ministering brethren and other official members, to indulge in this ugly practice to such an extent, that the floors of some of our meeting houses are in such condition, that one knows not where to kneel down in time of prayer?

But this is not the greatest objection to the free use of chewing or smoking tobacco.—Do we not see brethren who chew tobacco often have the marks of this abominable weed so conspicuous about their *mouths*, that to salute them is next thing to impossible? I cannot for a moment believe, that when the salutation of the holy kiss was instituted into the economy of grace, there was no tobacco chewer or smoker nor a rum drinker in the church.—

I know aged brethren, who make such free use of tobacco that during meeting they (not wishing to soil the floor) have to get up and go out of doors to relieve themselves.—And only let such an one become excited,—and see how they will throw the quids of tobacco from side to side in their mouths, or smokers take one cigar after another, until you can smell them as soon as they enter the house;—or other brethren and sisters who snuff immoderately, take pinch after pinch in such rapid succession, that one can hardly tell whether the box is more of its time in the pocket or in the hand!—

J. K.



(The following article has been withheld for some time on account of its length and controversial character, which we do not like to foster in our publication. But having been reminded of the Gospel itself, which contains Matth. 23. such severe rebukes from the mouth of our meek and lowly Redeemer, we cannot refuse to let ZELOTES speak for himself once more.)

Communicated for the Visiter.

### A REPLY

TO THE EDITOR OF THE "CLASS-MATE AND REVIVALIST," PUBLISHED AT CEN-TREVILLE, INDIANA.

Dear Editor of the Visiter. On the 17th of this month (March 1855) we went to our Postoffice and found there directed unto us the March No. of 1854 of said Magazine above named, which contains some remarks upon an article written by us under the head of "Mystery Babylon the Great," which we feel ourselves bound to answer. We are sorry that said remarks did not come to hand sooner. We would just say to our brethren, should the above editor or any person else make war upon any of our articles, we will thank you if you will send a copy of such to the editor of the Visiter that he may send them to us; for we feel ourselves ready at all times to give an answer unto every one that asketh us concerning the hope that is within us, with meekness and fear.

Although our education is limited and unskillful in composition, and in comparison with that of the dignified editor of the Class-mate, we feel ourselves like a little David with a sling and a few pebbles from the brook, meeting the gigantic Goliath with his mighty sword and spear like a weaver's beam. We remarked in that article that we drew our bow at a venture and let the shot fly, having this confidence that no one would be wounded, only such who should be pierced with the words of truth.

The gentleman gives an account of 6 arrows that have or seem to have pierced him.

1. Because those ministers who are in the habit of calling sinners forward to be prayed for are denominated the priests of the daughters of the mother of harlots.

2. Because the bench unto which such sinners are called, is termed a converting bench.

3. Because we say to the sinner, you must repent and be baptized.

4. Because a protracted meeting is compared to a set of toppers around a corn-pile.

5. Because we call such meetings with its noise, spiritual 'frog-ponds.'

6. Because we pass condemnation upon the noise of both protracted meetings, and a pack of drunkards around a corn-pile, and will not shout political hallelujahs for the Maine law, as the remedy.

Under the first head he says: "My dear brother Zelotes, will you dare to assert that sinners have never been truly converted at the altar of prayer? Be careful that you are not found to fight against God."

Now, sir, if you call the bench the altar of prayer, which may be inferred more than once from your remarks, we do assert without fear of any successful contradiction, that there never was and never will be one soul truly converted by such means, inasmuch as we have no precept or example upon record, that ever the Author of our holy religion or his divine apostles made use of such a means for the conversion of one soul in their days here on earth; but it is the tradition and commandment of men, and a portion of the contents of the golden cup. We are not to be understood here that we exclude prayer from any class of mankind, when offered up according to the Gospel and condition of the person or persons petitioning; for all men have a right to pray, see I Tim. 2: 28,

Under head 2d he says: "Did brother Z. ever hear it taught by a Methodist, or any other denomination, who call sinners forward to be prayed for, that the seat by which trembling penitents kneel,

was a converting bench? that there was any supernatural 'converting' power in the simple bench? Never. Why then call it a 'converting bench?' Did you not know, my dear brother Z., that your language was a misconstruction, and calculated to teach the ignorant, that we had a 'bench' which we pretended would convert the sinner, should he come to it, leaving out the power of God and the atonement of Christ. Does your religion allow you to perpetrate such wilful misrepresentations? What is the difference in magnitude of a wilful misrepresentation and a wilful falsehood? I can see none."

The reader will perceive, what ingenuity the gentleman resorts to, in order to try and make it appear, that we conveyed the idea, that they had a bench that would convert the sinner. And how does he do it? Why by making the praying one or his first head, and the converting bench another or his second head, when both should be classed under one head; for when the priests call on sinners to come forward, where do they tell them to come? Why right to the bench, and there is the place that they pray for them, that God might pardon their sins; and if any one becomes so much intoxicated (of which there are large numbers) as to believe that their sins are pardoned, judging from their feelings, (for this is all they have to go by) they are pronounced converted while on the bench or kneeling by it, & the gentleman must have known, when he was writing, that neither we nor him or any body else, believed or would attempt to make others believe, that there was any converting power in the simple bench; but like the skuttle-fish has tried to obscure, what he does not like to be brought to light.

Dear reader, do you want to know, what that thing is? Why, we can tell you at once. It is, they must believe, that their prayers as intercessors with God in behalf of those sinners, whom they have called forward and seated upon that bench, are pardoned or at least aided in procuring their pardon through their prayers and intercessions.

Now where they learned this, is not a hard matter to decide; for we have already said, that neither Christ or his divine apostles, ever left one single precept or example upon record for such procedure. But when we look at the priests of the old mother who profess to procure pardon for sinners through their prayers, we can easily see, where these things have sprung from.

Under 3d head he says: "You must repent and be baptized!" "Here we have it; we are ridiculed for 'calling sinners forward' to the 'converting bench' to be 'prayed for,' but how much better does brother Z. do! Instead of the 'bench,' he calls them to the 'creek' or 'frog-pond,' &c. We tell the sinner to come to the altar of prayer, and it may be, his sins will be pardoned: but he may find pardon elsewhere; but brother Z. says, "you must repent and be baptized!" Must come to the 'frog-pond!' Pardon cannot be found anywhere else. How much more "converting" power is there in water than wood! &c."—

My dear sir, what more or less do we tell the sinner to do, than what Peter told the sinners on the day of Pentecost, and who is it that has found out a different plan of salvation from the plan on the day of Pentecost? It is the gentleman, and not us. We have no account, that Peter even as much as commanded them to pray, much less to come forward to a bench, or plank, or even a fence-rail, (as we have seen in our time) and be prayed for.

But Peter tells them to repent and be baptized every one of them in the name of Jesus Christ for the remission of sins, &c. Now did Peter tell them that they could get pardon elsewhere. Not a word of it, and any man that professes to be a teacher in Israel, and will have the brass, if not directly yet indirectly accusing St. Peter on the day of Pentecost of saying to the sinners, You must come to the frog-pond! Pardon cannot be found anywhere else. We boldly say, he has drank not only the spiritual wine out of the golden cup, but has swallowed the very dregs and sediment,



as it dribbled out of that vessel of pollution.

Under 4th head he says: "But my good brother Z.'s figure compares the noise of penitents seeking and obtaining the pardon of sin, to the noise and confusion of a pack of drunkards! This is not the first time drunkenness has been charged on young converts. On the day of Pentecost, when the greatest revival ever known took place, about 3000 being converted in one day, there were some who mocked and said, these men are full of wine, &c. Here is a glass in the face of which Brother Z. may see his own position."

Dear sir, in the outset you spoke of wilful misrepresentations and wilful falsehoods, and wanted to know if our religion allows us to perpetrate such. And now, sir, what have you done? We defy you to show in the Bible where drunkenness was charged on young converts on the day of Pentecost! It was not against young converts at all, but on the apostles themselves; for there was not one of the three thousand converted yet, when this charge was made; and more than that, it was not spiritual drunkenness, that they were charged with, and we defy you to show in our article under the head of 'Mystery Babylon the Great,' that we ever charged any religious assembly with any other drunkenness than spiritual drunkenness. So physician heal thyself, and take a peep into that glass you prepared for us, and behold your wounds and putrefying sores.

5th head: "Spiritual frog-ponds." Just here I would ask my friend, which most resembles a frog-pond, the circle of prayer, or a frog-pond itself? And who mostly resembles the habits of that amphibious class of croakers, the one who decently kneels in the house of God, to pray and be prayed for, or the one who leaps into, and out of a 'frog-pond,' at least three times before he quits?"

Here our opponent is somewhat like the man, who imagined he had found a mare's nest; he thinks, he has found the frog-pond. But my dear sir, you are just as much mistaken as the man with

his mare's nest. We, in our remarks, had no allusion to natural frog-ponds, but spiritual ones. Natural water is the element, that constitutes a natural frog-pond. But it requires a spiritual element to constitute a spiritual frog-pond.

No man of common rationality will deny this truth. We are not to expect spiritual things to be precisely in their outward appearance like the natural things of the same name unto which they are compared. For example there was a natural Babylon, a city, and we have an account of a spiritual Babylon. Again there is a natural Jerusalem, a city in the land of Palestine, and Paul and John speak of a heavenly Jerusalem, which is spiritual again. There is a natural fornication, and also a spiritual fornication; natural wine and spiritual wine; natural drinkers and spiritual drinkers: why not natural frogs and frogponds, and also spiritual frogs and frog-ponds?

To be baptized by immersion is not leaping into and out of a spiritual frog-pond, neither once or three times; and we just ask our opponent, which most resembles a group of spiritual frogs, a congregation of men and women, who during divine service do not only keep their seats, but also silence and good order, while the preacher is delivering his sermon and exhortation, so that every word he utters can be distinctly heard unto edification! or a congregation, who during divine service are jumping up and over the benches, clapping their hands, hollowing out at the tip top of their voice, hallelujah, glory, bless God &c., as though there was war in the camp, that makes the very welkin ring, so that not one word in twenty can be understood, whether it be unto edification or not?—Truly the man, that has ever beheld such manoeuvring unless he be intoxicated, will not be puzzled to decide this question.

6. The gentleman says, "Br Z. ridicules a protracted meeting on a hill, and a pack of drunkards around a corn-

pile on another, and passes condemnation upon the noise of both parties; and then turns right about, takes the part of the grog-seller, and would place liquor within the reach of every son and daughter of Adam, whether they saw fit to guzzle it down around a cornpile on a hill, behind a screen in a low drunkenery, or any where else! and when we talk of ardent spirits as a nuisance, and the Maine law as the remedy, br. Z. startles back with indignation and holy horror, crying out: Oh what folly!"

In reply to the gentleman on this head we will just say, we are neither a manufacturer, seller, buyer or drinker of ardent spirits or spiritual wine, but, as he has confessed, have passed condemnation upon at least the noise of both parties, and that is more than he can say. The law in the state, where we reside, don't compel one of its subjects to drink one drop of either of these abominations, and having this liberty we are therewith content without taking our fellow-man by the throat, and ransacking his house in quest of property which he has neither stolen, nor injured us, and consigning him to the inside of a county prison perhaps, away from his wife and children for weeks and months, and then dragging him before the court to load him with fine and cost, that will rob his poor distressed wife and little children of the scanty means of support, when such an one perhaps has neither molested our person, peace or property;—all merely to gratify our carnal appetite under cover of a law framed by spiritually intoxicated fanatics, who have laid the foundation by the enactment of such a law of religious intolerance.

But the gentleman may say, the law provides for sacramental purposes. Well suppose a pack of toppers term themselves a religious assembly, and would celebrate the communion twice or three times a week, or every night; then further legislation must be had, or drunkenness will not be rooted out. The legislature must then decide what is and what is not a religious assembly, and also how often the communion is to be

celebrated, and how much wine is to be drank &c.

But while we talk of ardent spirits and wine, the fermented juice of the grape, and its thousands of debased victims, with all the crime that has been committed by such who were under the influence of the same, and all the untimely graves that have been found by such, and the thousands who will have to take up their abode in the world to come in the regions of the damned; let us throw aside the vail and take a sober and calm observation of spiritual drunkenness, commencing at the crucifixion of our Saviour and traveling down to the present day, & count up the crime committed by those who were spiritually intoxicated. The martyrs blood of millions is crying to God against those vile wretches, who like brute beasts, laid violent hands upon them, merely because they would not worship the beast, nor his image, nor receive the number of his name.

And further who can know the countless millions who have found an untimely grave in the many wars and crusades, that have been set on foot through intoxication of the spiritual wine, or, the contents of the golden cup, and the many billions, who have died intoxicated upon this false doctrine or spiritual wine, that will have their doom in the lake of fire and brimstone, which is the second death? And our opponent is not only engaged in the manufacture and sale of this spiritual wine, but would have every one proscribed, who has aught to say against its being guzzled down, whether it be at a protracted meeting on a hill, or in a spiritual drunkenery, on the converting bench, or any where else that it is dribbled out at one dollar per annum, or in quarterly payments at 25 cents per head. No more for the present.

ZELOTES.



## POPULAR INFIDELITY OF THE DAY.

It is not Atheism I fear so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says every thing is true. It is not the system which says there is no Saviour, so much as the system that there are many saviours, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which is so charitable, that it will allow every thing to be true. It is the system which seems ready to honour other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavesta—the old wives' fables of rabbinical writers and the rubbish of Patristic traditions—the Racio-vian Catechism and the Thirty-nine Articles—the revelations of Emanuel Swedenborg and the book of Mormon of Joseph Smith: all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in that Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Gird up the

loins of your mind, and look the questions fairly in the face, and give them an honest answer. Tell us that there is some other inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you!

BIB. SOC. RECORD.

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"THOMAS WAS NOT WITH THEM."

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—This was the first meeting after our Lord's resurrection. All the disciples were present, but Thomas. Why he was absent does not appear. He might have been ill, or some unexpected hinderance might have detained him. But it is not very likely. It was probably more owing to some want of interest in the meeting. Whatever the cause of its absence might be, he lost a great deal by it. The risen Saviour was there, confirming the faith of his disciples; and by staying away, Thomas fell into a doubting state, for which, at the next meeting, he received a reproof from Christ, that must have cut him to the heart.

When his brethren told him, after the first meeting, that they had 'seen the Lord,' his answer was, 'Except I shall see in his hands the print of the

nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe." Again, the second weekly meeting came round. Thomas was there, and to his great surprise, no doubt, Jesus came, and 'standing in the midst,' turned to Thomas and said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—What a rebuke! Well might Thomas be melted down under it, when he exclaimed, "My Lord, and my God!"

This incident teaches us a very important lesson. It shows the professed disciples of Christ how much they are in danger of losing, by staying away from a single meeting. A good many professors of religion, who intend generally to attend, count it no loss, I am afraid, to be occasionally absent without any particular excuse. It is not always quite *convenient*, or they don't *feel*, like going, and so they stay away.

Now it would be uncharitable to say that these Didymuses are no true disciples, that they have no love for social prayer. They may tell us that Christ is always present, "where two or three are met together in his name," and that of course, if they generally attend, they may hope and expect he will be there. And so he will; but "their eyes may be holden," as a punishment for past neglects, while their brethren rejoice in his sensible presence.

Besides, while it is true that Christ is present in every meeting for worship in his name, whether larger or smaller, it is also true, that he sometimes more sensibly manifests himself to his disciples than at others. They say one to another, "How did our hearts burn within us." What a precious meeting it was! "The Lord is risen indeed!"

Now as it can never be known beforehand when the Saviour will specially manifest himself to them, he may come at the very meetings when those who commonly attend are unnecessarily absent; in consequence of which, they may fall into a doubting, backsliding state, and enjoy none of the meetings as they might have done, had they made it a point always to attend them. The loss of a single visit may plunge any professor, as it did Thomas, into distressing fears and unbelief. Who are the disciples that enjoy religion most, and give the best evidence in every way, that they are Christians indeed? Look where you will, it is those who love the meetings best, and are found in their places there.

And if those church-members who are only occasionally absent, are in danger of losing and actually do lose so much; what shall be said of such as rarely, if ever, meet with their brethren for prayer? Do they love the once crucified, but now risen and exalted Redeemer? 'God knoweth.' But it is a dark sign. Would not blessed Paul, if he were alive, say, "I stand in doubt of you?" What would have become of Thomas, if he had altogether neglected the meetings at which the Saviour met his disciples before his ascension?—Would his doubts ever have been removed?—And if he would have been involved in darkness and distress till the day of his death, what will become of the large class of Didymuses in our churches, who are almost never present when Christ comes and speaks peace to his disciples at their stated meetings?

A. M.

\* \* \*



## FAMILY PRAYER.

There is a lovely family, consisting of the parents and two children. The parents are members of the church. Last winter the son was seized with a complaint that brought him to the borders of the grave. He lay there for weeks, attended by physicians and surgeons, the ablest in the state; but they felt they could do nothing for him. As pastor I spent several days with them, feeling that he was just balancing between life and death.

I suspected that family prayer was not regularly attended, and plainly inquired, and found my suspicions fully confirmed. I led the family in prayer several times, and presented our united request that the life of the only son might be spared. The prayers were heard, and life was given. I also obtained a promise that henceforth the family altar should stand, and should be daily surrounded. The duty was taken up and maintained for weeks.

When the busy season of reaping the gifts of God came, and others than the regular family were present, it was felt to be too great a task to bow the knee and pray before them. The morning and evening sacrifices were omitted.—And as they thus forsook God, He left them; and in four weeks that same son, whose life had been given in answer to their prayers, secretly absconded, forsook his native place, and thus inflicted a severer blow upon his parents than if he had been taken away in his sickness. And such were the circumstances of his leaving, that it is quite evident that he would not have left, had not family prayer been omitted.

How easy to omit duty, but how God connects its discharge with our daily mercies. Why should we doubt that he is still a prayer-hearing God?

The daily events of a Christian's life are but continuations of the history of the Bible. In that we read of just such cases, they are confirmed in our daily experience, and how shall we not believe that the God of Abraham, Isaac, and Jacob, Samuel, and Solomon, still lives and rules just as He did with and over them.

W.

\* \* \*

## SOMETHING THE PRIEST COULDN'T BURN.

A Romish priest in Ireland meeting a boy with a Bible in his hand, which he had got at a Protestant school, took him home, and on entering his room, threw the Bible into the fire, telling the boy that it was a bad book, and he should not read it again, at the same time forbidding him to go to the school again. The boy was at first sad, but soon began to smile. The priest insisted on knowing why he laughed. "I can't help laughing," he replied, "for I was thinking your reverence couldn't burn those ten chapters I've got by heart."

## "SEARCH THE SCRIPTURES."

Methinks I hear a silvery voice,

In mild, meek accents say,—

Come hither, child; oh come to me,

The Life, the Truth, the Way!

And would you find the way I trod,  
Go take and search the "Word of God."

Another message floats along,

Borne from the Christian School

That sweetly says, Come here and learn,

The Saviour's "Golden Rule."

Here learn the path the Saviour trod;

Here come and search the "Word of God."

The child, the youth, the bow'd in years,

Together love to meet,

And here to learn the Saviour's love,  
 With joy each other greet.  
 They want to know the path he trod.  
 And here they search the 'Word of God.'

Oh, would you know the "way of life,"  
 And love the Sabbath Day?  
 Come here, and join the godly strife,  
 Oh come without delay.  
 You'll find the path the Saviour trod,—  
 Come here and search the 'Word of God.'

May heavenly wisdom from above  
 On teachers e'er descend;  
 And blessings rest on learners too,  
 From Christ, our heavenly Friend!  
 We love the path the Saviour trod,  
 And here we'll search the 'Word of God.'

#### WASTE OF WAR.

Fire, flood, famine, pestilence, are among the most terrible and exhausting instruments of individual and national chastisement. But their combined desolations are not half so frightful as those of the demon of war.

The waste of *money* is the least of the evils that war engenders, yet this is palpable enough to a people overburdened with taxation. If the thousand millions of dollars already expended in the eastern war, and entailed for untold generations as a clog on the industry and prosperity of the people composing the nations engaged in the struggle, could be followed out in the details of oppression and sufferings connected with tax-collections, year by year, even the financial curse would sicken the heart.

But the waste of *life* is a far more formidable evil. A half million of human beings, it is estimated, have already been destroyed, by battle or disease in the Crimean conflict, and the war is believed to have only had its be-

ginning. The frightful carnage before or within the defences of Sebastopol, the threatened campaigns on the Danube, the possible engagements on the Rhine—all involving untold sacrifices of life—may swell the total to a fearful sum. But each life is connected with other lives, and forms a link in the chain of human being and sympathies which girdles the old world.

Hence the waste of *HOMES* is frightful. The Zouave and the Highlander, the Cossack and Turk, each has a mother, a sister, a wife—somebody, in some obscure home, to follow him with a loving, anxious heart, to the tented field, and to weep bitter tears when war claims him as its victim. O could the rulers and statesmen whose ambition is the occasion of bloody strifes, trace out one by one the desolated homes of their soldiery, and hear the groans of anguish that go up from broken hearts, as the records of the dead distribute their woes among the nations, they would pause before they  
 "Let slip the dogs of war."

But the waste of *MORALS* is perhaps the darkest feature in this catalogue of evils. "War does more harm to the morals of men, than even to their property and persons," says an eminent writer. And another characterizes it as "a temporary repeal of all the principles of virtue." An army, even under the best command, is, and must be, a vast nursery and hotbed of depravity. And the state of war becomes, to the nation engaged in it, the stay of all healthful reforms, and the fruitful source of public and social corruption. Religion weeps and withers. "War & Christianity are like the opposite ends of a balance, of which one is depressed by the elevation of the other."



Such is a faint picture of the waste of war. May God preserve our country from the awful guilt, and the supreme folly of foreign or domestic strife. And may His wonder-working providence bring to a speedy end those frightful scenes of carnage in the East, which curdle the blood of the humane, and offend the Majesty of heaven.

### REPLY TO A QUERY.

(Concluded from page 252 of last No.)

But our principle and aim being to look after the pattern, not of the sects around us, but of the apostles themselves in all things belonging to the worship of God, and our churches being constituted according to the example of the primitive churches, as exhibited in the New Testament, many things, that are now practized among the different denominations, are impracticable not only, but even forbidden with us, as being contrary either to the letter or to the spirit of the Gospel, and dangerous and detrimental to the well-being of the church and of the individual members.

In regard to the constitution of the primitive churches it is evident from the pages of sacred record, that in every church there was a plurality of teachers and elders, and that these were chosen by the church not from abroad, but from among themselves. Thus we find, that in the church of JERUSALEM, while the apostles were yet assembled there, *Seven* were chosen to attend to the particular interests of that church. Acts 6: 3-5. So we find in the church, that was in ANTIOCH, no less than five prophets and teachers. Acts 13: 1. So also we read, that Paul sent from Miletus to Ephesus, and called the elders (more

than one) of the church. Acts 20: 17. and that this plurality of elders, was prevalent throughout all the churches, we perceive by the instruction Titus received, "to ordain elders in every city," not one only, but several. (See Tit. 1: 3.) And also by the words of James, 5: 14. where he says, "Is any sick among you? Let him call for the elders of the church." The plural number *elders* intimates more than one.

The primitive churches being thus constituted, we can also learn, how they conducted their meetings for worship. They were imbued with the Spirit of the Lord, and therefore Paul says, "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17. And speaking of meetings, the same apostle asks: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." 1 Cor. 14: 26. Here we cannot help to see, that the conducting of the meeting was not at all confined to ONE person, and that the liberty was restricted only so far, as the object of the meeting—unto edifying—required.

Hence the apostle instructs the Corinthians, that not more than two or at the most three should speak at one time, and that by course; that he who is no interpreter should keep silence in the church, and that though all may prophesy one by one, the spirits of the prophets are (and ought to be) subject to the prophets. And as the grand reason he states, "For God is not the author of confusion, but of peace." (verse 33.) That none might be discouraged to exercise their gifts, the same apostle tells those who have received the gift of prophecy, to prophesy according to

the proportion of faith; or ministry, to wait on that; or he that teacheth, to teaching: or he that exhorteth, on exhortation. Rom. 12: 6—8.

Now from these and other considerations it would seem, that the nearer we adhere to the bright example of the apostles and the primitive church, and the further we stand aloof from the practices of the world, whose model is constitutionally different from ours, yea we may aver, and feel able to prove, as different, as the constitution of the empire of RUSSIA is different from the constitution of the UNITED STATES, or as different, as POPERY is different from PRIMITIVE CHRISTIANITY,—the more consistent our profession, the more circumspect our conduct, and the more useful and blessed with success the exertions of our ministers will be, having nothing but the glory of God, the extension of Christ's kingdom, and the salvation of sinners in view. And as to the particular case in question, if the brethren, with whom it originated, will examine and follow the word of God, asking for the guidance of the Holy Spirit, and knowing all the circumstances, of which we have no knowledge, they will be best able to answer and decide it for themselves.

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### CORRESPONDENCE.

#### SIXTH VOLUME

##### OF THE MONTHLY GOSPEL-VISITER.

One number more will close the present volume, and it becomes necessary for us and our subscribers, to consider whether it shall be continued or not. We feel in duty bound and also willing to labor while it is yet day, and while there is reason to believe, that our labor is not quite in vain. We have a multitude of testimonies on hand, that the Visiter is doing some good as

far as his circulation extends. A number of subscribers have already paid in advance for next volume. We have also the assurance, that a dear and worthy brother is willing to come to our aid, and share in the responsible duties of editor-ship.

Under these circumstances and considerations by the will and help of the Lord we shall commence before New-year the sixth volume, provided our subscribers will continue to sustain us in the undertaking. It is a laborious and expensive one, which it would be impossible for one alone to bear. Hence the necessity of dividing the burden among many, and we are sure, our subscribers' share of it is the lightest, which we would freely take in exchange for ours. We feel truly grateful for the support we have experienced hitherto, and pray God, that He in mercy would reward it a hundredfold in this life, and bless all our readers and patrons in the resurrection of the just.

For the future we would promise no more but our continued, earnest and prayerful endeavors to make the Gospel-Visiter more and more useful and acceptable to its readers. We hope also our correspondents will continue to favor us with such communications, and take no offence, when we use our discretion in making selections. While we had but few of them, we gave some rather on account of their harmlessness, than on account of their usefulness. But now we cannot publish all for want of room, and therefore we must be more careful, as we know our readers are becoming more fastidious.

In conclusion we ask but *one* favor of all, who wish to patronize us. It is this: **REMEMBER OUR TERMS.** Experience hath taught us, that a deviation from them involves us in difficulties, and causes disappointment to our readers. We therefore wish to hear from all before the 1st of November next, in order to secure to each the first No. of next volume.



Those brethren, who have hitherto kindly endeavored to act as our agents in procuring subscribers &c., will please to continue their friendly aid, and if they cannot collect the subscription-money in time, at least inform us as early as possible of the probable number of subscribers.

All those that know themselves in arrears, should remember the word of the apostle, Rom. 13: 8.

(In sending coin, just take a piece of pasteboard, cut the size of the letter and split it partly open, and put the coin into it, and close it up, and send it on at our risk.)

### THE THIRD VOLUME

which was reprinted by a number of friends and subscribers, and has been finished quite lately, will now be ready for those, who did subscribe or may yet call for them, at 50 Cents a volume, which barely covers the cost, if the whole edition is sold, which is but small. Our readers will recollect, that it was undertaken, because on account of the many interesting articles contained therein—later subscribers wished to possess the whole volume; and because we then contemplated a journey to Europe, and this reprinting might go on during our absence. Our staying at home, and continuing the issue of the fourth and fifth volume, has delayed this second edition of the third volume, and we hope, those subscribers, who had to wait so long, will excuse us, as we have tried to do, what we could.

To those who are not acquainted with its contents, we would say that some of the best articles of our worthy brother Theoklitus, H. K. of M., Cephas, and others are contained therein, and especially two or three pieces in favor and

defence of THREEFOLD IMMERSION, supported by arguments both scriptural and incontrovertible, that to our knowledge had never before appeared in print.

### AN IDEA,

HOW to afford relief to our poor brethren in GERMANY.

The above notice about our Third volume, second edition, was intended for last No. already. But since we have heard of the existence and distress of a little church, containing about seventy souls, in Germany, who would fain seek a refuge in this country, and have sent over for that purpose their leading brother in advance, whose letter we inserted in this No. (see page 258. &c.) we have been under deep concern about them, as we hope, all our readers will be, when they have read said letter.

In common cases, where application is made for relief to the church, there is a common way of proceeding adopted among us, and we cordially approve of it. But here is an extra-ordinary case. A church or flock of seventy souls without a shepherd, beyond the Atlantic ocean, in the midst of wolves, wanting the means to come here, appeals to us for assistance. Delay may be dangerous; the flock may be scattered and the lambs devoured by their wily enemies; they, without their leader, may not be able to withstand long the cunning craftiness of men.

While we reflected upon these things, and how we might meet this extraordinary case, an idea struck us, which we cannot withhold from our dear readers, inasmuch as it seems to us the most simple beginning of raising funds for the purpose mentioned. Had we gone two years ago to Germany, we would probably have spent more than half of

the proceeds of that second edition of vol. 3. if not the whole. Well, as we did not go, we feel willing to spend one half of those proceeds, and if need be the whole, to assist our poor brethren in Germany to come over, and as our brethren made us their almoner two years ago, so that we could send \$40.01 to Germany for the poor, we will now receive, whatever they may be willing to send.

Now, dear brethren, how does this idea please you? Suppose every brother, that wants the 3d vol. sends us one Dollar, which it would be worth as well as any—50 Cents will be set down as his contribution for the poor brethren in Germany, and 25 Cents as proceeds of the volume, also for the poor, and the remaining 25 Cts will be held in reserve. All will be publicly accounted for in the Visiter, and nothing of importance done without the counsel of the brethren. Though this will increase our burden, and be a new cross, for love sake, yea for Christ's sake we will try to bear it cheerfully. And so, brethren, whatever we do, let us do speedily and cheerfully. Let us hear from you soon, how you like this idea.

#### AN ENQUIRY.

Are there no vacant (congress) lands in the neighborhood of some of our Brethren in the West, which might be secured at Congress-price for our german Brethren?—If so, please to inform immediately

The Editor.

#### OBITUARY.

DIED sometime in August or September in North-Carolina brother JACOB BOWMAN, aged 87 years, with the flux, which appears to rage in that country. He was a worthy member of the church for many years.

DIED in MAHONING co. O. on the 25th of September Mother SPRINKEL, widow of the late HENRY SPRINKEL, a minister among the River-Brethren, aged 81 y. 1 m. 20 d.

Last mail (Oct. 18.) brought us the following additional notices of the departure of brethren:

DEPARTED this life September 28, in CUMBERLAND co. Pa. our beloved br. JOHN SOLLENBERGER, whose life was lengthened out to 84 y. 1 m. & 5 d. Funeraltext 2 Tim. 4: 7. 8. He left a widow and nine living children, who are all members of the church, and about 70 grandchildren. One daughter died some years ago, as also some of the grandchildren.

No less than three letters from different correspondents announce the following last account of a dear, worthy and wellknown old brother:

DIED October 6th in JACKSON township, LEBANON co. Pa. brother DANIEL BOLLINGER, one of the oldest bishops of our brethren, aged 74 y. 10 m. and 14 d. He preached the simple, primitive Gospel for upwards of forty years in Mifflin, Cumberland and Lebanon counties, attended about 600 funerals during that time, was bishop about 30 years, and attended the yearly meeting last spring, where he was on the standing committee for the last time as one of its oldest members. Disease: Flux, followed by typhoid-fever. Funeraltext: Rom. 8: 18. Brs. Wenger and Zug, with other preachers attended the funeral.

(Thus another of those old servants of the Lord, who were counted pillars in the church, is gone to his reward, and younger ones have to take their places. May the Lord give us grace to be faithful, as we hope and trust they were in their day and generation. They were not perfect; they had no doubt their failings; but while they had the rule over us, it was our duty to submit ourselves: for, as the apostle says, "they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." It gives us joy to learn, that the end of our brother was PEACE. May that lot be ours.)



# Der Evangelische Besuch.

Jahrgang 3.      Poland, D. November 1855.

Nro. 11.

## Das Gebet im Namen Jesu.

(Schluß.)

Nun, was sagt ihr zu diesen Sachen? O, seitdem von jenem großen Worte: „Amen, ich sage euch, so ihr den Vater um etwas bitten werdet in meinem Namen, so wird er's euch geben,“ die Schleier mir gewichen, stehe ich ganz überrascht davor, wie vor einem eröffneten Heiligtum, und weiß mich kaum zu lassen vor Erstaunen und Entzücken über die Fülle großartiger und beschlagender Gedanken, die ich darin beschlossen sehe. Ich sehe gleichsam über diesem Worte einen Gottesthron erbaut. Leuchtende Blitze fahren nach allen Seiten von ihm aus, um das Allerheiligste im Tempel des Christenthums mir zu erhellen; die seligsten Artikel des neuen Testaments, sie stehen in unverhüllter Klarheit, wie holde Friedensengel um ihn her geschaart, und unter ihm erscheint die ganze Herrlichkeit des Evangeliums in einem wundervoll und majestätisch strahlenden Brennpunkte vereinigt.

O wie straft uns jenes Wort! wie werzen wir vor ihm zu Schanden! Denn wenn das Gebet in Jesu Namen das Schifflein ist, das an der Küste jenseits mit Allem, was man wünschen mag, beladen wird, so liegt's am Tage, daß es unter uns als an Leuten fehlen muß, die mit dieser Arche zu segeln wissen. Der Zustand, in dem wir uns befinden, beweiset es. Denn gäbe es solche, wahrlich! es sähe anders aus in unserer Mitte. Der Himmel bliebe nicht so ehern über uns; das lahme, geistesarme Wesen wäre bald verschwunden. Die Gemeinde würde blühen wie die Lilien, des Rauschens auf dem Todtenacker kein Ende seyn, und Gabe um Gabe aus den Wolken auf uns niederregnen. Unsere Armuth also richtet uns.

Wir wissen den Schlüssel nicht zu gebrauchen, der uns gegeben ist, und es trifft auch uns, was Jesus seinen Jüngern sagte: „Bis hieher habt ihr nichts gebeten in meinem Namen.“

Doch in demselben Maße, wie das große Wort uns straft, richtet's uns auch wieder auf, indem es die goldne Aussicht uns eröffnet, daß ja jeden Augenblick nun der Kirche Christi ein schöneres Morgenroth erscheinen könne. Es ist wahr, die Kirche bietet im Allgemeinen ein traurig düster Bild uns dar in unseren Tagen; aber was bedürfte es nach jenem Worte mehr, als daß nur irgendwo einmal ein Häuflein von Gerechten gedungen und ermuntert würde, im Namen Jesu mit voller, kindesfroher Zuversicht um einen neuen Pfingsttag für die Erstorbene anzuhalten, und in Strömen ergösse sich so fort das Leben Gottes auf die Erde, und ein neuer Geistesfrühling schwebte vom Himmel nieder. Es ist wahr, kümmerlich geht es in unseren Gemeinden her, und der Erweckung und rechten Lebensfrische ist leider wenig; aber wer weiß, vielleicht wird heute noch einem einzigen Menschen unter uns das Herze weit, um die ganze Gemeinde in dasselbe hinein zu nehmen, und sie im Namen Jesu hinauf an's Vaterherz zu tragen; und von Stund an träufeln die Wolken wieder und die Himmel regnen über uns Gerechtigkeit. Es ist wahr, von denen, die wir lieben, geht noch mancher auf dem breiten Wege, und stößt uns die Besorgniß ein, wir möchten uns einst ewig von ihm trennen müssen. Aber nur stille! Wie siehet uns auch hier das große Jesuwort so fröstlich an. Ich habe bis jetzt in *Amen* dem Jesu für die Seele dieses, jenes meiner Lieben noch nicht gebeten. Aber vielleicht vermag ich's noch vor Mitternacht, viel.

Ev. Besuch, Jahrg. 3. 11

leicht in dieser Stunde noch, und—mein Sorgen hat ein Ende. Die theure Seele ist gerettet. Seht, so stehen wir auf jenem Berge, wie auf einer stillen Höhe, seltsame Hoffnung athmend, und nichts als helle, heitere Aussicht vor uns.

Das Wort vom Gebet in Jesu Namen berichtigt manche irrigen Begriffe, die vom inneren Stande eines wahren Christen unter uns im Umlauf sind. So sagt man unter Anderem, ein armer Sünder, was jeder Christ doch sey, habe, so oft er bete, wohl zu erwägen, daß die Vertraulichkeit zu Gott gewisse Grenzen habe, und daß sich's nicht für ihn ziemte, mit aufgerichtetem Haupte, wie ein Heiliger, in das Haus des großen Herrn hinein zu treten. Nur gesenkten Blickes, mit einem: „Hier kommt ein armer Sünder her, der gern um's Lösegeld selig wär!“ dürfe er der erhabenen Schwelle sich nähern, und wenn er etwas zu erbitten habe, habe er es nur zu thun mit Beding, und dürfe keinen Augenblick vergessen, daß er jeder göttlichen Erhörnung schlechterdings unwürdig sey.—Nun, wer denn anders nicht beten kann, der bete so. Nur strebe er davon ab, sein Beten zur allgemeinen Norm erheben und für das einzig rechte und evangelische erklären zu wollen. Rein, evangelisch ist diese Weise des Gebetes nicht. Aber hat nicht auch Abraham so gebetet: „Herr, ich unterwinde mich, mit Dir zu reden, wiewohl ich Staub und Asche bin?“ und Jakob, Moses, Salomo desgleichen? Mögen sie, ihr Lieben. Es ist hier mehr auch, als selbst Abraham und Moses. Oder wißt ihr nicht, daß es von Johannes hieß, Kleiner sey aufgekommen vor ihm, der größer denn er gewesen wäre, und doch sey der Kleinste im Himmelreiche wieder größer, als Johannes?—Wir leben im neuen Testamente, und haben das Privilegium, zu beten in Christi Namen, d. i. als ob wir Christus wären, und nur ein Bewußt-

seyn vor dem Vater festzuhalten: daß es ist, daß Alles, was Christum vor dem Vater werth macht und empfiehlt, vollständig auf uns übertragen sey. Wir dürfen also mit dem Vater reden wie Christus. Christus aber fürchtet sich nicht; Christus wirft sich an des Vaters Herz als ein wohlgefällig Kind; Christus redet ganz vertraulich; Christus begehret froh und ungeschweht, was er zu haben wünscht, und zweifelt nicht, er werde es empfangen.

Es giebt noch eine andere Ansicht von dem inneren Verhältnisse, in dem ein Christ zu seinem Gotte stehen müsse; die ist noch irriger und verwirrlicher als jene. Man denkt: „Ich weiß jetzt, daß ich ein Erwählter Gottes bin. Was nun zu meinem Besten dient, das wird mir werden. Mein Hoherpriester betet jetzt für mich, so brauche ich hinfert nicht mehr zu beten!“ So denkt man, und in der That, das Ding wird praktisch, man betet wenig oder gar nicht mehr.—Verkehrtheit ohne Gleichen! Denn erwägt doch nur einmal: der Heiland tritt zu einem armen Sünder, und ertheilt ihm feierlich die große, herrliche Erlaubniß, in allen seinen Angelegenheiten mit einer Kindesfreudigkeit dem Vater nah'n zu dürfen, als wenn er Christus, der Geliebte des ewigen Vaters, selber wäre. Der Sünder aber, für dieses Privilegium sich bedankend, erwiedert: „O nicht doch; ich verzichte auf dieses angebotene Verrecht. Ich weiß ja, daß ich doch einst selig werde. Du willst ja für mich sorgen, für mich beten; was bedarfs da noch des eigenen Bemühens?“ O, wer fühlt ihn nicht, den Herzensfrost und Tod in diesen erbärmlichen Gedanken! „Ei, sagen wir, und das mit gutem Grunde, wenn der Mensch recht lebendig wäre in seinem Innern, er würde über das Anerbieten eines solchen Kindes-Rechtes sich vor Freude und Verwunderung nicht zu lassen wissen, und es für seine höchste Seligkeit erachten, tagtäglich von solchem süßen Privilegium



Gebrauch zu machen. Nun er aber ein solches Vorrecht gar verschmähen kann, so ist es unverkennbar, entweder er ist noch erstorben nach dem Geiste und unverneuert, oder er liegt in einem bejammernswerthen Schlafe der Trägheit und der Lauigkeit darnieder, und auch mit seinem: „Jesus, bete Du für mich! kann es ihm kein Ernst seyn.“ Seht, meine Lieben, so wirft das Große Wort vom Gebet im Namen Jesu ein Licht auf zwei verschiedene Richtungen des Christenthumes: auf eine falsch gesegliche und auf eine fälschlich freie, und wer kann im Lichte jenes Wortes noch zweifeln, daß die eine wie die andere durchaus ganz verkehrt, und dem Evangelio zuwider sey?

Das Wort: „Amen, ich sage euch, so ihr den Vater um etwas bitten werdet in meinem Namen!“ es drückt uns endlich ein neues Siegel auf die süßeste und seligste aller biblischen Wahrheiten. Was für eine Wahrheit ich hier meyne, ahnet ihr wohl schon. Ich meyne nicht die, daß wir um Christi willen nun nicht mehr verdammnet werden; ich meyne die vielmehr, daß wir in Christo dem Vater ganz süße, theure, wohlgefällige Kinder worden sind. Freilich an hundert Orten der Schrift wird uns das kund gethan: aber klarer und unzweideutiger, dünkt mich, nirgend, als in jenem Worte. Denn indem der Heiland uns ermuntert, daß wir in seinem Namen, das heißt, in dem Bewußtseyn, wie seyen nicht minder lieb und werth vor Gott, als Er, zum Vater beten möchten, so folgt daraus ja unverkennbar, daß wir auch wirklich dem Vater in demselben Maße lieb und wohlgefällig sind, wie Christus; und Christus deutet uns in jenen Worten nichts Geringeres an, als daß die ganze Fülle der Heiligkeit und Schöne, die dem Vater an Ihm so wohlgefallen, zurechnungsweise, und somit wahrhaftig auf uns übertragen sey. Um diese unbeschreiblich süße Wahrheit seinen Jün-

gern noch tiefer einzuprägen, sagt er ihnen in den folgenden Versen: „Sie möchten die Sache nicht so ansehen, als ob sie darum eines Fürsprechers bei dem Vater bedürften, weil sie selbst, ohne Gefahr verzehrt zu werden, der ewigen Majestät sich nicht nahen könnten. Nein, spricht er, aus diesem Grunde sage ich nicht, daß ich den Vater für euch bitten werde. Denn, setzt Er hinzu, der Vater selbst hat euch lieb, und damit drückt Er's ihnen tief, tief in's Herz hinein, daß seine Herrlichkeit die ihre sey, und daß es ihnen zufliehe, so oft sie sich dem Vater naheten, kein anderes Gefühl in ihrer Seele mehr zu dulden, als das selige und Furcht verbannende: Gleichwie Ihn der Vater liebt, also liebe Er auch sie.“

Dies über eine der herrlichsten und gehaltvollsten Worte, die aus dem Munde Christi gegangen sind.

Krummacher.

### Ein sehr merkwürdiger Brief.

„Es wird zur letzten Zeit der Berg des Herrn, da des Herrn Haus ist, gewiß seyn höher, denn alle Berge, und über alle Hügel erhaben werden; und werden alle Heiden dazu laufen.“ Jes. 2, 2.

Wiesbaden, den 26 Septbr. 1855.

An den Herausgeber.

In unserem Herrn Jesu Christo lieber Bruder Kurz.

Gnade sey mit dir, und Friede von Gott, und dem Vater Jesu Christi! — „Als die Unbekannten, und doch bekannt; als die Traurigen, aber allezeit fröhlich.“ Heute von dem Liebesmahl zu Franklin-Grove, Lee Co. Illinois im Friesen zurückgekehrt, wo ich unter viel Segnen das Abendmahl des Herrn so wie seine angeordnete Fußwaschung mit den lieben

Brüdern derten gehalten habe, und deinen Namen, lieber Bruder, so wie deinen Lebensweg erfuhr, welcher letztere so vieles Aehnliche mit meinen Führungen des Herrn hat, grüße ich dich als meinen lieben Bruder im Herrn, und theile dir in Kürze meinen Christenstand und meine Mission in hiesigem Lande mit, so wie die Ertheilung deines brüderlichen Rathes in Liebe von dir erwartend, der du nun ein alter Jünger des Herrn bist.

Es hat dem Herrn gefallen, mich mit dem allerelendesten und mühevollsten Stande auf Erden zu beschenken, nämlich sein Prediger zu seyn, wo ich das Wort (Psalm 116, 10.) oft erfahren habe: „Ich glaube, darum rede ich; ich werde aber sehr geplaget.“ Seit 10 Jahren predige ich in dem kräftigen Gefühl meiner eigenen Schwachheit und Elendigkeit, und unter vielen äußerlichen Verfolgungen das herrliche Evangelium unseres Heilandes Jesu Christi, unter seiner Gnade in Deutschland, in Preussen, und in derselben Gegend, wo im Jahr 1708 die erste acht Seelen sich vereinigten, und sich taufen ließen in den Tod des Herrn, von welchen acht Seelen, welche gleichsam in die Arche der Wahrheit wieder eingegangen sind, die Gemeinden des Herrn hier in America gepflanzt wurden.

Des Herrn Führung war mit mir auch darinnen, daß ich erst nach meiner Befehrung Sein Evangelium verkündigt habe, auch schon vor Erkennung der alten Sprachen befehret ward, wodurch ich der Aufgeblasenheit der Schulweisheit in der Gnadenkraft Jesu Christi entgehen konnte. Auch besuchte ich viele Christen im Württemberg'schen Lande, und hätte gerne eine Gemeinde gefunden, welche in der ganzen geoffenbarten Wahrheit des Neuen Testaments gestanden hätte.

Aber ich konnte keine solche finden, obgleich ich sehr viele Seelen fand, welche den größten Schaden des zerbrochenen Hien's

wohl erkannten, aber nicht recht dem Himmelsreich wollten Gewalt anthun, um hinein zu gehen; da doch kein anderer Weg ist in's Himmelsreich, als mit Gewalt hinein zu gehen. Auch fand ich die einzelne Gemeinschaften, als: Baptisten, Unitarier, Methodistens etc. daß sie wohl einzelne Stücke der Wahrheit hatten, aber nicht die ganze Wahrheit.

So fing ich denn selbst an zu predigen das Evangelium des Friedens, obgleich in Schmach und unter Täuflern, jedoch in Kraft und Trost des Herrn. Der Herr that viele Herzen auf, und gab ihnen Mut zum Leben, und eröffnete ihnen die Schrift, daß ich bei siebenzig Seelen in den Tod des Herrn taufen durfte durch die Taufe der dreimaligen Untertauchung im Fluß, nachdem ich zuerst durch dieselbe Taufe getauft war von einem durchreisenden Bruder, welcher seine Taufe von den Waldensern herleitete.

Die Taufe der dreimaligen Untertauchung fand ich als die allein richtige Taufe nach dem Wort des Herrn, zu taufen im Namen des Vaters, und des Sohnes, und des heiligen Geistes. Auch fand ich, daß die ersten Kirchenlehrer die Taufe der dreimaligen Untertauchung von den Aposteln herleiteten, welches ich in einer kleinen Schrift, die ich in Deutschland herausgab, nachzuweisen suchte.

Durch diese apostolische Taufe bekamen wir in Deutschland einen ganz abgesonderten Stand, indem sich die Baptisten, welche uns noch am nächsten standen, auch von uns absonderten, weil wir ihre Taufe mit einmaliger Untertauchung nicht als schriftsmäßig anerkennen durften, sondern jeden, der von ihnen zu unserer Gemeinde kommen wollte, erst recht nach dem Wort des Herrn taufen mußten.

Darnach fanden wir, daß der Christenheit in unserem Deutschland das theure Gebot Jesu von der Taufe ganz unbekannt war, und dessen heher



Zweck und Segen war ihr geraubt und entzogen: ja, bei vielen Christen war es zur kindischen Gleichgültigkeit herabgesunken. Aber der treue Heiland offenbarte uns seine Weisheit und Liebe auch in dieser seiner heiligen Anordnung der brüderlichen Fußwaschung.

Der Herr, welcher den Demüthigen seine Gnade verheissen hat, und seine Gnade auch stets mittheilet denen, welche sich demüthig unter Sein Wort beugen, und dasselbe thun,—Er gab auch uns zu erkennen, daß wenn wir wollen völlig Theil an Ihm haben, an seinem Verdienst und Leben, so sollen wir auch erst Theil nehmen an seinem Gehorsam und Demuth, und sollen uns reinigen lassen von allen noch anlebenden Sünden, wozu der Herr die Fußwaschung hat eingesetzt, daß die Gewaschenen (Getauften), welche in der Taufe sind rein geworden, aber durch Schwachheiten sich noch hin und wieder verunreinigen durch die noch anlebende Sünden, sollen in der Fußwaschung des Herrn abgewaschen werden, weil die Fußwaschung im Wort des Herrn ihre Kraft hat, und eine Seligkeit in ihrer That verheissen ist.

Ferner fanden wir, daß das Abendmahl des Herrn mit einem Liebesmahl verbunden war bei den ersten Christen; 1 Cor. 11: 20—22. Und daß solches nicht am Tage, sondern des Abends oder des Nachts ist gehalten worden. Ap. Gesch. 20, 11. (Hier werden es unsere liebe Leser dem lieben neulich aus Deutschland angekommenen Bruder, der mit seinen Glaubensgenossen die so fremd gewordene Wahrheit erst nach und nach wieder suchen mußte, nicht verdenken oder verargen, wenn er noch nicht jedes Ding bei seinem rechten Namen nennt. In der allgemein angenommenen Kirchensprache heißt nun die Gemeinschaft des Leibes und Blutes Christi mit Brod und Wein ein Abendmahl, während in der Schriftsprache das Brodbrechen niemals ein Abendmahl genannt wird. — Unmerklich des Herausgebers.)

Auch erkannten wir, daß der Kuß der Christen ein heiliger Kuß der Liebe sey, und

ein Zeichen und Ausdruck der geistigen Verwandtschaft der Glieder Jesu Christi.

Ferner erkannten wir auch die Salbung mit Oel im Namen des Herrn als ein Gebot des Neuen Testaments, wo das Gebet des Glaubens auch wird seinen Segen stets ausüben auf den Leib und sonderlich auf die Seele.

Mit Dank und Anbetung zum Vater unsers Herrn Jesu Christi haben wir auch erkannt die Lehre von der Wiederbringung aller Dinge. Die ganze Schrift war uns verschlossen, bis uns Christus, das Lamm Gottes, welches der Welt Sünde trägt, die sieben Siegel brach.

Da wir nun erkannt haben, daß Gott die Liebe ist, und seine Liebe in unsere Herzen ausgegossen hat, so lieben wir die Brüder und alle Menschen, weil sie Christus der Herr alle erlöst hat mit seinem Blut. Wir leisten daher keine Kriegsdienste, und brauchen keine fleischliche Waffen zu unserer Ritterschaft, sondern geistliche Waffen, welche mächtig sind in Gott zu zerstören die Befestigungen.

Auch schwören wir keinen Eid im Neuen Testament, wie uns Christus, unser Herr, solches ausdrücklich verboten hat, und befehlen, daß wir unser Wort seyn lassen sollen Ja, das Ja ist, und Nein, das Nein ist, denn wir sind aus Gott geboren, welcher die Wahrheit ist.

Gerne hätten wir uns in unserm Deutschland stille gehalten, und dem Herrn gedient in seiner Nachfolge; aber wir mußten erfahren, daß die dem Herrn anhangen, auch ein Geist mit ihm sind, und nicht mehr der Welt anhangen können, sondern gottselig leben müssen, und Alle welche gottselig leben wollen, müssen Verfolgung leiden. Die ersten Verfolgungen waren über die Taufe, welche wir stets des Nachts verrichten mußten in Flüssen, in Wäldern und Gebirgen, wo wir des Lebens nicht sicher waren wegen Steinwürfen, wenn wir entdeckt wurden.

Außerdem mußten wir einen Strom von Lästereien Jahrelang erdulden von wegen der Fußwaschung. Jedoch dieses alles erduldeten wir. Einmal wurde uns unser Versammlungshaus zerstört eines Abends, wo ich und mehrere Glieder im Gebet waren nach einer Versammlung.— Mit Noth sind wir dem Tode entgangen, der uns erreicht hätte, wenn uns die schwarzen Steine getroffen hätten, welche die wüthende Menge auf das Haus warf.

Doch dieses ertrugen wir mit Gebet, und gingen an einen andern Ort, wo die Leute nicht so böse waren. Da wir aber zum Eidschwören und Kriegsdiensten gezwungen wurden, so blieb uns keine andere Wahl übrig, als zu thun was wir als unrecht erkannten, oder freis im Gefängniß zu seyn. Alle unsere Habe und Eigenthum war in Gefahr. Denn es wurde einem unserer Brüder gesagt, welcher als Zeuge vor Gericht geladen wurde durch den Nachbar, welcher letztere sich von seinem Weibe wollte scheiden lassen, und unser Bruder sollte bezeugen mit einem Eide, ob er geübt habe, daß die Eheleute sich es gegenseitig hätten, oder ob sie es nicht gethan hätten; und da der Bruder willig war sein Zeugniß ohne einen Eid abzulegen, so wurde solches nicht angenommen, sondern ihm gesagt, wenn er nicht einen Eid schwöre, so würden ihm alle Proceßkosten ihm fort und fort zur Zahlung gestellt, bis er schwöre.

Unter solchen Umständen haben wir oft zum Herrn gesagt, Er sollte uns gewiß machen, ob es sein heiliger Wille sey, daß wir auch nach America sollten auswandern, wo schon so viele bedrängte Kinder Gottes sind hingewandert und haben eine Zuflucht gefunden. Wir wurden es endlich gewiß, daß wir nur nach America konnten hinwandern, weil dieses gute Land seine Thüre öffnet für solche, die um Gehilflichkeit willen verfolgt werden.

Nach vielem Ueberlegen wurde es für das Beste gehalten, daß ich sollte zunächst allein ziehen, und mich erkundigen, ob in America Brüder sind, wo wir uns können anschließen oder mit vereinigen, oder wenn wir solche Brüder nicht mehr finden könnten, so wollten wir suchen, ob wir in irgend einem Theil dieses Landes leben könnten, und dem Herrn dienen nach unserer Gewissens Ueberzeugung.

Schwer und mühevoll leitete ich nun meine Auswanderung ein; mit nicht vorher geahneten Hindernissen trat ich in den Kampf; der Verkauf meiner Sachen, die Aufhebung meiner Heimath, die Abreise u. Abschied von meinen Brüdern waren über alle Beschreibung schwer.

Mit meiner Gattin, sechs Kindern und einem Dienstmädchen, welches letztere in meinem Hause ist bekehrt geworden, trat ich Mitte Mai dieses Jahres meine Reise an. Auch eine andere Familie unserer Gemeinde reiste mit. Unsere Reise war unter dem Schutze Gottes wohl eine gute zu nennen, und ich hoffe, der Herr wird das Wort segnen, welches ich Sonntags predigte, an den Zuhörern auf dem Schiffe.

Nach 52 Tagen landeten wir wohl und gesund in New York an, von wo wir sogleich nach Milwaukee reisten. Wir konnten aber von unsern Brüdern keine in Wisconsin finden als nur zwei Seelen. Hier habe ich nun diesen Sommer Sonntags gepredigt in Schulhäusern oder wo sich eine Thüre öffnete, und in meinem aussern Beruf als Arzt practizirt.

Auf eine brüderliche Einladung nach Franklin Grove zum Liebesmahl zu kommen auf den 22ten dieses Monats, ging ich dahin, und wurde recht erquickt, so wie ich auch mehrere Brüder persönlich habe kennen gelernt, als Br. Emmert und Br. Lehmann, Bischöffe; Br. Wegel, einen deutschen Prediger, u. Andere. Hier hörte ich auch zunächst von dir, lieber Bruder, und von deinem Weg



zu der Gemeinschaft. Gerne hätte ich meinen Weg zu dir eingeschlagen, wegen mich unsere Brüder aufmunterten; aber Zeit und Kosten der Reise ließen mich davon zurück, weil ich durch die vielen Ansprache meiner Gemeinde, welche größtentheils arm ist, wie in Deutschland überhaupt die wahren Christen sind, gar keinen Geldvorrath erhalten konnte, obgleich ich eine sehr reichliche Einnahme in Deutschland hatte.

Heimlich und öffentlich wurden mir die Sacke dargereicht zum Hineinlegen, nämlich die Sacke, welche nicht veralten. Gott weiß! ich bin kein Geld-Sammler; darum gab ich so wie ich es erhielt, und habe zuletzt alle meine Mobilien zu Gelde gemacht, wodurch ich meine schwere Reisekosten bestreiten konnte. Diese Kosten kamen sonderlich hoch, weil ich meine ziemlich große Bibliothek gerne mitnahm in Arzneikunde und Theologie, welches größtentheils seltene Werke sind.

Nun, lieber Bruder, ersuche ich dich um deinen brüderlichen Rath und Mittheilung:

1. Die Brüder auf dem Liebesmahl sagten mir, daß ich auf einem ganz ungünstigen Platze wohne, weil unsere Gemeinde hier gar nicht ist, noch Jemand hier wohne, als nur die zwei Brüder. Dazu wohne ich 16 Meilen von der Stadt im Wald, in dem einen Bruder seinem alten, leersiehenden Blockhause. Zudem sind auch bereits 2 Aerzte hier.— Also sollte ich dich fragen, lieber Bruder, ob du einen bessern Platz für mich weißt.

2. Welche Gegend du für die beste hältst für meine Gemeinde zu wohnen, siebenzig Seelen? Und ob wohl Brüder an ihrem Herüberziehen hilfreiche Hand legen werden? So wie überhaupt erwarte ich umgehend von dir, wenn es dir möglich ist, dein Bruder-Vert, was du für gut hältst mir mitzutheilen, indem du schon so Vieles in diesem Lande erfahren.

Gott aber, der die Beringen tröstet, der tröste uns in Christo Jesu, seinem lieben Sohne.— Es grüßet dich dein Bruder u. Genosse der Trübsal und am Reich und an der Geduld Jesu Christi.

Friedrich Herring.

N. E. Einige Brüder sagten mir, daß in Iowa mehrere Brüder schon angesiedelt seyen. Wäre wohl daselbst ein Ort für unsere deutsche Brüder?— Wären vielleicht in deiner Gegend Brüder, welche auch noch dorthin ziehen möchten, und willich wären mit uns eine gemeinschaftliche Colonie und Gemeinde dort zu gründen?— Der Herr aber gebe uns Verstand in allen Dingen.

Der Dñge.

#### Nachschrift des Herausgebers.

Obigen Brief von unbekannter Hand fanden wir bei unserer Heimkunft von drei Liebesmahlen, welchen wir beigewohnt hatten in den Counties Stark, Summit und Celumbiana. Wir waren sehr erbaut und erquickt worden bei diesen sacralen Gelegenheiten, und als wir auf dem Heimwege waren, dachten wir nicht daran, daß noch ein Liebesfest dort für uns beruht wäre. Aber in der That, das eben dieses Briefs war auch ein Liebesfest.

Das Vernehmen unserer lieben Leser kann nicht größer seyn als das unsrige, da wir durch diesen Brief die ganze Nachricht erhielten, daß eine solche Gemeinde von Brüdern in Deutschland sey, so nahe Eins mit uns, daß wir noch keinen Unterschied bemerken können; und daß eine von ihnen in diesem Lande angekommen, um eine Zufluchtsstätte für ihn selbst und seine Brüder zu suchen, sich frei vereinigen konnte mit unsern Brüdern in Gläubis bei ihrer Communien, und sie ihn ebenso frei zulassen konnten. Dieses ist um so merkwürdiger, als diese deutsche Brüder so wenig von uns wußten, als wir von ihnen.

Über Zeit und Raum würde uns gebrechen, wenn wir die gemischten Gefühle von Freude und Leid, Hoffnung u. Furcht 2c. beschreiben sollten, die unser Gemüth bewegten, während wir diesen Brief lasen. Denn wer, der sich freuen gelernt hat mit den Engeln Gottes über einen Sünder, der Buße thut, würde sich nicht freuen, wenn er hört von siebenzig Seelen, denen Gott Buße gegeben hat zum Leben? Wer, der einen Funken Liebe in seinem Herzen hat, sollte nicht trauern über die Trübsale, Leiden und Verfolgungen dieser Brüder in einem fernen Lande, während wir Friede, Ueberfluß und Freiheit genießen in diesem unserm Lande?—Sollten wir nicht von innerstem Herzensgrund Gott preisen und danken für alles was er an diesen armen deutschen Brüdern, und an uns gethan hat? Sollten wir nicht mit gebogenen Knien anbeten, und mit dem Psalmist sagen;

„Ich will den Namen Gottes loben mit einem Lied, und will ihn hoch ehren mit Dank. Laß deine Hülfe den Elenden widerfahren, und deinen Schutz den Bedrängten. Daß die Elenden es sehen, und sich freuen, und die Gott suchen, denen das Herz leben möge. Denn der Herr höret die Armen, und verachtet seine Gefangene nicht. Es lobe ihn Himmel, Erde, und Meer, und alles das sich darinnen reget. Denn Gott wird Zion helfen, und die Städte Juda bauen, daß man daselbst wohnet, und sie besitze. Und der Saame seiner Knechte wird sie erben, und die heiligen Namen lieben, werden darinnen bleiben.“

Aber, liebe Brüder, unsere Gefühle und selbst unsere Gebete werden wenig fruchten, wenn unser Thun nicht damit übereinstimmt. Es ist wahr, wir wissen noch so wenig von diesen Brüdern, daß wir weitere Erkundungen abwarten müssen, um uns in Stand zu setzen, unsere Pflicht zu verstehen. Allein wir wissen bereits ge-

nug, uns für die zeitliche Ausübung dieser Pflicht vorzubereiten. Wir wissen daß sie in Noth sind; daß sie nach America bliden um Hülfe; daß sie sich an uns wenden in diesem Brief ihres Bruders und Vorgängers, um Rath, und die Frage kaum wagen, ob die Brüder willig wären, ihnen hülfreiche Hand zu leisten zum Herüberziehen, um so zu entinnen den Händen ihrer Unterdrücker und Verfolger?

Unsere Leser wissen, daß wir vor bald 2 Jahren einen Ruf erhielten aus Deutschland, und Willigkeit und Pflicht fühlten diesem Ruf zu folgen in Hoffnung als Werkzeug in der Hand Gottes zu dienen zum Heil etlicher Seelen. Aber jetzt sehen wir, daß eine allweise Vorsehung es hinderte; daß man uns dort nicht brauchte; und daß Gott Werkzeuge finden kann, wann und wo Er will, um seine gnadenreiche Absichten auszuführen. Ueberdies, wann es uns, gelungen wäre, eine kleine Heerde zu sammeln und herüberzuführen, vielleicht mit Hülfe der Brüder, hätten weder wir noch die Brüder so überzeugt seyn können von der Reinheit und Lauterkeit solcher Neubekehrten, welche zuvor wußten, es seyen Brüder und viele Brüder in America. Aber von der Redlichkeit dieser Brüder, die uns jetzt ansprechen, können wir keinen Zweifel haben in dieser Hinsicht. Sie wußten nichts von uns.

Für jetzt, geliebteste Brüder, laßt uns den Stand dieser armen deutschen Brüder in unsern Gemüthern, ja in unsern Herzen tragen; laßt uns an sie gedenken, wenn wir uns niederlegen an unsern mit Ueberfluß bedeckten Tisch; wenn wir daheim sind in unserer friedlichen Wohnung, oder wenn wir ausgehen unsere Brüder zu besuchen, oder der Versammlung beizuwohnen, wo Niemand uns erschreckt; und am allermeisten laßt uns an sie denken, wenn wir uns zum Gnadenstuhl wenden, und der Gott aller Gnade, wird uns stärken seiner Zeit zu thun, was unsre Pflicht ist,



oder schon jetzt für die armen Brüder in Deutschland beizulegen, nachdem der Herr uns gesegnet hat.

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### Ein Volk zur Buße gerufen.

Welch ein Unterschied zwischen diesem und dem vorigen Jahre! Damals züchtigte Gott uns schwer. Kornwürmer und andere Insekten verderbten Gras und Getraide und Früchte aller Art. Was sie übrig ließen, verzehrte die Dürre. Freude und Munterkeit flohen. Dunkelaussichten stellten sich jedem Nachdenkendem dar. In vielen Fällen verfaulte der Saame in der Erde, und die Scheuern blieben leer. Der bleiche Mangel starckte Vielen ins Gesicht. Selbst die vernunftlose Schöpfung litt. „Darum, daß der Boden lechzte, weil es nicht regnete auf die Erde, standen die Ackerleute beschämt und verhüllten ihre Häupter. Denn auch die Hindin, so auf dem Felde warf verließ ihre Jungen, weil kein Gras wuchs.“ Die Flüsse vertrockneten, und die Berge blieben nicht länger grün. Der Herr war zornig.

Während des vorigen Jahres stiegen die Lebensmittel zu einer solchen Höhe, daß viele fast die letzte Hoffnung aufgaben. Eine Menge Schweine, Schafe und Rindvieh starb aus Mangel an Nahrung. Viele Menschen litten empfindlich, weil sie keine Nahrung, keine Kleidung, keine Feyerung hatten. Selbst der Westen, bisher der reiche Westen genannt, ward an vielen Orten arm und unfruchtbar. Auf großen Strecken Landes sah man oft nichts Grünes. Selbst in jenen Gegenden stiegen die Nahrungsmittel bis zu unerhörten Preisen.

Dazu brachen auch Seuchen an manchen Orten aus und rafften Viele hin. Die Menschen wurden hart und grausam gegen einander durch die Noth. Die Selbstsucht zeigte sich hie und da in ihren

gräßlichsten Gestalten. Leben und Eigenthum war nicht mehr sicher. Wäre noch ein solches Jahr, wie das vorige, diesem unmittelbar gefolgt, so würde sich eine Masse von Elend und Verbrechen gezeigt haben, die zum Entsetzen gewesen wäre.

Aber Gott ist barmherzig. Das ist unsre Hoffnung und Freude. Er, der im Jahre 1854 den Himmel ebern und die Erde steinern machte, zeigt im Jahre 1855, daß sein Brunnen noch Wassers die Fülle hat. „Er trankte die Furchen des Landes und ebnete sein Gepflügtes, mit Regen machte Er es weich und segnete sein Gewächs. Er krönte das Jahr mit seinem Gut, und seine Fußstapfen triefen von Fett.“

Und wie um uns zu zeigen, was Er hätte über uns verhängen können, wenn Er gewollt hätte, ließ Er in Europa einen der unarübmlichsten und entseßlichsten Kriege wüthen, einen Krieg, der Niemanden Vortheil bringt, der vielleicht schon einer halben Million Menschen das Leben und Millionen über Millionen an Geld gekostet hat. Wir aber litten dadurch nur sehr entfernter Weise. Wir beklagen aus Gefühl der Menschlichkeit die blutigen Szenen des Kriegs und den Jammer der Wittwen und Waisen, den sie verursacht haben, aber wir haben Frieden im eignen Lande. Keine wilden Kriegsbanden erschrecken uns. Kein Feind brennt unsre Städte nieder und verzehrt unsre Vorräthe. Wir haben dies unschätzbare Vorrecht, den lieblichen Frieden.

Sollte uns denn Gottes Güte nicht zur Buße leiten? Sollten unsre Herzen durch seine Erbarmungen nicht gerührt werden? Wahrlich, wir müssen sehr verhärtet seyn, wenn alle die Güter, die Gott auf uns herabgeschüttet hat, uns zu nichts Gutem bewegen. Ein richtig fühlendes Herz wird stets durch Liebe gewonnen. Selbst ein hassendes kann lange fortgesetzter großer Güte nicht widerstehn. Sollen

wir denn unsre bösen Wege nicht bereuen und uns zum Herrn bekehren? Verdient Er von unsern Händen nicht die beste Gabe, die wir Ihm opfern können, ein gedemüthigtes, dankbares, bußfertiges Herz?

Man mag wohl fragen, ob Gott durch Sendungen seiner Vergebung je eindringlicher zu einem Volk geredet hat, als in diesen beiden Jahren zu uns. Er hat uns gezüchtigt, damit wir Gerechtigkeit lernen sollen. Er hatte im Augenblick des Jerns sein Antlitz ein wenig vor uns verbergen, aber auch im Jern gedachte Er der Barmherzigkeit. Er schlug uns, aber Er machte es nicht gar aus mit uns. Er zog uns, wie ein Mann seinen Sohn zieht.

Es scheint Gottes Absicht zu seyn, seine abgefallenen Kinder auf dem Wege der Güte wieder zu sich zurückzuführen. Die Hoffnung einiger Universalisten, daß Menschenseelen nach dem Tode in einer Welt des Elends geläutert werden würden, erscheint ebenso erfahrungswidrig, wie schriftwidrig. Kann der Mensch auf Erden, wo die „Barmherzigkeit sich rühmt wider das Gericht,“ nicht von der Liebe zur Sünde ab und zur Liebe Gottes hingezogen werden, so ist kein Grund da zu glauben, daß ihn eine Anstalt von ungemischter Strenge in jener Welt je zur Umkehr bewegen wird. Güte, nicht Strenge, erzeugt Liebe.

Indessen giebt es Menschen, an denen Alles verloren scheint. Nichts rührt sie. Gott züchtigt sie, aber es macht sie nur verstockter. Er ladet sie zu sich ein mit Worten des väterlichsten Ernstes, aber sie gehen unbekümmert dahin. Wohl dringt Scharfren bei einem Verständigen ein, aber bei ihnen auch hundert Schläge nicht. Wenn man sie auch in einem Mörser zerstampfe, ließe ihre Gottlosigkeit doch nicht von ihnen. Für solche müssen wir das Schlimmste befürchten. Wenn sie Frieden, Friede rufen, wird das Verderben plötzlich über sie kommen. Für jetzt aber sehen weder

sie noch wir Anzeichen des Jerns, der die Widerwärtigen verzehren wird. Man sagt, einem Erdbeben pflege eine ungewöhnliche Stille in der Natur vorauszugehen. So folgt auch die Pein in der Hölle oft unmittelbar auf eine ununterbrochene fleischliche Sicherheit.

Gott ruft unsre ganze Nation zur Buße. Die Stimme der Liebe tönt laut und rührend und überzeugend. Will nicht Jeder umkehren und leben? Willst du, der du dies liebst, nicht deinen bösen Weg verlassen und Christo folgen? Dies Jahr kann dein letztes seyn. Wie willst du vor Gottes Mißerthat erscheinen, ohne dir einen Antheil an Christi Erlösung gesichert zu haben? Laß dich überreden und ergreife das ewige Leben! Soll unsre Nation Buße thun, so kann es nur dadurch geschehen, daß jeder Einzelne für sich seine Sünden bereut, Christum zu seinem Heilande annimmt und durch Ihn dem zukünftigen Jern entflieht. „Gott will, daß allen Menschen geholfen werde, und sie zur Erkenntniß der Wahrheit kommen.“ Darum „gebietet Er allen Menschen an, allen Enden Buße zu thun.“ Thue das, so wirst du leben!

Aus dem Jugendfreund.

### Der erste Winterabend 1855.

Am Tage St. Gallus, Abends um 6 Uhr, kam die Mutter aus der Schlafkammer, wo sie den kleinen Paulus und das noch kleinere Mariechen zu Bette gebracht hatte. Sie zog die Thüre hinter sich zu und sagte zur Magd, welche eben ein Licht auf den Tisch gesetzt und die Fensterläden geschlossen hatte: „Höre! du darfst wohl auch etwas in den Ofen legen. Es ist schon recht kühl diesen Abend. Und das mit hüllte sie sich fester in das wollene Tuch.



„Was, Mutter,“ rief ihr Heinrich zu, der vor Kurzem noch im Garten sich warm gesprungen und die letzten Zwetschgen im Grase zusammen gesiebt hatte, „was, einbeizen! ist's denn schon Winter? es ist ja noch nicht einmal Herbst gewesen.“

Ehe er Antwort bekam, klopfte es an der Thüre und ein Mann trat herein mit einem Kränkchen an der Hand, freundlich guten Abend wünschend. „Da, sagte er, „will ich nur auch meine Trauben versinken lassen, wie sie eben sind. Sind freilich nicht wie die letztjährigen. Die Sonne fehlt ihnen. Man kann den ganzen Weinberg aussuchen und findet keine reifliche.“

Damit stellte er das volle Körbchen auf den Tisch, und der Deckel fiel zur Seite. „Ei!“ antwortete der Vater, „Nachbar Jacob, das sind ja schöne Trauben!“ und die munteren Knaben Heinrich und Gottlieb, die sich indessen herzu gemacht hatten, meinten das auch. Wenigstens war auf den vergnügten Gesichtern und in den lustigen Augen deutlich zu lesen, daß sie mit diesen Proben des Herbstes sehr wohl zufrieden waren.

Die Mutter, indem sie die schönen, weissen schwarzen und röthlichen Trauben auf eine porzellanene Matte legte, sagte zu dem freundlichen Geber: Wer sollte nicht Gott danken, daß es noch solche Früchte gibt? Dieser Tage ist ein Mann bei uns gewesen, dem die sauren Trauben von unserm Nebelgelanden trefflich schmeckten: denn es waren die ersten, die er in seinem Leben kostete. Ich wollte wir könnten ihm diese schöneren und reiferen auch nachschicken.

„Der ist wohl weit hergekommen?“ fragte der alte Jacob, „vielleicht aus Rußland?“ — „Ihr habt nicht ganz unrecht,“ sprach der Vater, „er ist ein geberener Esche und also ein Rußischer Unterthan. Seine besten Lebensjahre aber hat er um des Heilandes willen in Labrador unter den Eskimos zugebracht, bis er krank wur-

de und ein wärmeres Klima suchen mußte. Da ist er denn zum erstenmal in unser Schwabenland gekommen.

Ich wollte, ihr wäret da gewesen und hättet ihn erzählen hören von seinen lieben Eskimos, die bei all' ihrer Armseligkeit doch so vergnügt und wohlgenüht sind. Er sagte, die Leute in Deutschland, die es doch besser haben, seyen bei weitem nicht so vergnügt wie die auf Labrador.

„Ja ja! die Vergnügbarkeit, das ist eine feine Tugend,“ erwiderte Jacob. — „Wir wollen uns eben heuer auch begnügen lassen mit dem, was da ist; wir haben alle Ursache dazu; denn, wenn gleich viele Trauben noch nicht reif sind, so hat uns doch der Herr in allem Andern gar reichlich gesegnet und einen schönen Vorrath für den Winter gegeben.

Es ist doch auch in den Weinbergen viel besser als in manchem andern Jahr. Im fünften Jahrgang z. E. da fiel ein tiefer Schnee auf die Trauben, daß man ihn mit Besen wegkehren mußte. — Wir warteten damals immer auf bessere Witterung, weil man doch zum Lesen nicht gerne die Handschuhe anzieht. Aber um Simonis und Juda hielten unsere Nachbarn auf dem Berge drüben, was in unsern Weinbergen stand, und wir fragten nicht viel danach. Denn man wußte doch nicht, was man mit den harten Beeren thun sollte. Gottlob, daß doch noch etwas Gutes da ist heuer!“

So redete der alte Hausfreund, stand dann auf, leerte den Rest des Glases, das man ihm vorgesetzt hatte, auf das Wohl der Anwesenden und lud, während er das leere Körbchen wieder zur Hand nahm, die Kinder auf's herzlichste ein, zur Lese in seinen Weinberg zu kommen. „Wenn es ihnen eben nicht zu kalt ist,“ setzte er hinzu. Von der Kälte wollten die Kinder nichts wissen und hingen sich dem Vater bittend an den Arm, bis er dem alten Jacob zu kommen zugesagt hatte. Die Mut-

ter begleitete den guten Nachbar dankend die Treppe hinab, kam aber bald mit glühendem Lichte wieder zurück und sagte: „Es geht ein schneidender Wind, er hat mir mein Licht ausgelöscht, als Jacob die Hausthüre öffnete. Nun ist's mit dem Spätsommer aus und wir haben einen frühen Winter.“

„O Mutter,“ rief Heinrich, „sage doch nicht vom Winter; jetzt wird's ja erst Herbst und ich darf mit meiner kleinen Butte in den Weinberg. Das wird aber hübsch seyn!“ Und jubelte laut. Die Mutter schüttelte sich, griff an den Ofen, ob er auch warm werde und sagte, „Nun ja, der Herbst und der Winter sind bei einander, ich bin froh, daß wir einen Ofen haben und Holz dazu. Kommt, wir wollen den Tisch ein wenig näher rücken, man kann die Wärme schon ertragen.“

Jetzt gab es eine artige Gruppe um den runden Tisch; die Tanten Sophie und Emilie kamen auch herzu; der Vater zündete seine Pfeife an, und die Knaben setzten sich ihm zu beiden Seiten. Erst wurden die Trauben gekostet und man fand, daß sie nicht zu verachten seyen. Dann warteten die Kinder, ob der Vater etwas erzählen würde. Heinrich hatte schon die Kapsel mit den biblischen Bildern auf den Tisch gestellt, und der Vater griff eben darnach, als Sophie sich mit einer Frage an ihn wendete.

(Fortsetzung folgt.)

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## Unsere arme Brüder in Deutschland.

Wem unter uns geht nicht die Noth der siebenzig Seelen zu Herzen, von denen der merkwürdige Brief in dieser Nummer meldet, die unter mancherlei Anfechtung u. Verfolgung in Deutschland schmachten, und ihre Hände nach Amerika ausstrecken, wo jetzt ihr Lehrer und Füh-

rer ist, um zu sehen, ob kein Weg ist auch ihnen eine Zuflucht hier zu bereiten?—Wie lange sollen sie schmachten? Werden sie, die wie eine Heerde Schaafe ohne Hirten mitten unter den Wölfen sind, nicht Gefahr laufen, zerstreut und eine Beute listiger Feinde zu werden?—

Solche Betrachtungen haben uns bewogen, unsern englischen Lesern einen Gedanken mitzutheilen, den wir auch unsern deutschen Lesern nicht vorenthalten können.— Wir fühlen uns besonders verpflichtet, etwas für diese unsere arme Landsleute und Brüder zu thun, und sind deswegen willig, die Hälfte des Ertrags vom dritten Band des Gospel-Visitors, von dem wir eine zweite Auflage eben erst vollendet haben, als Beisteuer für diese deutsche Brüder zu geben, und wenn es nöthig ist, das Ganze, und zugleich alle solche freiwillige Beiträge anzunehmen, die die Liebe unserer Americanischen Brüder beizusteuern für gut findet.

Nun, liebe Brüder, wie gefällt euch dieser Plan? Gesezt, jeder Bruder, der den dritten Band des Gospel-Visitors (oder wer nicht englisch lesen kann, den Evangelischen Besuch, so viel von den ersten drei Jahrgängen übrig sind) zu haben wünscht, sendet uns einen Thaler, so würden fünfzig Cents als freiwillige Gabe, und fünf und zwanzig Cents als Ertrag des Bandes, für die armen Brüder aufgeschrieben, und 25 Cents einstweilen von uns zurück behalten. Ueber alle Beiträge werden wir im Visitor öffentliche Rechenschaft ablegen, und nichts von Wichtigkeit thun ohne den Rath der Brüder. Obschon dieses unsere Last vergrößert, und uns ein neues Kreuz auslegt, so wollen wir suchen um der Liebe willen, ja um Christi willen es freudig zu tragen. Und so, liebe Brüder, was immer wir thun, laffet es uns bald und fröhlich thun, und laffet uns bald hören, wie euch dieser Vorschlag gefällt.



## Ein Brief an Kinder.

Liebe Kinder!

Weil unser Heiland euch liebt, und weil ich euch liebe, so schreibe ich einen Brief an euch, um euch zu erzählen, wie ihr könnt selig werden. Manche von euch denken zwar, es sey noch Zeit genug, den Weg zum Himmel aufzusuchen, wenn ihr alt seyd und herangewachsen; und ihr meynt vielleicht, daß Christus mit Kindern, wie ihr seyd, gar nicht bekannt seyn wolle. Aber der Teufel giebt euch solche Gedanken ins Herz; und weil ihr den Heiland nicht lieb habt, darum hängt ihr solchen Gedanken nach. Denn wenn ihr Christum liebet, so würdet ihr euch freuen, ihn jetzt zu kennen, und ihr würdet keinen Augenblick länger warten, Ihn ernstlich zu suchen. Der Teufel aber giebt euch in den Sinn, es sey noch Zeit genug, um gut zu werden, wenn ihr erst besser lesen könnt, oder wenn ihr älter werdet, oder krank, oder wenn es mit euch zum Tode geht. Diejenigen, die dem Teufel das glauben, wollen nichts von Christo hören, verachten seinen Namen, singen weltliche Lieder, toben, stehlen, lügen und sind zufrieden, ohne die Liebe unsers Heilandes zu leben, bis sie alt und krank sind; dann sucht derselbe Teufel sie zu überreden, nun sey es zu spät, nun werden sie nicht mehr angenommen; dadurch gerathen so Viele in Verzweiflung und kommen vielleicht zuletzt in die Hölle, und wünschen zu spät, daß sie an ihren Schöpfer gedacht hätten in den Tagen ihrer Jugend. Und Einige haben sogar durch langes Sündigen ihre Herzen so verhärtet, daß, wenn sie ins Alter treten, sie nicht glauben und selig werden wollen. Damit es euch nun nicht eben so ergehe, will ich euch etwas bekannt machen mit dem Zustande eurer Seelen und mit dem, was unser theurer Heiland für euch gethan hat, und dann will ich euch einladen, zu ihm zu kommen und selig zu werden.

Als der allmächtige Gott Adam erschuf, da schuf er seine Seele nach Gottes Bilde, das ist, heilig und rein, und Adam lebte im Geiste Gottes; und er kannte den Herrn, und der Herr wandelte mit ihm in dem Paradiese, einem großen Garten, der voll von Fruchtbäumen und allem Schönen war, und alle Vögel und Thiere waren rings umher unter den Bäumen des Gartens. Da hatten Löwen und Tiger noch nicht die wilde, grausame Natur; da war noch kein Gift in grünen Kräutern; Nattern und Schlangen verwundeten noch nicht mit tödtlichem Stich, sondern Alles war gut und schön, und Adam war gerecht und gefiel Gott, und Gott liebte ihn, und er liebte Gott, und Uebel oder Sünde waren noch nicht in der Welt. Jetzt gebot Gott dem Adam, er sollte nicht essen von einem Baum in der Mitte des Gartens, und Gott sagte, wenn er es thäte, so würde er sicherlich des Todes sterben, das heißt, er würde ein elender Sterblicher werden; aber obgleich Gott dem Adam so drohte, so aß dieser doch mit seinem Weibe; denn der Teufel, der jetzt die Leute zum Bösen versucht, versuchte sie auch, daß sie hingehen und essen sollten, was verboten war, und überredete sie, sie würden sicherlich nicht sterben, und so wurden sie betrogen.

Sobald aber diese erste Aeltern gesündigt hatten, wollte Gott sie nicht länger im Paradiese wohnen lassen, sondern er vertrieb sie aus demselben; und Adam und sein Weib und alle ihre Nachkommen wurden dem Tode unterworfen, wie Gott ihnen das als Strafe angedrohet hatte. Und Gott würde sie und uns und alle andern Menschen zum höllischen Feuer verdammt haben; aber er ist so gnädig, daß er sich unser erbarmte und seinen Sohn dazuhingab, unser Heiland zu werden, und dieser kam hernieder vom Himmel und ward geboren als ein kleines Kind. Als er in diese sündige Welt kam, ward er in einem Stall geboren und in eine Krippe gelegt.

Als er aufgewachsen war, ward er gehaßt und verachtet; kaum war Einer und der Andere, der ihn liebte. Sie haben ihn mißhandelt, der Teufel trieb die Leute an ihn zu verwerfen, ihn mit sündigen Händen zu tödten. Als er am Kreuze starb, trug er die Strafe für alle unsere Sünden, und indem er so für uns sein Blut vergoß und für uns starb, erwarb er von Gott Vergebung und Gnade für uns.

Als unser Heiland vom Tode auferstanden war, fuhr er gen Himmel und alle Engel lobeten ihn und beteten ihn an, und er hat sich nun gesetzt zu der Rechten Gottes und bittet dort für uns. Sein Geist welcher ist der heilige Geist, treibt seine Jünger und Prediger hinzugehen und der Welt zu erzählen, was er für die Sünder gethan hat, um sie zu erlösen, und wie er für sie gestorben ist, und wie er es gern hat, wenn Kinder zu ihm kommen. Darum sollen Kinder, auch kleine Kinder, es gewiß glauben, daß er sie liebt, so gut wie andere Leute. Als er noch auf Erden lebte, nahm er die Kleinen auf seine Arme und segnete sie; und als seine Jünger diejenigen zurückwiesen, welche die Kinder herbeibrachten, und verlangten, man sollte die Kleinen nicht zu Christo bringen, ward er sehr unwillig und sagte: Wehret ihnen nicht, denn solcher Kinder ist das Reich Gottes. Und später, als er einritt in Jerusaleum auf einem Esel, da liefen die kleinen Kinder vor ihm her und lobeten Jesu und riefen ihm zu: Hosanna; und als Viele verlangten, er solle ihnen Schweigen gebieten, that er es nicht, sondern er ließ sie rufen und singen; denn er hört gern solcher Kleinen Gesang, Lob und Gebet.

Darum, weil ich gewiß bin, daß, wie früher, so noch jetzt unser Heiland will, daß die Kinder ihn kennen und zum Genuß seiner Liebe gelangen, so will ich euch erzählen, wie ihr zu ihm kommen könnt. Alles Gute, was ihr thun könnt, kann euch ihm nicht wohlgefällig machen: sondern ihr

müßt glauben an ihn und an die heilige Schrift, welche lehrt, daß er für euch starb, um abzuwaschen alle eure Sünden durch sein eigenes Blut am Kreuze. Wenn ihr Jesum Christum mit eurem Herzen nicht liebt, so habt ihr keinen Glauben; und wenn der Geist Christi nicht in eurer Seele ist, so seyd ihr von der Welt und kennet und liebet Jesum nicht; denn, wenn ihr ihn liebet und an ihn glaubet, so würdet ihr seinen Geist in euch finden.

Nun fragt ihr wohl; was ist denn Glaube? Liebe Kinder, der Glaube ist eine Gabe Gottes, durch welche man Christum kennet und liebet; und wenn ihr unsern Heiland um Glauben bittet, so will er ihn euch sicherlich geben, und ihr werdet gerechtfertigt seyn durch den Glauben—ich meyne ihr werdet Vergebung der Sünden haben. Unser Heilands Gerechtigkeit wird eure Seele bedecken, und er wird euch willig machen zu allen guten Werken, als da sind: die Predigt hören: die Wahrheit reden, die Feinde lieben und alles thun, was recht ist vor seinem Angesicht, ihr werdet dann gera beten und gewiß wissen, daß ihr in den Himmel kommt, wenn ihr sterbet. Manche Leute sagen ihren Kindern, wenn sie gut wären, in die Kirche gingen und keine Lügen sprächen, sondern beteten, dann würden sie selig werden. Das ist nicht das Rechte, nicht das Eine, was Noth thut; sie müssen Glauben haben an Christi Blut, glauben, daß er für ihre Sünden starb, und seinen Geist in sich haben, sonst werden sie nimmer selig werden. Nehmt eure Bibel und schlagt auf den Brief Pauli an die Römer, Cap. 8, V. 9., da werdet ihr sehen, wer den Geist Christi nicht hat, der ist nicht sein. Gehet denn hin, liebe Kinder, sammelt euch zum Gebet, und bittet euren Heiland, daß er euch gebe seinen Geist und das köstliche Geschenk seines Glaubens, und er wird euch erhören. Leset, was er selbst sagt im Evangelium Matth. Cap. 7, V.



11: Euer himmlischer Vater will seinen heiligen Geist geben denen, die ihn bitten. Ruhet nicht, bis ihr wißt, daß die Liebe Christi ausgegossen ist in eure Herzen; denn, wenn ihr sterben solltet, ehe ihr wiedergeberet seyd aus dem Geiste, und ehe ihr diesen Glauben habt, so werdet ihr nicht in den Himmel kommen.

Manche kleine Kinder, die erst 5 oder 6 Jahr alt waren, sind schon bekehrt worden und haben an Jesum Christum geglaubt und haben ein seliges Leben in der Welt geführt; und während andere Kinder auf der Straße spielten, schlechte Kinder im Wunde führten und wild tobten, hielten sie sich stille, redeten im Gebet mit unserem Heilande, lasen die Bibel und sahen auf Gott. So thaten sie fortwährend, bis sie sterben sollten, und dann zitterten sie nicht vor dem Tode, denn sie kannten den, der den Tod überwunden hat.

Kinder, die Jesum nicht lieben und keinen Glauben an ihn haben, fürchten sich zu sterben; aber die andern sterben gern, denn sie gehen hin, um mit unserm Heilande im Reiche Gottes zu leben, und werden von Jesu in alle Ewigkeit geliebt. O, ihr lieben Kleinen, ich bitte euch, seyd weise und erwählet Jesum Christum, und glaubet an sein Blut und an seinen Namen. Leset immer von ihm, und, wenn ihr nicht verstehen könnt, was ihr leset, betet zu eurem Heilande, und er wird euch den Sinn in eurem Herzen offenbaren durch seinen heiligen Geist. Denket nicht so: „Um des Heilands Liebe zu gewinnen, will ich gut seyn, in die Kirche gehen, beten, meinen Aeltern gehorchen, meine Brüder und Schwestern lieben und nicht zornig oder gottlos seyn;“ dies alles sind Pflichten, die ihr erfüllen müßt, aber den Himmel könnt ihr euch damit nicht erwerben; sondern bedenket, daß Christus die Menschen nicht liebt wegen ihrer Werke, sondern er liebt sie aus freier Liebe, das heißt ohne ihr Verdienst; bedenket, daß er jetzt

euch liebt; aber alles, was ihr thun könnt, vermag euch nicht die Seligkeit zu verdienen, ihr werdet sie nur erlangen um seines willen. Und wenn ihr alles Gute thut, was ihr thun könnt, dann bittet Gott und sprecht: „Herr, ich bin ein unnützer Knecht, ich kann nichts thun, dir zu gefallen, wie ich sollte; aber vergieh du mir alle meine Sünden um Jesu Christi willen, und gieb du mir deinen heiligen Geist in mein Herz, dann will ich dir besser dienen.“ Ja, meine lieben Kinder, bittet Gott, daß er selbst euch lehren wolle, wie ihr möget recht beten, denn eure beste Gebete sind vor ihm schlecht und müssen rein gewaschen seyn durch Jesu Blut, dann erst werden eure Gebete erhört werden, und wenn es eurem Heilande gefallen wird, euch seinen Geist zu geben und seine Liebe in eure Herzen auszugießen, dann werdet ihr nicht zittern vor dem Sterben, noch vor dem Tage des Gerichts, sondern ihr werdet in den Himmel kommen, ihr mögt sterben, wann ihr wollt. Satan kann euch nicht aus eures Heilands Händen reißen; ihr werdet selig seyn mit den Heiligen und bei Christo seyn allezeit.

Wenn euch Jemand fragen würde, was aus euch werden würde, wenn ihr sterben solltet, so wie ihr seyd, so würdet ihr gewiß nichts zu antworten wissen, sondern erschrecken und aufschreien bei dem Gedanken an den Tod, aber wenn ihr Christum kennet, so freuet ihr euch zu ihm zu kommen, und verlasset gern alle eure theuren Freunde, Vater und Mutter und alle andern, um einzugehen in den Himmel. Haltet euch aber nicht für wahre Christen, bis ihr Christum wirklich liebt; wenn ihr aber für euch selbst zu Christo betet, will Christus auch für euch bitten. Ja, gewiß, Herr Jesu, Amen. Amen.

Und nun, Du theurer Meister, Jesus Christus, ich habe diesen Brief geschrieben und stehe dich an, ihn zu segnen, daß er hingehe und den Kindern Heil bringe, wie es Dir wohlgefällig ist; gieb ihnen Verstand, daß sie lesen und an dich glauben und selig werden; und Du sollst dafür gepriesen seyn. Ja, gewiß. Amen.

Sendbote.

## Der Evangelische Besuch.

Mit der nächsten Nummer geht dieser Jahrgang des Evangelischen Besuchs zu Ende, und es ist Zeit zu fragen, ob er fortgesetzt werden soll oder nicht. Wir müssen zwar gestehen, daß der Englische Visiter unsere Zeit und Kräfte so in Anspruch nimmt, daß wir den deutschen Besuch nicht so interessant machen konnten, als wir es wünschten. Wir haben uns daher schon längst nach einem Gehülfen umgesehen, der uns einen Theil der Last abnehmen könnte, und wir hoffen vielleicht bald unsern Wunsch erfüllt zu sehen. Dann könnten wir unsern lieben deutschen Lesern mit neuer Munterkeit dienen, und unsern besten Fleiß zu ihrer Aufmunterung und Erbauung anwenden, wenn denn auch nur die Anzahl der Leser hinreichend wäre, die Kosten des Drucks zu decken. Wir bitten daher alle unsere liebe Brüder und Mitarbeiter im Weinberg des Herrn, und alle die dieses lesen, um ihre geneigte Hülfe, damit doch unsere deutsche Muttersprache nicht ganz vergessen werden möchte. Wenn jeder Leser sich nur so viel bemühen wollte, noch einen oder etliche Untersreiber für unser kleines Blatt zu sammeln, und das geringe Subscriptionsgeld von 50 Cents bald einzusenden, so würden die Kosten gedeckt seyn, und wir könnten den nächsten Jahrgang mit Freuden anfangen und fortsetzen, so lange der Herr will. Ihm sey Alles, wir und unsere Leser, und unser geringes Werk anbefohlen.

## Todes-Anzeige.

Starb im August oder Septbr. in Nord-Carolina Br. Jacob Bowman, alt 87 Jahre.

Starb September 25 in Mahoning Co. D. Mutter Sprengel, Wittwe von Weil. Heinrich Sprengel, einem Lehrer unter den River-Brüdern, alt 81 J. 1 M. 20 T.

Starb September 28 in Cumberland Co. Pa. Br. Johannes Sollenberger, alt 84 J. 1 M. und 5 T. Er hinterließ eine Wittve und neun lebende Kinder, welche alle Mitglieder der Gemeinde sind, wie auch bei 70 Enkel. Eine Tochter und etliche Enkel waren früher gestorben.

Starb October 6 in Jackson Township, Lebanon Co. Pa. Bruder Daniel Bollinger, einer der ältesten Bischöfe unserer Brüder, alt 74 J. 10 M. u. 14 T. Er predigte das einfältige, ursprüngliche Evangelium länger als 40 Jahre in Wifflin, Cumberland und Lebanon Counties, hielt während dieser Zeit mehr als 600 Leichenpredigten, war Bischoff seit ungefehr 30 Jahren, und wohnte letztes Frühjahr noch der Jähelichen Versammlung bei, wo er auf der stehenden Committée als eines ihrer ältesten Glieder zum letztenmal diente. Krankheit: Ruhr, mit darauf folgendem Typhoid-fieber. Leichentext: Röm 8: 18. Br. Wenger und Zug mit andern hielten die Leichenpredigt.

So ist dann ein anderer jener alten Knechte des Herrn, die für Säulen geachtet wurden in der Gemeinde, zu seiner Ruhe eingegangen, und Jüngere müssen ihre Stelle einnehmen. Möge der Herr uns Gnade verleihen, treu zu seyn, wie wir hoffen und trauen, daß sie waren in ihrer Zeit und Geschlecht. Sie waren nicht vollkommen; sie hatten ohne Zweifel ihre Gebrechen; aber so lange sie unsre Lehrer waren, war es unsre Pflicht ihnen unwürdig zu seyn; denn, wie der Apostel sagt, "sie wachen über unsere Seelen, als die da Rechenschaft geben sollen, auf daß sie das mit Freuden thun und nicht mit Seufzen." Es freut uns zu vernehmen, daß das Ende unseres Bruders im Frieden war. Möchte es auch unser Theil seyn.



# THE MONTHLY GOSPEL-VISITER.

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Selected for the VISITER.

## CHRISTMAS-THOUGHTS.

*"Let us now go even unto Bethlehem, and see the thing which is come to pass."*

Luke 2: 15.

This was the language of the shepherds. And it was not a vain curiosity that led them. While keeping their flocks by night, the angel of the Lord appeared unto them, and said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger." This they considered, as it really was, an order to repair thither, to ascertain and report the fact.

And they would have set off instantly. But there suddenly descended a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest; on earth peace, good will toward men." We know not how long this melody continued. Yet who can wonder at their staying till it was over?

But no sooner were the angels gone away into heaven, than "the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Let us accompany them; and contemplate a scene which will induce us to exclaim, with Moses, on a very marvelous, but very inferior occasion; "Ask now of the days that are past, which were before them, since the day that God created man up-

on the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it!"

In this thing which is come to pass, we behold a very striking display of divine truth. The coming of the Messiah was called, "The truth of God." Many things evince the Divine veracity: but this was the main pledge. It was the chief promise, ever given to man. It was also the earliest assurance: it was given as early as the Fall. And what a length of time the assurance seemed to hang in suspense! A year—a hundred years—a thousand years—another thousand, and another, and another rolled away before the "Seed of the woman" appeared! Hath he forgotten to be gracious? Doth his promise fail for evermore?

But at the end of four thousand years, it was proclaimed, His counsels of old are faithfulness and truth. How many also were, what we may call the minute parts of the promise. It was foretold that he should descend from a particular nation—the nation of the Jews: a particular tribe—the tribe of Judah: a particular family—the family of David: a particular mother—a virgin. On how many things does the veracity of God now depend, the failure of any one of which would prove him a liar.

The place of his residence was foretold—it was Bethlehem. The prophecy had been recorded for ages, and was acknowledged at the time of his birth.

But how many things were necessary to this; and how accidental seemed the fulfillment! For Joseph and Mary were residing in Nazareth. And had not Judea been under the Roman dominion; and had not Cesar Augustus proudly wished to know the number and wealth of his subjects; and had Mary been delivered a few days sooner or later: he would have been born elsewhere, and the word of God would have been of none effect.

All these occurrences appear casual; and they were so to the parties themselves; but not to God. He knows all his works from the beginning. All these events seemed loosely connected: but they were links making an adamant chain. The truth of God was the pivot on which all turned: the centre in which all united; the end to which all referred.

Let us see here, not only how willing, but how able he is to accomplish his word; and be strong in faith, giving glory to God. Let no apparent delay, no opposing difficulties, no interfering interests, affect our minds. His purpose is secretly, yet uncontrolably, moving on; and the most unlikely instruments are contributing to its execution. How much depends on our confidence in the truth of God!

We see, in the thing which has come to pass, a wonderful combination. A combination of natures.—I admit his humanity; and why should I question his divinity? I find many things ascribed to him, which cannot belong to him as God; and I find others ascribed to him, which cannot pertain to him as man: and here is the solution of the difficulty—"God was manifest in the flesh." A combination of grandeur and abasement.

Whose birth could have been more obscure and degrading? What welcome was given to him? What preparation was made for him?—"The world was made by him, and the world knew him not. He came unto his own, and his own received him not." A poor young female was his mother; a stable his chamber; a manger his cradle, because there was no room at the inn.

But whose birth was ever so glorious? Ye gods of the earth, bring forth your first-born; but no new star sparkles over where the young child is. No wise men come miraculously from the East to worship him. No angel comes down. No heavenly choir sing his birth. No command is given, Let all the angels of God worship him. No spirit of prophecy breathes inspiration. No SIMEON waits for him as the Consolation of Israel. No ANNA speaks of him to all those who look for redemption.

We see also a prodigy of *benevolence*. Every thing says, Behold a love that passeth knowledge. His former condition—he *was* rich, and *became* poor. His independence and choice! he was *not constrained* to enter such a state.—Lo! I *come*, says he: he gave his life a ransom for us. The principle that moved him—it was not our desert: but his own *mercy*. He came into the world to save *sinners*: he died for the ungodly: in his love and pity he redeemed us. His not waiting for our application, arising from a sense of our need of him—His engaging, in foresight of all the degree and extent of his sufferings—His going through the whole, without repenting of the expensive undertaking—His accomplishing it with delight.

Here also, we see an *example* for our imitation. Did he thus despise worldly



distinctions? and shall we admire them? shall we seek great things for ourselves?—place such a Christian by the side of the manger! Having food and raiment, let us be therewith content. Shall we find it difficult to condescend to men of low estate, and to exercise self-denial in doing good? “Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”

Did he not only stoop so low, but suffer so much for us; and shall we not be willing to endure any privations, and incur any sacrifices, for our brethren? “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.”

Great as this thing is which has come to pass, there are many who will refuse to take a step to see it. Even at the very festival, which is the commemoration of it, they will be found anywhere rather than at Bethlehem. They will be attracted to every thing, rather than to that sight, which the shepherds left their flocks, and made haste to see; which the Eastern sages came such a vast distance to behold; and which drew all heaven down to earth. Some, while they observe the day by a freedom from labor, not only neglect, but insult the subject of it; and by intemperance and riot, revive the works of the devil, which the Son of God was manifested to destroy.

But, let us call off our attention from the little, debasing, vexing, defiling things of the world, and repair to

the infant of Bethlehem, the desire of all nations. Let us give him the glory which is due unto his holy Name; and say, “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”

Let us behold in him provision made for our recovery, the most suitable to our wants, and the most adequate to our relief; and placed entirely within our reach, let us embrace him; and exclaim, “Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him: we will be glad, and rejoice in his salvation.”

And let our zeal and gratitude be equal to our joy. And let us follow the shepherds not only in our going, but in our return—“And when they had seen it, they made known abroad the saying which was told them concerning the child”—“And they returned, glorifying and praising God for all the things that they had heard and seen.”

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### REFLECTIONS ON THE CLOSE OF THE YEAR.

*“He thanked God, and took courage.”* Acts 28: 15.

Gratitude and confidence are individually excellent; but their union is admirable. They adorn, and recommend, and aid each other. There is no one they so well become as the Christian. And when is he without cause for both? When has he not, if truth examine his condition, a thousand excitements to praise, and encouragements to hope?

It can never be more proper to exercise these, than at the interesting period

of the close of the year; when we are so naturally and unavoidably led to think of the *past* and the *future*. Let us therefore follow the example of PAUL, when he met the brethren at *Appii Forum*.—Let us thank God and take courage.

What can be more reasonable than to thank God when we review the past? While many have been cut off, and not a few in their sins, we have been carried through another year in safety. We have been exposed to accidents and diseases, as well as they who are now in the dust; and our frame has been as delicate and as frail as their frame. But we are the living, the living to praise him, as it is this day; and all our bones can say, Who is a God like unto thee?

While he has holden our souls in life, he has also continued our mercies. These mercies have been new every morning. Of the least of all these we have been unworthy. And had we been dealt with according to our desert, we should have been the most wretched beings on earth. But we have been fed at his table; we have been clothed from his wardrobe. We have had not only the necessities, but the comforts and indulgences of life. He has given us richly all things to enjoy.

He has made the outgoings of our mornings and evenings to rejoice. He has given us the succession of the seasons. He has blessed the springing of the earth. He has charmed us in the field, and in the garden, with melody, and fragrance, and colors, and tastes. What relative attachments! What endearments of friendship and brotherly love! What pleasing interchanges of solitude and society, at home and abroad, of labor and of rest, have we enjoyed!—

We have not only to acknowledge private, but public mercies. How has he blessed and preserved our country, notwithstanding all our national provocations! While bloody wars deluge the old world, we have been at peace. While pestilence and disease has raged in some parts of our own country, we have been spared. He has not only blessed us personally, but relatively. He has been the Benefactor of our families and friends. Yea even in our afflictions he has blessed us.

He has blessed us not only in the kindnesses of his providence, but in the enjoyment of his grace. True, the grace of God that bringeth salvation hath appeared unto *all men*; but oh, how few are permitted to see it without a veil, to enjoy it without hinderance! How few are privileged as we are in this age and country. We have had our days of rest. Our eyes have beheld the beauty of the Lord and of his worship. We have been made joyful in his house of prayer. We have rejoiced over sinners that repented; we have rejoiced to hear of God's children born in a strange land; we have rejoiced at our lovefeasts, where he has fed us with the finest of wheat, and with oil out of the rock has he satisfied us. Bless the Lord, oh my soul, and forget not all his benefits!

We have had trials; but even these, instead of checking gratitude, if properly reviewed, will increase it. They have been few, compared with our comforts. They have been light, compared with the sufferings of others. They have been variously alleviated; in measure, when they shot forth, he debated with them; he stayed his rough wind in the day of the east wind. They have been all founded in a regard to our welfare. They have imbittered sin;



and endeared the Scriptures, and the Throne of grace, and the sympathy of Him who is touched with the feeling of our infirmities.

They have weaned us from the world. They have told us that this is not our rest. They have also assured us that he knows how to support and to deliver. Aaron's rod blossomed—so shall ours; and yield the peaceable fruits of righteousness. There was honey at the end of Jonathan's rod—and there is sweetness at the end of ours. Yea, already we can say, It is good for me that I have been afflicted. Surely a gratitude is required, on this occasion, that will not expire in mere acknowledgments, but induce me to dedicate myself to his service, and walk before him in newness of life.

And what can be more reasonable than to take courage when we look forward? We enter, indeed, on the year commencing, not knowing what a day may bring forth: and darkness is apt to gender dread. Duties will arise; and we must meet their claims. Afflictions may arise; indeed they are almost unavoidable. Does not every path of life lead through a vale of tears? Is not every thing here uncertain? My health may be assailed. My friends may be removed. This year I may die.

But I will pore on this no longer.—I will not sour my present mercies, by suspicion, or fear, or anxiety. It is my duty, it is my privilege, to be careful for nothing; but to cast all my care on him who careth for me.—*I take courage*, from his former dispensations. Has he ever forsaken or forgotten me? Because he has been my help, therefore under the shadow of his wings will I rejoice.—*I take courage* from his providence. I am not in 'a fatherless world.' Nothing is left to chance. My ways

are continually before him; and the very hairs of my head are all numbered.

*I take courage*, from his power. Nothing is too hard for him. He can make even mine enemies to be at peace with me. He can render every loss a gain. He can make all things work together for my good. *I take courage*, from his promises. They are all faithfulness and truth. And what ease do they leave unnoticed, unprovided for, from which despondency can spring? I will therefore trust, and not be afraid; but go forward, cheerfully with Him who said, "I will never leave thee nor forsake thee."

"Beneath his smiles my heart has liv'd,  
And part of heav'n possess'd :  
I praise his name for grace receiv'd,  
And trust Him for the rest.

\* \* \*

(The beloved brother from Germany, whose letter we communicated in last No. has been on a visit with us since, and left us some pamphlets, published in Germany, from which his and his brethren's sentiments can be discerned more fully. To this end we insert here the commencement of their treatise on baptism, which is entitled :

#### BAPTISM ACCORDING TO SCRIPTURE.

In answer to the (following) queries,

- I. What is Baptism?
- II. Who are to be baptized?
- III. How is baptism to be performed?

&c. &c. Elberfeld 1852.)

To the faithful brethren in ELBERFELD, GRAFRATH, WALD, SOLINGEN, BURG, REMSHEID, WERMELSKIRCHEN and HUCKESWAGEN, together with all those who call upon the name of our Lord Jesus Christ in every place both theirs and ours.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

JESUS says, John 14: 15-21. "If ye love me, keep my commandments.—He that hath my commandments, and keepeth them, he it is that loveth me."

John 8: 31. 32. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Acts 17: 11. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

It is the first requisite in every Christian, who loves Christ, and desires to inherit eternal life, that he should follow and obey with an upright and humble heart the injunction of Christ "*to search the Scriptures;*" at least he should seek and search that in the same, what is most necessary for salvation, namely the following three points: REPENTANCE, FAITH, BAPTISM. Acts 2: 37. 38. Ch. 8: 27. 38. Ch. 16: 30—33. Mark 16: 16. John 3: 5. Tit. 3: 5. 1 Pet. 3: 21. Gal. 3: 26. 27.

One of the most important commands and saving ordinances of our Lord Jesus Christ for the believer is *Baptism*, which Christ next to his entrance upon the prophetic office received himself from John, (Matth. 3: 13.) and which he commanded to his disciples as his last command just on parting and leaving this world, namely first to teach and then to baptize.

Jesus says, Matth. 28: 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost."

In these words of our Lord is the command of baptism expressed most

emphatically, and at the same time also expressly stated, who are to be baptized, namely those, who have been taught in the first place.

1. *What is baptism, and to what end has Christ instituted the same?*

1. In baptism the repenting believer obtains forgiveness of his sins and the gift of the holy Ghost. Acts 2: 38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the holy Ghost."

2. In baptism the repenting believer's sins are washed away, as it is clearly evident from the baptism of the apostle Paul.

Acts 22: 16. (And Ananias said unto Paul,) "Why tarriest thou? Arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord."

1 Cor. 6: 11. "And such were some of you: but ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Heb. 10: 22. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies *washed* with pure water."

Eph. 5: 25—27. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the *washing of water by the word*,—that he might present it to himself a glorious church, not having spot or wrinkle; or any such thing; but that it should be holy and without blemish."

*Note.* Baptism is called a washing of water by the word for this reason, because its command and its power is in the word of the Lord, and because in baptism the water and the word are united together.



3. Through baptism after (and upon) faith true regeneration takes place, namely by the living word of God.

1 Pet. 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

John 3: 5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Tit. 3: 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Rom. 6: 34. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

4. Baptism upon faith is necessary unto salvation.

Mark 16: 15. 16. Jesus said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Hence for every man that wishes to be saved, two things are requisite, first faith, then baptism; but he that believeth not, will be damned, whether he be baptized or unbaptized, because baptism without faith is nothing, & is not even named by the Lord.

"So then, faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. And since baptism is to follow (not precede) faith, which cometh by hearing, a proper age is required in order to understand what we hear of the word.

#### Remark of LUTHER on BAPTISM.

"Because there is such great use and power in baptism, let us now see further, who the person be, which may receive such, as baptism gives and benefits? This is again expressed most distinctly and clearly even in the words, He that believeth and is baptized, shall be saved. That is, faith makes the person alone worthy to receive that wholesome, divine water beneficially. For since it is here proposed and promised in the words by and with the water, it cannot be received otherwise, then by believing it with our hearts. Without faith it is of no use, though in itself it is a divine and most precious treasure. Therefore the single word 'He that believeth' is so powerful, as to exclude & drive back all works which we can do with a design to obtain and merit thereby salvation. For it is concluded, what is not faith, can do nothing and will obtain nothing."

(Luther's larger Catechism.)

#### Remark of CALVIN on BAPTISM.

"Since Christ commands to teach before baptism, and that only believers should be admitted to baptism, it seems, as if baptism was not rightly administered, if it is not preceded by faith." Harm. Evan. Comment. V. II. p. 272.

5. Baptism is to the believing a means of salvation.

1 Pet. 3: 20. 21. "While the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

No te. Baptism has been prefigured by the ark of Noah and by the water of the flood. The similarity between both appears in the following particulars:

1) The Lord God caused the flood to come over the world. So likewise is God the author of baptism. Matth. 21: 25. Luke 3: 2.

2) By the flood sinners were drowned, and nothing retained life, what was living out of the ark. Thus also in baptism the old man with his evil lusts is drowned and killed, where there is true faith. Rom. 6: 3.

3) In the flood all were preserved in life, that had entered into the ark. Thus also will be preserved unto eternal life those who believe and are baptized, and remain steadfast in faith.

4) After the flood God made a covenant with Noah, and promised him his grace. Thus God also makes by baptism a covenant of grace with us, and promises us life and salvation. Hence baptism is not an ordinary washing for the putting away of the filth of the flesh, but the covenant (the answer) of a good conscience toward God, inasmuch at the baptism of the primitive Christians the candidate was asked, whether he would renounce the devil & all his works, the world and all its vanities. See Cave's primitive Christianity Part I. ch. 10. p. 327.

6. By faith believers put on Christ in baptism with his righteousness, merit and all his blessings, which he has wrought out for them by his suffering, death and resurrection, and they become partakers of the divine nature according to the measure of their faith, inasmuch as they put on Christ himself as the true wedding-garment and robe of righteousness by baptism, by which they are made truly the children of God, as the apostle Paul testifies.

Gal. 3: 26-27. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Now that infant-baptism, which is performed without consciousness, without faith and consequently without effect, is not that powerful baptism instituted by Christ and received in faith, in which Christ is put on, we can, alas! see in that heathenish and worldly Christendom, and in that wicked and Christ-hating youth, who have all been baptized in that manner, and who in their unrepenting worldly mind still think, that by their infant-baptism they had become Christians. Hence the preaching of repentance, of forgiveness of sins and of regeneration is scoffed and rejected by most of those who have been baptized as children. Here the word is fulfilled Prov. 29: 18. "When there is no vision, (prophecy, or the true interpretation of the word) the people perish; but he that keepeth the law, happy is he."

7. Baptism upon faith is one of the three witnesses on earth, which are: The holy Spirit, the water of baptism, and the blood of Jesus Christ the Son of God.

1 John 5: 8-10. "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.—He that believeth on the Son of God has the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

This threefold testimony of the holy Spirit, of the water of baptism, and of the blood of Christ is necessarily required to prove and to be assured, that we believe in the Son of God according to the Scripture. For it is said, He that believeth in the Son of God hath the witness in himself. Consequently to a true faith in the Son of God this threefold testimony belongs,



First, The holy Spirit (in and by the word) which produces faith, and "beareth witness with our spirit, that we are the children of God."

Secondly, The water of baptism as the seal or confirmation of faith.

Thirdly, The blood of Jesus Christ, the Son of God, which cleanseth us from all sin; 1 John 1: 7. *us*, namely John speaking of believers and baptized persons, who walk in the light, and have fellowship with God,—those have the blood of Christ as the third witness.

It is said, These three agree in one, and are not to be separated, but belong to a perfect faith in the Son of God.—And he that says, he hath no need of one of these witnesses, maketh God a liar, according to 1 John 5: 10. "because he believeth not the record that God gave of his Son."

Who then can say, that because he hath the holy Spirit or the baptism of the spirit, he hath no particular need of baptism in water, since that was the very ground of necessity for such souls, having received the holy Ghost, and the same operating in them, so that they became also willing to be baptized into the death of Christ, as we read Acts 10: 47–48. "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Matth. 3: 11. John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost and with fire."

This passage is often referred to in order to show, as if water-baptism was superfluous or not necessary for believers, (who had received a spiritual bap-

tism). Yet Peter presents this as the very ground and reason, why those should be baptized, who had received the holy Ghost as well as the apostles. Acts 10: 47–48. 11: 15–16. "And as I began to speak, the holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the holy Ghost."

The baptism of the holy Ghost does not make superfluous or unnecessary the baptism in water instituted by Christ; but rather properly prepares and qualifies us for it. For such people, as have been renewed by the Holy Ghost are the only proper participators of baptism and the communion.

Consequently in obedience to the words of the apostle, every believer has the clearest as well as the strongest ground for receiving and observing baptism, though he has received the Holy Ghost in like measure as the apostles. For only believers are to be baptized & not unbelievers.

Let every believer, who stands under the chastening influence of the Holy Spirit, beware, not to oppose himself to the counsel of God, as it is said of the scribes, Luke 7: 30. "But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." But the Lord said, "Whereunto then shall I liken the men of this generation? And to what are they like?"

(To be continued.)

#### A LETTER FROM THE HOLY LAND.

(The following letter was lately sent to us in a copy by a beloved br. in Virginia. To whom it was written, is unknown to us. However there are ques-

tions answered in it, which we had raised long ago in the Visitor. (See G. V. volume IV page 92.) We have already published several letters of this dear LYDIA SHULER, inasmuch as we deemed them interesting, instructive and edifying, if we hold fast that which is good, and leave the rest in its place. At the same time we have considered it our duty to warn of abuse, which might easily take place, if we were induced by the enticing descriptions of the holy land &c. to take steps, of which we might repent afterwards.—Recollect, dear readers, that we are not directed to an earthly, but to a heavenly Canaan in the Gospel, and that when the time shall come, the Lord himself will redeem his ancient people ISRAEL, lead him back to the promised land, and bless him there. To run ahead of the Lord is always dangerous. With these remarks we give also the present letter—Ed.)

Plains of Sharon, May 10th, 1854.

Dear brother in Christ.—I received your letter with pleasure on the 21st of February, and should have replied ere this, had time and circumstances permitted. When I opened your letter a gold dollar dropped out, for which I thank you and pray that the Lord may return to you his rich blessings a hundred fold.

You express a desire to know what has provoked me to forsake my father, mother, brother, sisters and friends and come to this land.—When I felt my sins heavy upon me, and no one could take them away but he whose blood was spilt here in this land, he said, come unto me, I will comfort thee; and indeed I found him precious to my soul. I then laid myself and all that was near and dear to me on the altar and prayed that I might only do the Lord's will and be useful in his vineyard.

After this change the Scriptures became very precious to me and was my study and delight especially the prom-

ises and unfulfilled prophecies respecting the coming and kingdom of our blessed Saviour. In connection and immediately preceding I saw the many promises of the blessing and restoration of Israel to this land to the Lord of the Bible, of all prophets and of Jews. I became convinced that Gentiles had a duty to do to Israel, and that that duty and work must be here where only God has ever manifested himself in blessings to them, and where only he has promised to purify and bring them back to himself as in Ezekiel 36: 25. and many other like passages.

At this time also I became providentially acquainted with a few very devoted individuals in Philadelphia, to whom I became attached. They had formerly belonged to different denominations; but from the study of the Bible they were convinced that all sectarianism was wrong. And they had seceded from all human organizations, though still feeling christian love and charity for all God's true children of every name. Those as well as myself became convinced of the duty of making an effort to do something for the good of the suffering Jews.

Hereafter some of our number had visited this land, and ascertained the great poverty and misery of the Jews here, and their ignorance and want of employment and the fine climate and fertile soil. They resolved to forsake their homes and come as a small christian colony, and do all in their power to teach them agriculture and the means of subsistence, and thus win their hearts to a preparation for the spiritual work which the Lord will soon do among them.

After much prayer and consideration I also resolved to give myself to the Lord in this laborious self-denying



work, and to cast in my lot with these friends so long as Providence should sustain us and open our way. This cost me no small struggle to forsake my beloved father, mother, brothers and sisters, and to go in faith, without any certain support, to such a distant desolate land!

Since we came we have suffered many trying difficulties and severe privations in living, as our accommodations being very plain and poor. But the Lord has been with us to sustain and provide and open the hearts of the Jews to confide in us as their disinterested and sincere friends by our very simplicity and poverty, while they shun & suspect all fine-dressed high-salaried missionaries of which class there are many in the cities here. English Episcopal, Roman Catholics, Greeks, and Armenians with their fine houses, churches and convents and rich robes and grand ceremonies.

We have leased land and cultivated, and live in the country on it as no other Europeans or Christians have done. We employ all the poor young Jews we can get money to pay in our work. We also make garments for the naked and give away old clothes and vegetables and medicine to the sick.

We find plenty of hard labor in those things. But we are happy in seeing a great improvement in morals and industry in those who are under our roof and in our employ. Now they are so attached to us that the door is open for us and any others on the same humble plan to do great good to them and this land.

But we need more means. Many come and entreat us to employ them at four dollars a month and find themselves, which we are obliged to turn away; poor suffering men with fami-

lies. Their chief rabbies visit us and are very friendly and approve of our work and say they will send us any number of learners as soon as God shall send us help to employ them, and some are writing to the Jews abroad to send us help for their sake.

O! I sometimes think if the dear dunkard brethren only saw their starvation and nakedness and willingness to work, they would send of their abundance to help those whose debtors we are.

(Here we must remark, that this call to "the beloved Dunkard-brethren undoubtedly is directed in the first place to those who celebrate the seventh day, and therefore are in union with the writer and her society. In regard to our brethren, who simply follow in all cases the express word of God, they humbly believe that mystery, revealed to us by Paul, Rom. 11: 25. "that blindness in part is happened to Israel, UNTIL the fullness of the Gentiles be come in;"—and that consequently WE cannot help Israel, if we were ever so desirous, *as long as* there are Gentiles to be converted, and are actually converted. The call of our poor brethren in Germany is of right nearer to our heart, and still nearer that of our poor brethren *here*, whom we *know*. Ed.)

We are now two years and three months in this land. The first year we lived in a beautiful little valley near Bethlehem, called Artos or Solomon's gardens. While we lived there we were cruelly treated and persecuted by some of the members of the english Episcopal church, and at last driven out, and were obliged to move to Jerusalem.

There we resided three months. During this time we had an opportunity to visit many sacred and interesting places. The *mount of Olives* where the man of sorrows wept, and often retired in solitude to pour out his heart before his Father who sent him to bring salva-

tion to a fallen world. *Gethsemane* is at the foot of Olivet, it is in possession of the Roman Catholics; they made it into a flower garden. When I went there I thought of him who bore the sins of the world, who agonized till the sweat fell to the earth like great drops of blood.

*Bethany*, the town of Mary and Martha is about two miles Southeast from Jerusalem; there are only a few old ruins now which are inhabited by Arabs. They still show the tomb of Lazarus, a little cave in a rock. I also visited the tombs of the kings; they are about half a mile north of Jerusalem, hewn out of a solid rock under ground. We entered a door about 3 feet high into a large dark chamber, from which three other doors opened into rooms in which recesses are cut in the rock for coffins to set on. We saw a few remains of broken stone coffins.

The Jordan is another interesting place I visited, about thirty miles east from Jerusalem. The river contains about the same volume of water as the Schuyikill, though narrower and flows swifter. I cannot express the feeling I had when I stood on the bank of the Jordan. I thought of him who went down in the water and was baptized and after he came up out of the water he saw the heavens opened and the spirit descended in the form of a dove. He chose a place where there was much water. A handful would not suffice him. Mount Nebo is in sight at the place where I was, where Moses viewed the land of Canaan.

July 8th. A year ago in June we moved to this place one mile and a half from Joppa, now called Jaffa, where we leased 20 acres of land, belonging to a Jew, who has been cultivating it for 6 years. Four acres of it is planted

with fruit trees such as pomegranate, orange, lemon, citron, banana, palm, quince, apple, pear and plum.

This patch requires irrigation in summer. The water is drawn by mules with a clumsy machinery from a well into a reservoir from which it is let out in channels around the trees; vegetables are raised the same way during the dry season. The winter here is the best season to raise vegetables, as there is no frost here on the plains.

This last winter was unusual cold, and one day it snowed a little but melted almost as fast as it fell on the ground. It was quite a wonder to the natives, and old residents here told us that they had not seen any snow on the plains in 30 years. Snow is more frequent on the mountains.—

Seven months ago we four in number were the only American residents in the holy land except one missionary family in Jerusalem, who has since returned to the United States on a visit, and now our number has increased to 16. One family came out from Massachusetts last December, and settled near us. Two families came out this last May, one from Rhode-Island, the other from New-Jersey.

All came for the same purpose as we did, to help Israel. All keep the seventh day, sabbath of the Lord God. We have every Sabbath morning and afternoon meeting at our house, where all the brethren and sisters meet. Twenty Sabbath keepers, four out of this number are Germans, who came to this land 4 years ago with the same view as we.

It is indeed a privilege to meet with so many of the Lord's children after being separated so long from any religious society. Dear brother you ask

(Concluded on page 294)



## CHRIST THE DOOR.

*"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."* John 10: 9.

A Door is a very familiar and striking representation of the Lord Jesus. It seems hardly necessary to remark, that it must be a metaphor. Yet the Papists, from taking literally, what is spoken in a similar instance, have introduced the monstrous doctrine of transubstantiation. Because when he took the bread, and the wine, our Saviour said, "This is my body, and this is my blood!" they believed that the disciples received his real body and blood; and that every communicant does the same now, when the priest has consecrated the elements; and, say they, we only take him at his word—nothing can be plainer. Upon the same principle, we may say, he is timber and nails: for he says—what can be clearer? "I am the door." But can any man of common sense—can a child suppose that he means anything more than that a door is an image of him?

The design of the allusion is obvious. A door is the medium of passage—and Jesus stands between God and us. He is the mediator of the New Covenant. God comes to us through him; and conveys all his blessings to us by him. And we approach God through him. I am the way, said he—No man cometh unto the Father, but by me. And as, with regard to our persons, we come unto God by him; so it is with regard to our services: we offer up spiritual sacrifices, acceptable to God by Jesus Christ. And, with regard to both, we have boldness and access, with confidence, only by the faith of him.

But how is the person described who derives benefit from him? He makes

use of him for this purpose—"By me if any man enter in." This supposes a spiritual concern. Many are careless about their souls. They have never been convinced of sin: never induced, from an apprehension of their danger, to cry, What must I do to be saved? They are men of the world: and all their anxieties are confined within the narrow bounds of time and sense.

Others, if in a degree awakened, are not enlightened. Their concern is erroneously directed; for there is a way which seemeth right unto a man; but it ends in death. There is a refuge that cannot abide the storm. There is a hope that is like the spider's web; as curiously wrought, and as easily destroyed.

The case is this. There is salvation in none other than in him, who was delivered for our offences, and was raised again for our justification. In the Lord alone have we righteousness and strength. To him, therefore, must men come. And to him the Christian *does* come. He knows, not only that there is no salvation for him out of Christ, but that there is no salvation for him in Christ, without a dependence upon him, and an application to him.

Yes, the Christian knows that, as a medicine never taken, can never cure; and as food never eaten, can never nourish; so an unapplied Saviour is no Saviour to him. He therefore makes use of Christ for every end he is revealed to answer. He builds upon him, as a foundation. As a way, he walks in him. As a door, by him he enters in.

And what are the advantages he obtains when admitted? Safety—"He shall be saved." Saved from the curse of the law, and the wrath to come—Saved from the roaring lion, who goeth about seeking whom he may devour—

Saved from the king of terrors—Saved from a world lying in wickedness—Saved from an evil heart of unbelief, in departing from the living God—Saved in the Lord, with an everlasting salvation.—

*Liberty*—"He shall go in and out."

A man is free in his own house. He goes in and out at his pleasure;—and when he goes out, he is not shut out, like a stranger; and when he goes in, he is not shut in like a criminal. This too, is the privilege of sheep, under the care of a good shepherd. They go in; but if they could not go out, the fold would be a prison. They therefore, at night, go in for protection; and in the morning, go out for pasture. The expression, therefore, is used in the Scripture as significant of *freedom*: and the meaning is, that what is done for the Christian's safety, does not compromise his liberty. He knows the truth; and the truth makes him free: and he is *free* indeed—*free* to go wherever he pleases in Immanuel's land—*free*, to partake of all the privileges of the sons of God.—

*Plenty*—"And find pasture." Ah! said one of them, realizing this, "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." So Isaiah—"They shall feed in the ways"—the ways of his commandments, ordinances, and dispensations—"and their pastures shall be in all high places"—where they cannot be hid; but where they may seem unlikely to find supplies; as elevations, especially in warm countries, are commonly barren—but he feeds them, while he lifts them up forever. Religion raises them; but not into regions of barren speculation—for it is added, "They shall not hunger nor thirst; neither shall the

heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

FOR THE VISITER.

#### AN OINTING THE SICK WITH OIL.

I cannot say whether this has been in the Visiter heretofore or not, as I have not had it long.—But the subject has been somewhat on my mind as a wonder, why this duty is become so extinct in these our days? We find, it was distinctly observed in ancient times, and connected with such great promises.

Our brother the apostle James has written thus upon this subject;—"Is any sick among you, let him call for the elders of the church, and let them pray over him, *anointing him with oil in the name of the Lord*, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." James 5: 14, 15.

Not only this, but when our Lord sent the seventy disciples, it was a part of their commission to perform this holy work, as we can find in Mark 6: 13. "And they cast out many devils, and anointed with oil many that were sick and healed them."

Now this is the privilege of the afflicted sons and daughters of men, and if they do not embrace this opportunity, it is their own fault. And all those, who desire to have this holy work performed upon them, ought to be perfectly reconciled unto the will of God, in particular as it respects their recovery from a bed of afflictions. Yes we ought to make a complete surrender of ourselves into the hands of the Lord.

And it is the bounden duty of the children of God, to visit the sick and



administer to their relief as far as lieth in their power. There are other passages of scripture which might be quoted concerning this duty, as you know, but I do not wish to be tedious. My opinion is that it is efficacious; and a duty that should be observed, but I am satisfied with the rules of the brethren in general.

I would ask the favor of you my brother to give me a distinct answer on this if you can why it is, or how it came, that this important duty is become almost extinct, seeing it is connected with such great promises &c., and still not observed, and performed by the brethren in general?

J. S. B.

#### NOTE OF THE EDITOR.

This subject has been treated upon in our former volumes, if memory serves us right or at least at several yearly meetings of later years. It is not so extinct, as our correspondent appears to think. There is scarcely one out of ten cases of sickness among members in our church, and the churches around us, where this ordinance is not administered; and we have assisted in its observation hundreds of miles from home East and West and South.

Why it is, or how it came to pass that it became almost extinct in some corners of the Lord's vineyard, we cannot tell. Whether it is, that the elders and teachers forget or neglect to teach their members to observe all things whatsoever Christ has commanded them, (and from the passages alluded to it is evident, that *the anointing of the sick with oil* was a command of the Lord;—or whether it is, that members, when they are sick, are forgetful of the command and their duty to call for the elders of the church for that express pur-

pose, we leave to the determination of those concerned.

One thing we do know. If our beloved brethren read their Bibles, and especially the New Testament carefully, regularly, daily by course or in rotation, at least one chapter a day, they will find and be reminded of every ordinance of the house of God, as well as of every doctrine, which we are to believe, and of every duty which we are to perform. They will find for instance, that our Saviour was anointed not only *once*, not only *twice*, but *three* times, as we will try to make evident.

The *first* anointing of Jesus we find recorded in Luke 7: 36—50. It was performed in the house of a Pharisee, long before his suffering, shortly after the messengers of John the Baptist had been sent to him, saying, Art thou he that should come? or look we for another? (see verse 19—35) by a woman which was a sinner. The Saviour accepted it as a token of love, and said, "Her sins which are many, are forgiven; for she loved much." Think of this, dear brethren and sisters.

The *second* anointing of Jesus we find in John 12: 1—8. This happened "six days before the passover," when Christ himself was offered up as the real paschal lamb of God, which taketh away the sin of the world;—at Bethany, where Lazarus was which had been dead, but whom Christ raised from the dead; and was done by Mary, the sister of Lazarus, and the Lord accepted it, saying, Let her alone: against the day of my burying she has kept this."

The *third* anointing of Jesus Matthew has recorded, (26: 6—13.) and Mark, (14: 3—9.) and took place only *two* days before the feast, also in *Bethany*, in the house of Simon the leper by a woman not named. But the

Saviour declared, She hath wrought a good work upon me.—For in that she hath poured this ointment on my body, she did it for my burial.” And now take particular notice, ye preachers of the Gospel, what our Lord and Master says further. *“Verily I say unto you, Whosoever this Gospel shall be preached in the whole world; there shall also this, that this woman hath done, be told for a memorial of her.”* Matt. 26: 13. *“Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.”* Mark 14: 9.

Now, brethren beloved, if our Saviour himself submitted no less than three times to being anointed;—if he was anointed not only on his head, but also on his feet, to show, that not only the exalted, conspicuous members of the body, his church, but also the most humble and lowest may be anointed, and whatever we do to the least of his brethren, he will consider as done unto himself;—if He accepted the anointing of a woman, which was emphatically called a sinner, as a token of much love, whereupon many sins were forgiven her; if he calls it a good work, worthy to be remembered, and charges his servants particularly and repeatedly, that in preaching the Gospel throughout the world ANOINTING should not be forgotten;—if by His command and authority it was the common practice of his disciples, TO ANOINT WITH OIL *those that were sick, and they were healed*;—and if by the inspiration of His Spirit JAMES particularly enjoins and encourages those that are sick, to call for the elders of the church, and makes it the duty of the Elders, upon the request of the sick to *anoint* them in the name of the Lord, and pray over them, adding

the most powerful motives and the most precious promises;—if all this is plainly revealed in the word of God, so that every one can read and understand it, how—we ask—can any one, that loves and reads the Gospel, remain ignorant, indifferent and careless about an ordinance, which our Saviour has honored so highly by his own example, and by a special charge directs the preachers of his Gospel, to promulgate the same throughout the world? And how can those, who are sick and perhaps near their grave, forget and neglect an institution appointed by the Lord for their special benefit? How can others attend the sick and visit them, and not remind them of this great privilege?— — —

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For the Visitor.

#### THE SINNER'S FRIEND.

Who is this friend of sinners, who? It must be Jesus the King of glory, the only Son of the everlasting Father, who lay in his Father's bosom, when this world was created, and even then his delights must have been with the sons of men, even then his heart must have been full of love towards poor sinners. Oh how great must have been his love to poor mortals that could have prevailed on him to leave his Father's dazzling throne and the angelic hosts above, and come down from heaven to earth, to assume human nature, to take upon himself the sins of all the children of Adam, to bear them to the garden of Gethsemane, then sweating great drops of blood, and was made a curse, and endured the full measure of the wrath of God upon the Roman Cross due for sin, and became the ransom of poor souls. He loved us and gave himself for us. He loved us dear-



ly and washed us in his blood. Oh dear young people, where can you find such another friend?

Come then dear young friends; time, you know, is passing away; death you are aware presses on, and judgment is rapidly approaching. Remember time is but short, death is certain, and judgment is everlasting. Don't you see that many of your blooming companions are already called away from this world, and what hinders you from following their steps, or what can save you from such awful scenes, or what can protect you in them. Can any mortal friend add a moment to your life, or can this world save you? Do you not know that this world will utterly forsake you when you would need it most, and that you cannot convey any one of its enjoyments along with you into the world you must go. Come then forsake such a treacherous friend.

But, oh dear young friends, will you rather enjoy the pleasures of this world for a little season? Will you rather delight in the vanities, fashions, and in all the unrighteousness of this sinful world? Will you rather continue to be the slave of Satan your enemy, than to become the friend and servant of the King of Glory? Or will you rather risk to become a subject of despair forever, than to endure a little affliction; the frowns of this treacherous world, the reproach of the ungodly, and the loss of a few perishable things? Do you not know that the king of darkness is laboring for your destruction, and if he succeeds in your ruin he will triumph in it. Then therefore, let me entreat you to look up to the smiling King Emanuel, and make him your friend in order that he may save you and make you eternally happy.

I say then, young friends, do not sacrifice your eternal hopes; but consent to make this friend of sinners your friend before it is too late. It is a fearful thing to fall into the hands of the great Jehovah without this friend; and as things by nature stand with you, you can expect no other language from your offended God than that of condemnation. You may shortly be laid upon your dying beds, when death will soon encircle you with its icy arms and leave you no more hope of recovery and no earthly help. Oh how will you then wish to have this friend of sinners near you, to protect you through the territories of the grave. Then, I say make him your friend, and he will transmit you safe to Paradise, or in your transition you will soon find yourself in the everlasting bosom of your friend.

This friend of sinners is such a friend as can have compassion toward us, "For he knoweth our frame; he remembereth that we are dust." And God our heavenly Father is "not willing that any should perish, but that all should come to repentance." Truly God is willing, yea more, it is his desire that all should believe in Christ, the friend of sinners, and is much displeased with those who will not believe, and often dreadfully threatened them. And oh how kind is our friend, how sweetly he calls us and holds out his mild sceptre. Oh come young friends and touch it. Should you even faint, your Friend will hold it up, and lay it upon your neck, and then you are sure to live. Why only consider, he died that ignominious death upon the cross for your redemption, and why will you not come to him, who is so willing to be your friend, and there is no other way to be saved but by him, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," or rather whereby we can be saved.

J. E. S.

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me in your letter to pray for you when on the house-top. I have done so, and always by the help of God pray for all his children. We often in summer-evenings have our family-worship on the house-top, as it is a cool place.

A great many people in Jerusalem sleep on the house-tops in summer; they spread a mat down, and cover themselves with a blanket.—I have also seen wheat, squash and saffron raised on the house-tops in Jerusalem; of course these are old houses, where the dirt has been washed on from the higher ones for many years.

You also write that you hoped I had experienced the love of God in my soul. Yes thanks to him, who is my Father, my Friend, my All. If I had not felt his love and power I would not be here to-day. I would have stayed where I could enjoy the pleasures of this world, eat and drink and make merry. But ah no, I seek a better world. I care not where my Lord calls me to live, whether in the Frigid, or in the Torrid Zone, so I am only in his service.

We have already raised one crop of corn and potatoes since the middle of March. We can have green corn for the table nearly all the year round. The people here have very little meat. They mostly live on bread and fruit and vegetables. I often make a meal of bread and oranges or bread and grapes, and enjoy it as much as I would the best roasted turkey and mincepie in Pennsylvania.—The silk manufactory is quite a business here.

The Austrian and French steamers come to Jaffa every 2 weeks, and from our terrace we see them come and go beyond the forest of palm, orange & banana trees that intervene between our house and the sea; but they seldom bring any news from my far off native land. I

will send you a little something that grows on the plain of Sharon. I should love to send more flowers but it will make the letter too heavy.

Dear brother I thank you for exhorting me to be humble and obedient and fervent in prayer. I am not like some, that think they know all; I love to be exhorted and provoked to good works and learn daily. Jesus says, take my yoke upon you, and learn of me, for I am meek and lowly. I feel that God would have us live here the life of heaven, that therefore we should as little as possible live the life of earth.

To live with him abstracted from the world, delighting in all he causes us to feel and suffer. We have now to conflict with corruption and temptations, with afflictions and with Satan, but yet a little while, and the palm shall be put into our hand. My love to yourself and family. May the grace of our Lord Jesus Christ and the love of God and the communion of the holy Spirit be with you. Amen.

Your sister in Jesus

LYDIA SHULER.

\* \* \*

Communicated for the Visiter.

## ANECDOTES RELATIVE TO THE BRETHREN.

### ALEXANDER MACK'S POWER OF DISCERNING SPIRITS.—

A preacher of extraordinary power and abilities, was canvassing the country holding meetings everywhere among the Brethren, until at length he came to Germantown also—where the brethren and almost every body else went to hear him;—all being dazzled and overcome with the power of his eloquence, and none could find words sufficiently to extol his fame—until at length old



Alexander was also persuaded to hear this wonderful man.

After meeting he being asked by many, eager to know what *he* thought of this great man, thinking he could not help but speak well of him, as he had just delivered such a *powerful* discourse. But he meekly replied, Oh he might do very well for a field-preacher, (military chaplain) but not at all for a minister of the Gospel, and that he thought it were better for professors of it not even to hear him.

They of course felt mortified at this remark of the old man. But what should follow? In about a fortnight after, it was announced in a city-paper, that a certain regiment of soldiers was about ready to leave for a distant port and wanted a man in the capacity of a field-preacher to accompany them. No sooner had he heard of it, till he was found on his way to the city, applied for the office, was accepted and went along as field-preacher to the regiment. Thus was the good old man's prediction fulfilled to the very letter.

#### THE BRETHREN ON THE STORMY OCEAN.

In the year 1719 when our brethren fled from Crefeld to seek for an asylum from their cruel persecutors in our highly favored America, they embarked from Friesland in a large Flemish vessel with several hundred passengers on board. When about midway on the mighty ocean a tremendous storm arose, so furious and of such long continuance, that all hopes were given up for lost. For the sea became so boisterous that waves were piled upon waves mountain high and threatened every moment to swallow up their frail barge.

The sails being all lowered and much of the merchandise had already been

thrown overboard, but all was apparently of no avail, until almost overcome with grief and on the point of despair, the captain happened to come down into the hold of the ship which was occupied by the brethren, (their poverty forbidding them better accommodations) when, lo! he beheld the little band of brethren all united together in a company and fervently engaged with singing and praying!

The captain was so struck on beholding their calmness and the pious serenity of their minds, that he was moved to the shedding of tears; but went immediately back again, and began to admonish the consternated crew to take courage and to be of good cheer, as he no longer feared being lost—for he found that he had such pious men on board, that the Almighty would not for their sakes permit them to perish in the deep;—which inspired them with such confidence in the Almighty's protection, that they soon became calm and composed, the fury of the storm also abated; the sea soon became calm, and the rest of the passage was completed without any further indication of danger.

#### JOHANN NAAS.

In the year 1715—16, JOHANN NAAS (one of the original) and JACOB PREISZ traveled together, preaching & proclaiming the Gospel of our Lord through the country of Crefeld to Marienborn and Epstein, at the time when the king of Prussia's recruiting officers were canvassing the country to recruit his forces, who compelled every one they met of a goodly appearance to enlist in the ranks of the soldiery, and more particularly did they aim at those of a tall stately stature, for to be his body-or life-guards which was entirely com-

posed of such, therefore they let none of that class slip.

JOHANN NAAS was just such a one, —being a head taller than most any other man in that vicinity, and also of a very stout athletic constitution, accompanied with such a nobleness of demeanor as almost to strike a stranger with awe at the very sight of him. PREIS on the contrary was a small decrepit kind of a man.—So one day as it happened they came in contact with those recruiting officers, when Naas was immediately seized and taken up to enlist. But he refused; upon which they put him to various tortures to compel him, such as pinching and thumb-screwing him &c.

But he still resisted, until at length they took him and hung him up with a cord by his left thumb and right great toe, in which ignominious posture they meant to leave him suspended until he would yield to their wishes. But he still continued steadfast and so unmovable, that they began to despair of accomplishing any thing by torture, and also to fear that he might give up the ghost by leaving him longer thus suspended. So they took him down again & dragged him along by force unto the king's audience, stating all how they had tried by persuasion and by torture, to accomplish their designs; but all to no purpose, as he still resisted.—And yet they thought he was too choice and too desirable an object to let pass.—They had therefore brought him to his audience to dispose of as he thought proper.—

The king then eyeing him very closely and said, "Why, yes, he would like to have him very much;—tell me why won't you enlist with me?"—Oh because I can't, said he, as I have already long ago enlisted into one of the no-

blest enrollments, and he would not and indeed could not become a traitor to him. "Why, to whom then, or who is your captain?" asked the astonished king. My Captain, said he, is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and therefore cannot and do not forsake him.—"Neither will I then that you should," answered the noble king, whilst reaching in his pocket to present him with a handsome gold-coin as a reward for his fidelity, and bid him adieu.

Upon which he went his way greatly rejoiced at his honorable dismissal, and joined himself again to his companion *Preis*, who meanwhile had been quite unmolested, as he was of such a mean appearance, that his services were not wanted. They continued their labors yet for awhile until persecution became still more raging, when they fled with the others to Serustervin in Friesland, from whence they emigrated to America in the fall of 1719. NAAS settled himself in *Germantown*, where he died on the 12th of May 1741 and his remains are interred there in the old burying-ground of the brethren.—PREIS settled in the neighborhood of *Indian Creek*, Montgomery co. Pa. and his remains are buried in their family burying-ground on his own premises, now occupied by his great-great grand son Abraham Price, and within sight of the brethren's meeting house at *Indian Creek*. NAAS was in many respects an extraordinary man, and was also possessed of considerable talents both as a preacher, and also as a poet, as many of his hymns do testify; among which I would mention the beautiful one beginning: "Eins betruet mich sehr auf Erden, &c." see Psalterspiel No. 19 in Appendix.

THEOPHILUS.



Communicated for the Gospel - Visiter.

### THE ALTAR.

'Altar' of the Almighty God, sacred and blest,  
Where angels fold their spirit-hands, and spread  
Their wings, with piercing eyes on that design, so  
Deep, so vast,—Omnipotence hath wrought to save  
A race for worship made, all tempted,  
All, alas, betrayed.

Great 'Merey-seat,' where still the 'Cherubims'  
Do hover o'er the 'Truth' made known from  
Heaven to man, and bow, adoring God.  
Waiting, e'er waiting to behold the mourners  
In this beauteous vale of sorrow, turn trembling  
Here to kneel and pray.

Ah! Well ye watch that 'Sacrifice' which none  
But God could give. Whose knowledge none  
Can fathom; His power, who dare limit? and  
His love, who shall with him compare?—His  
Soul-subduing love!—The exhaustless fountain,  
And the flowing stream!

Willing are ye to minister, Servants who knew no fall—  
To us the fallen sons of men. I do not know ye  
'Never pray.'—I know sweet praise is your existence.  
And I know ye strike up joyful notes in glory,  
When lo, 'One Sinner' turns to God, and ye are witness—  
To his pure desire.

'Praise him!' Ah, praise him, well ye may—when  
We learn praise; we, taken by the fallen angel captives  
All defiled; all our great pow'rs to know and love  
Degraded,—without God, without hope, and none  
To tell the deep of that abyss, to which our sins  
Have led and bound us.

And we learn praise? It is gone forth the Word  
Array'd in heaven's own light,—'Praise him.'  
We come, by God made possible we come, 'lost' and undone  
Our joyous harps we hang on Babel's fading boughs;  
'Twill soon be winter in this stranger's land, O give,  
Give us shelter there.—

There, where the prince must come to seek my  
God, and no less welcome is the slave whose heart  
The Lord beholds; here at this Altar, dear to humble  
Souls, are no distinctions. One bleeding hand of that  
'One offering,' writes in all hearts, 'Our Father,' the other,—  
"Ye are brethren."

'Tis here all hearts are read,—the broken—bound!  
O truly pray, each chasten'd wish is heard;—thy sins

Forgiven, thy vows renewed, thy soul at peace with God!  
 Name me in love, and ever there where heav'n  
 And earth do meet;—and I may meet with thee  
 In praise and prayer.

S.

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### HOW FLEETING THIS LIFE IS?

“Man that is born of a woman is of few days, and full of trouble.”

How fleeting this life is—how transient a gleam!  
 How swift is our passage on time's rolling stream!  
 I often have watched the bright cloud of the morn,  
 Disappear as the sun shed his rays o'er the lawn;

And thought how much like it doth pass away man,  
 His days full of trouble, his life but a span:  
 For many a day with my staff in my hand,  
 I have sought for true pleasure throughout this broad land,

So anxiously watched for a bright coming morrow,  
 But alas! for each day there is always a sorrow.  
 Ye gay sons of pleasure, your bliss must soon fade,  
 For that which you grasp at, will prove but a shade.

Religion hath joys, and her's only will last,  
 When earth shall be faded, and time shall be past;  
 Remember the Saviour, and trust in his Word,  
 For each secret thought shall be judged by the Lord.

Cast your eyes o'er the landscape, hear nature's glad voice,  
 She blooms in her freshness and bids man rejoice.  
 Let us join the loud chorus, the glad anthem swell,  
 Let the voice of true worship resound from each dell.

A. M. G.

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### A DEATH-BED SCENE.

Extract of a letter by J. H. R. to  
 the Editor received Nov. 8.

— — Further I will inform you of  
 something that occurred in our neigh-  
 borhood. — — A brother and sister  
 (members and parents) took sick of the  
 Typhoid Fever, but they got well  
 again. Next three of their daughters  
 got the fever. The oldest of the daugh-  
 ters was working from home, and came  
 home sick, and while the two younger

recovered also, she got worse, and had  
 to die in her twenty-second year. —

This daughter, in her days of youth  
 and health, had been very proud and  
 gay in her dresses; but in her illness  
 she began to repent of these things, and  
 when she was already very poorly, she  
 requested some one, to bring all her gay  
 things, such as the bonnet, veil and  
 breast-pins, and some other things, that  
 were neither for cold nor warm, to her  
 bedside, and wanted them burnt to ash-



es. The bonnet she took, and smashed it all together, dashing it on the floor, and in her greatest weakness she jumped out of bed, and tramped on the bonnet with her feet.

Then she began to exhort her brothers and sisters, not to do as she had done, and declared, that though she had now put away all those forbidden things still she would have to go to hell. (This is a certain and eternal truth, and not merely an opinion, originating from fancy, or the fear and dread of death. Only believe it, ye dear souls all and especially ye young souls, who may read this; if Christ had not come as the Lamb of God, that taketh away the sins of the world, no man would be saved; we all, All would have to go to hell. And though we should repent, and lay aside the forbidden things, and for the remainder of our lives should incur no new debt of sin,—and oh where is he, who does not find daily new cause to pray, “Forgive us our debts!”—yet suppose one could do so, yet this would not pay the old debt of sin, which will condemn us, as soon as we come to a knowledge of it. It is only when we take our refuge as weary and heavy-laden sinners to JESUS, come unto him according to his word, believe in Him, as the Scripture hath said, it is then that we are refreshed, and when we become willing also to take his yoke upon us, and to learn of him, then we find rest unto our souls. Of this also the departed young soul was permitted, it seems, to experience something. For it is said further:) Yet before she died, she thought to have obtained something of that refreshing and rest (Matt. 11: 28. 29.) said to the by-standers not to weep for her, & gave herself up to the Lord so entirely, that she declared “if He would grant her help and strength again, she would willingly follow Christ in baptism and in all his commands;”—and may we not hope and desire, that this death-bed scene of a young soul would not prove entirely unfruitful and unblessed to her

former companions and other young persons, who may happen to read this!

The voice of this alarming scene  
May ev’ry heart obey;  
Nor be the heav’nly warning vain,  
Which calls to watch and pray.

O let us fly, to Jesus fly,  
Whose pow’rful arm can save;  
Then shall our hopes ascend on high,  
And triumph o’er the grave.



Communicated for the Visiter.

### ON CHEERFULNESS.

Cheerfulness is a trait of character that we all as professed Christians should be in possession of, in order to enhance our own happiness, and the happiness of those around us. When I say cheerfulness, I do not mean levity; for the sacred volume teaches us to refrain from foolish talking and jesting. But we should wear a pleasant countenance, a serene expression of the face, a cheerful smile, even if things do not go on so smoothly as we could wish.

Should there be at times little trials and confusion in the family, and some of the members are excited and angry, and perhaps heap opprobrious epithets upon us, we should endeavor to maintain our accustomed cheerfulness and answer in a mild and Christian manner, and the scowls will begin to remove, and the clouded brow regain its wonted placidity; for a soft answer turneth away wrath, but angry words engender strife.

Time was when I thought that a professed follower of Jesus should be taciturn and wear a solemn demeanor at all times, but I have changed my mind. Sinners might think religion a very gloomy thing, if they see those who profess to be in the enjoyment of it

look so solemn and woebegone, and think within themselves, if religion has that effect upon those who seek after it, I will not trouble myself about it.

Yet we should guard equally against lightmindedness. The real Christian though cheerful at all times when in society, has his outpourings of the heart in secret to God, when the very fountains of his soul (if I may so speak) are broken up and his heart yearns for the conversion of those that are near and dear to him (or her as the case may be) by the ties of consanguinity, or for all those that are sinning against God taken collectively.

When weighed down by a load of sorrow, or when grief is pressing heavily upon us, if we go to the Lord in fervent, heartfelt prayer, having faith in God, we will be enabled to regain our wonted cheerfulness and buoyancy of spirit. Much, very much, depends upon the mother of a household in order that union, harmony and peace reign throughout her domicile.

In order that the children be cheerful and obliging, let the parents teach them by precept and example.—We should cultivate within ourselves a self-sacrificing spirit, and we therefore will be the better qualified those of us—who are parents—to train up our children in the fear and admonition of the Lord, and never rest satisfied until we have performed our whole duty, for the salvation of their souls is well nigh as precious as our own, and Oh! what joy there will be if we meet an unbroken family in the kingdom of glory!—

L. T.

‘Be ye wise as serpents, and harmless as doves.’ Matt. 10: 16.

## CORRESPONDENCE.

GOOD NEWS FROM CHURCHES.

Md. Novbr. 14, 1855.

Dear Brother.— By these I inform thee of our health and happiness. And also of a visit of love br. U. and myself have performed among the Brethren in Virginia and Maryland. We left my place on the morning of the 5th of September, and returned on the evening of the 17th October, being out 6 weeks and 1 day. During this time we attended twelve lovefeasts, *ten* in Virginia, and *two* in Maryland, besides many other meetings, (perhaps forty) and traveled nearly 800 miles.

The next day after our return, being the 18th October our lovefeast at Beaverdam came off, and on the 20th at Meadow Branch in the Pipecreek-church which made the number fourteen for br. Umstad.

The Lord has remembered Zion; and the refreshing from his presence has been manifested. From a few of the churches we have heard since my return home, stating the number they have baptized since, and when I this evening added the number together, I find them to be *fifty*, nearly all young people. From one church it is written, that the Lord's day after we had left, they had baptized 18, and among them only one married man; the rest were all young people, 11 young women, and 6 young men. The brethren rejoice greatly; so do I, and not doubt the angels in heaven participate in that joy.

The principal object I have in writing is to inform thee of the joy of my soul, when I read br. Herring's letter, published in the last Gospel-Visitor. It is now two days since that I read that letter twice, (and intend to-morrow to read it in our meeting—thanksgiving—



day,) and can think of nothing else ever since. I think of the wonderful works of the Lord. My sympathy is with these dear persecuted brethren in Germany. Cannot these brethren soon be brought into this country (the wilderness), where they with us may enjoy some of the remnant of the twelve hundred and sixty days?—As soon as there can be proper arrangements made to effect this object, let me know, I have a — for them.

*Query.* Is there no way to open a correspondence with those Waldensian brethren? Must they ever remain in the Piedmontese mountains? Might not br. Herring know something definite about them? I feel like knowing.

I did not write the above for the press; at the same time it is not private, but is thy property.— My love to thee, dear brother. If God will and we live I hope to see thee next yearly meeting. I have written in haste.

D. P. S.

#### CONCERNING OUR GERMAN BRETHREN.

Esteemed brother!— The Visiter for the present month came to hand day before yesterday, and in reading over the very interesting letter from the german brother, I at once concluded to propose to the 10 subscribers here, that each one of us remit to thee this time \$1,50 instead of \$1,00, so that 50 cents from each one of us might go towards the relief of the persecuted little church in Germany. If this is not too insignificant an amount give this a corner in the Visiter, perhaps this might provoke some brother to propose a much more liberal and better plan. —

J. C.

Postscript of a letter from Pennsylvania.

"I had intended to send fifty cents to assist in raising funds for the brethren in Germany, but the coin would make this letter too heavy, and stamps I could not get in time. Perhaps I may do so ere long."

#### THE BRETHREN IN GERMANY.

We have already above intimated (page 281) that the leading brother of that church and author of the little book, of which we have communicated a part in the present No.—Dr. FREDERIC HERRING has gladdened us with a personal visit, and spent a few days with us. In consequence of the further explanations and statements, which we received of him, we cannot suppress the desire and hope, that it might please the Lord to let this church remain a little longer in Germany, and continue to fulfill there the true mission of the church of Christ, to testify the truth, to bring a pure Gospel to the world, which is the power of God unto salvation of immortal souls.

We rejoice in being able to say, that brother H. is of the same opinion, and says, that by all means a church should and will remain there in Germany. It was also calming our fears, when he informed us, that those little churches, scattered in 6 or 8 different places, were not altogether without a shepherd, as we at first imagined, but are provided with some faithful teachers, who serve them in the word and in the administering of ordinances, as baptism, breaking of bread &c. Under these circumstances we may wait with a little more tranquillity and circumspection, until we can see more clearly, what is the will of God and our duty.

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Meanwhile there can be at any rate no harm, when we besides our interceding prayer for this church prepare ourselves also with means to come to their assistance, as their circumstances may require, and as it may be deemed best at our next yearly meeting; and since we promised in last No. to account publicly in the Visiter for all contributions, that may come to our hands, we make now the beginning.

#### FREE-WILL CONTRIBUTIONS FOR OUR GERMAN BRETHREN.

From the church in M. co. O. towards the traveling expenses of br. F. H. from Wisconsin to the lovefeast in said church - - - \$25.00. which twenty-five Dollars necessity seemed to require, though they might have sufficed to bring one of those 70 yet in Germany across the ocean. They were handed to the loving brother with suitable admonitions, and repeating the advice of our beloved Illinois brethren, to avail himself of the first opportunity of locating himself with his family in some one of our larger churches, in order to form a further and better mutual acquaintance.

\* \* \*

#### OBITUARY.

**DIED** in the TEN MILE congregation, WASHINGTON co. Pa. on the 1st of October 1855, br. JACOB SHIDELER, aged 75 years, 9 months and 14 days.—The deceased was a deacon about 25 years in the congregation in which he died.

**DIED** near MYERSMILLS, Somerset co. Pa. sister ELIZA, wife of br. DANIEL BEEGLY, of pulmonary consumption on the 19th of September last, aged 45 years, 3 months and 24 days. She had been a worthy member of the church for 22 years, and left a husband and 7 children, to mourn their loss.

**DIED** September 25 in STEPHENSON co. Illinois our aged brother JOHN FREY, sen. aged 78 years, 5 months and 8 days, formerly of Stark co. O. and still earlier of Lancaster co. Pa.

**DIED** in CARROLL co. Ind. on November 6, sister SUSANNAH FURRY, consort of br. SOLOMON FURRY, aged 47 years, 3 months.

**DIED** in CHIPPAWAY-district, WAYNE co, O. on the 7th of November last sis-

ter MAGDALENA MYERS, aged 63 years and 14 days. She was the widow of br. SAMUEL MYERS, who died some 8 years ago, and had been an able minister of the Gospel. His widow left behind 4 sons and 2 daughters, all married, to mourn, Yet not without hope. Funeral-text John 5: 24, 25.

A lengthy notice of the terrible accident and subsequent death of a dear and worthy brother, of which we made mention in the August-No. (page 204) came to hand but yesterday, (November 22) of which we have only room for the following brief extract:

**DIED** in MOHEGAN church-district, Wayne co. O. on the 24th of June 1855 brother JOHN SHOEMAKER, the ordained elder and overseer of that church, aged 67 years, 2 months and 4 days. He was the father of 14 children, of whom 10 are living, all members but three. But what is more, he gathered as a faithful servant of Christ a church, which extended at one time over four counties, Wayne, Ashland, Richland and Medina, and which is now subdivided, if we are correctly informed, into five separate church-districts, all provided with teachers, and in a flourishing condition. His death was occasioned by a sad accident. Being engaged in hauling boards to a meeting-house in his district then building, his team run off, and he falling was dragged some distance, broke both his legs, one of which had to be amputated, and ten days after he died. At his funeral br. HOKE and DICKY preached from 2 Cor. 5: 1—4. Truly—"in the midst of life we are in death."

\* \* \*

#### CONCLUSION OF THE PRESENT VOLUME.

We have only space left to say in conclusion with the apostle, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." But I beseech you the rather to do this, that I (in our visit) may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.—Grace be with you all. Amen.



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